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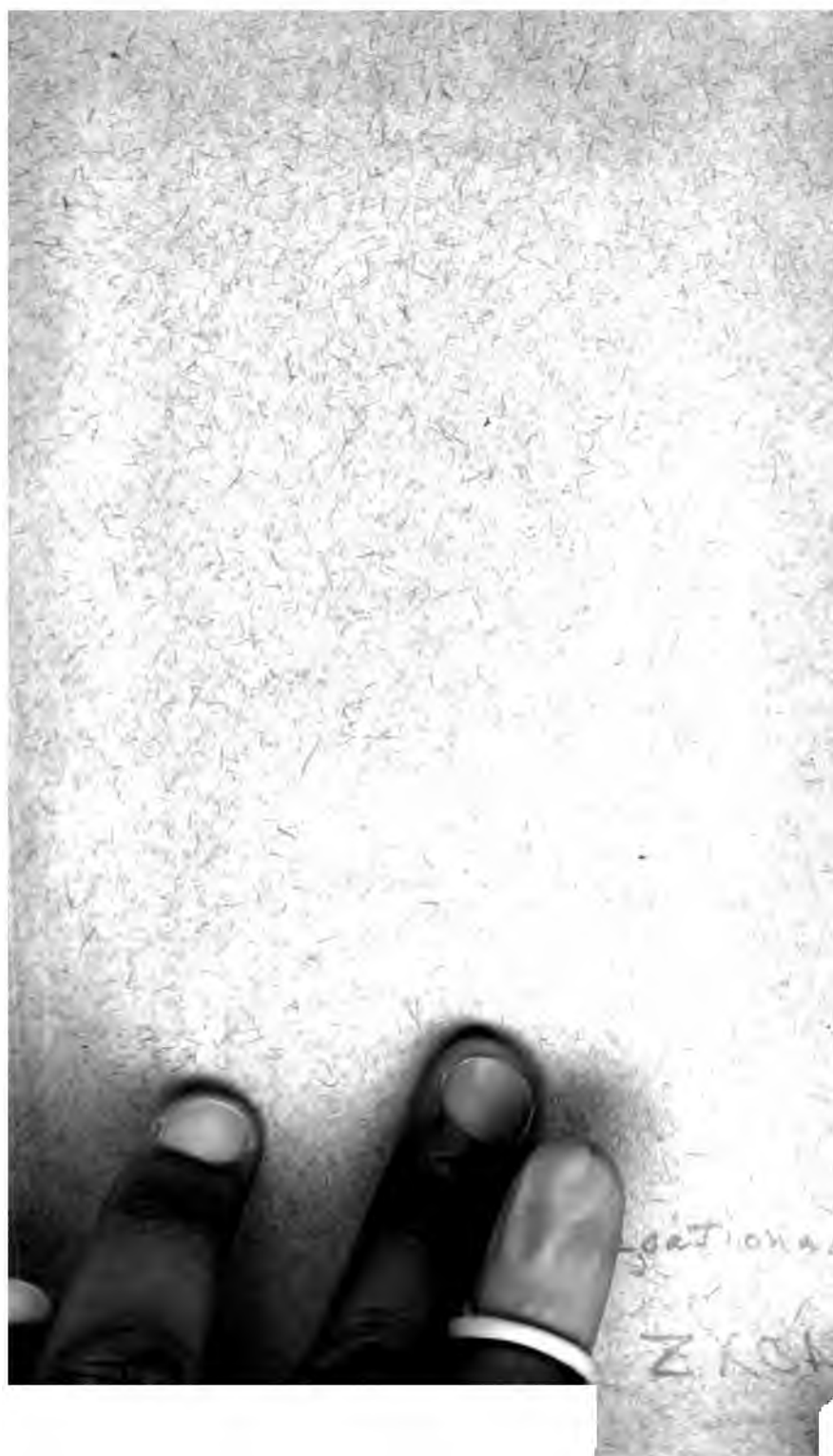
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REV. THOMAS LAURIE.



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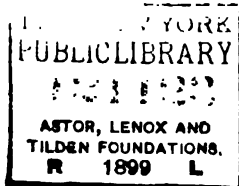
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BOSTON REVIEW.

VOL. III.—JANUARY, 1863.—No. 13.

ARTICLE I.

ATONEMENT.

WHOEVER diminishes this great central doctrine, corrupts the whole gospel, dishonors God, and injures the world. Rejecting some of its facts necessitates perversion of all the other resultant doctrines; whatever affects its entire integrity, affects the whole religious and experimental system. Atonement which is not in all respects real, which has not a basis of actual expiation and complete satisfaction, attributes to the moral Governor the taint of acting a part, makes justification a sham, and varnishes over the rotten native character of man. This may not be intended or seen for a time; but the injury inflicted upon the religious system and its workings will be none the less certain. Disease on the vital organs, though unseen and unfelt at first, inevitably brings on chilliness and feebleness to the limbs, and general disorder. This being the great central truth, error here necessarily saps the whole structure of religion, and is found to be the radical defect in all false churches. Indeed, every erroneous system can be traced, historically as well as logically, back to false views of the atonement.

As with miracles, and the whole subject of the supernatural, there is a divine depth in the atonement which the unsubmissive, and even the partially submissive, heart of man is continually tempted so to bridge over and explain away, as to bring

God's thoughts and God's ways down to man's, and make the heavens not much if any higher than the earth. This struggle between unsubordinated reason, and the more literal and exact, and so more rational interpretation of the Holy Scriptures, has been raging through all the ecclesiastical ages. The constant effort to correct and establish the church in the great fundamental principles of Redemption, is easily traced back through Edwards, Luther, Calvin, Augustine, Paul, Jesus Christ, Isaiah, and Samuel to Moses.

It is this fatal bias of the heart to give a looser and more accommodating interpretation to Scripture, and a lower view of Inspiration, that opens the Pandora box of evils upon the religious world. As with "The Two Taylors," (see page 3 of vol. ii. of this Review,) many have thought it a light thing to say substantially, "in the interpretation of which (the word of God) we ought not to admit anything contradictory to the common-sense and understanding of mankind." "We must not do violence to both common sense and sound philosophy, by giving to the language of the Scriptures a meaning which both forbid." . . . "These are enough to show that the mere form of expression decides nothing on the point before us, and that we are left to the decisions of common-sense and sound reason." Dr. John Smalley also says, "How is this difficulty" (full satisfaction for sin) to be removed? I answer; just as other difficulties are removed into which we are led by following the allusions and metaphors of Scripture too closely." Would Strauss or Parker ask more than that common-sense and sound philosophy should give the Scriptures a secondary place?

The inspired Record, fairly and faithfully interpreted, must be our reliance, since common-sense and reason, uninstructed and ungoverned by revelation, have ever proved as contradictory and unreliable as the responses of the heathen oracles. "In religion, reason makes no real discoveries except as she walks in the clear light of divine revelation. The use of reason in religion is to enlarge our minds to the amplitude of truth; but the abuse of reason is more common which would contract truth to the narrowness of our understanding." The opinions and theories of the greatest and best men should never be the ultimate question. They are of value only as showing how they read

the Scriptures whose hearts and minds were most in sympathy with God, and under the experience and power of the gospel. But this should be sufficient to secure for them a candid hearing, and to shield them from the flings of ridicule. What we are specially to guard against is, the influence of theories which are the product of mere understanding, which will be found, in the end, to be in conflict with both the moral instincts and christian experience of men. On this cardinal doctrine of atonement, the systems of intellect and reason which have been devised from time to time by learned men and narrow schools, by their enfeebling effect upon all the doctrines and practice of religion, have done immense mischief in unsettling the faith of christians, and causing many to stumble. For though they are sure to be rejected by the heart of the church, as discordant with the devotional emotions and language of God's people in all ages and countries, yet they will be continually returning and making their appeals to the church as improvements in theology. It is found necessary that they should be met and refuted in every age, and in all their new and varying phases.

It will not, therefore, be regarded as an unworthy aim to state clearly, and establish, the true Scripture view of the atonement; and indicate some of the steps in the scale downward from it towards acknowledged infidelity. In this number of the Review we shall have space for only the former part of our aim — the true Scripture view of the atonement.

The atonement is represented in the Scriptures to be the sufferings and death of Jesus Christ as the ground and basis on which sinners may be reconciled to God. Its effect is to change the relations of God towards the guilty. "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed;" Isa. liii. 5. "Being justified freely by his grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness; that he might be just, and the justifier of him that believeth in Jesus;" Rom. iii. 24-26. "Without shedding of blood is no remission;" Heb. ix. 22.

“Other foundation can no man lay than that is laid, which is Jesus Christ.” 1 Cor. iii. 11. “Neither is there salvation in any other; for there is no other name under heaven given among men, whereby we must be saved.” Acts iv. 12.

The Hebrew word *כִּפָּר*, translated *atonement*, literally signifies a *covering*. It is the word used for village, and hamlet, as being a covering or shelter to the inhabitants. It is the word used for the Mercy Seat in the Tabernacle, as covering the inexorable Law, over which the cherubim spread their wings, with their faces towards the centre, where was God’s seat of compassion, and towards which the Israelitish worshippers were to pray. In Gen. xxxii. 20, and in Ezek. xvi. 63, the word is rendered appease and pacify, *i. e.* to make *propitious*. In Ps. xxxii. 1, it is rendered *covered*, with reference to sin. So also in Levit. xvi. 30, it is rendered *atonement*, as a satisfaction for the cleansing of a person. In Ex. xxi. 30, and Num. xxxv. 31, it is rendered ransom and satisfaction, referring to the sinners being shielded or protected from punishment. Tracing the word from the Hebrew into the Greek translation of the Old Testament by the seventy, we find it rendered (*ἱλασμός*) propitiation, or expiation, as in Num. v. 8. And it is an important fact, that the apostles, who wrote in Greek, make use of the same word when speaking of the sacrifice of Christ. “And he is the propitiation (*ἱλασμός*) for our sins.” 1 John ii. 2. And again: “Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation (*ἱλασμός*) for our sins.” 1 John iv. 10. Here, then, we find the same word applied to the sacrifice of Christ, which had been used in the Septuagint to denote the sacrifices of animals under the Mosaic economy; and as, manifestly, taking the place of the Hebrew *כִּפָּר*, rendered atonement or covering. Thus it is made plain, that all that the Scriptures affirm respecting the design and effect of the Jewish sacrifices, is met and fulfilled in the sacrifice of Christ; and that Christ’s sacrifice is a real and proper sacrifice; the only real and efficacious offering for sin. They prefigured his sacrifice, and ended with it. If any one thing was thoroughly wrought into the mind of the Israelitish nation it was that sacrifice was necessary to placate the divine wrath. If the victim was not offered, and in the full and proper manner, death must fall upon the sinner

inevitably. To save the guilty person, there must be a real substitution, and the substitute must die. The death of the sacrificial victim must be offered to God as a satisfaction which he could accept. The Jewish sacrifices seem to have answered the purpose of actual atonement. Receiving their value in prefiguring the great sacrifice, they were used to actually propitiate God, and secured the remission of penalty. Theocratical penalties were remitted at once; and with a proper state of mind in the offerer, the forgiveness and purification of the soul were also secured. They always availed to save the offerer from being cut off from his people, and to regain for him the favor of the theocratical ruler and his forfeited standing in the nation. It was not, therefore, a mere show of satisfaction, not merely nor chiefly to satisfy the mind of the sinner, but to satisfy the mind of God. For justice is an attribute of God, and law is a transcript of his mind. But the Hebrew sacrifices, *of themselves*, were utterly incapable of expiating sin, pacifying God, and shielding the sinner. They pointed to the better, the only really expiatory sacrifice. This is the point of the whole of the eloquent argument of the apostle Paul in the 9th and 10th chapters of Hebrews. "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal spirit offered (*προσέφηκεν*, *i. e.*, offered up as a sacrifice) himself without spot to God, purge (*καθαρίει*, render pure) your conscience from dead works to serve the living God. . . . but now once in the end of the world hath he appeared to put away (*εἰς ἀθέτησιν*, for the abrogation of) sin by *the sacrifice* (*θυσίας*) *of himself*, . . . so Christ was once offered to bear the sins of many. . . . For by *one offering* he hath perfected forever them that are sanctified."

Proceeding now to a more analytical view of the atonement, we find it to be vicarious, substitutionary, in its nature. It is the substitution of the innocent One in the place of the suffer-

ing of the guilty many. "For Christ our passover is sacrificed (*ἐνύθη*, literally placed, *i. e.*, substituted) for us." With Christ's full and free consent God sets the sins of believers to the account of Christ, and the righteousness of Christ to the account of believers; and in virtue of this double imputation, Christ endures the wrath of God for their sin, and they are acquitted from guilt, and accepted as righteous before God. "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and by his stripes we are healed;" Isa. liii. 5. "Even as David also describeth the blessedness of the man unto whom God imputeth (*λογίζεται*, computeth, reckoneth, setteth to his account) righteousness without works; saying, Blessed are they whose iniquities are forgiven, and whose sins are covered;" Rom. iv. 6, 7. "Therefore, as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all unto justification of life. For as by one man's disobedience many were made (*κατεσταθσαν*, were set down) sinners, so by the obedience of one shall many be made (*κατασταθήσονται*, be set down) righteous;" Rom. v. 18, 19. "For he hath made (*ἐποίησεν*,) him to be sin (*ἁμαρτίαν*, by metonymy of abstract for concrete, for *ἁμαρτωλὸν*, sinful; see Rob. Lex.) for us, who knew no sin; that we might be made (*γινώμεθα*, might be constituted) the righteousness of God in him." 2 Cor. v. 21.

This latter text is very strong language; as if the apostle labored to bring out a deeper meaning than would be easily taken; to express a profound fact in the atonement which lies beyond analogy, and for which language is inadequate. On the one hand he guards against our receiving his words in their absolutely literal import, by saying that Christ "knew no sin;" he could have no experience of it; therefore there could be no literal transfer of character. And on the other hand, by the energy and boldness of his language he guards us as strongly against receiving his expressions as hyperbole. It is not a figure or illustration; there is no exaggeration. Christ did actually suffer agony and death in the sinner's stead. There was a real and literal imputation of believers' sins to him, and of his righteousness to believers; there was such an imputa-

tion as enabled him fully to satisfy divine justice for them. If Christ did not suffer exactly what redeemed sinners, if lost, would have suffered, yet he suffered what God appointed as its full equivalent. He did so take the sinner's law-place as to release God from the obligation to punish the sinner ; though not so as to lay God under obligation to the sinner to release him. His release is still all of grace from the beginning of the plan to its final completion. Perhaps no substitution of any kind can be in *all* respects literal, not even one of simple pecuniary debt. One man may assume the contract of another, but in fulfilling it wholly he may not fulfil it exactly as, and with the same views, feelings, and experience with which the original contractor would have fulfilled it. Yet it is strictly right and proper, both in equity and law, to impute it fulfilled, for it *is* fulfilled.

In parables, though the analogies are not in all respects complete and perfect, and though we may not press all the circumstances of the narrative, yet deeper and richer meanings are intended to be expressed than those which lie on the surface, or than could be reached in any plainer and more direct statements. "Fair in their outward form," they "are yet fairer within,—apples of gold in network of silver ; each one of them like a casket, itself of exquisite workmanship, but in which jewels yet richer than itself are laid up ; or as fruit, which, however lovely to look upon, is yet more delectable still in its inner sweetness." So with the strong inspired statements of the deeper and more profound doctrines of the gospel system, "in which," as the apostle Peter says, "are some things hard to be understood," specially by the mere reason ; and "which they that are unlearned wrest." The impressive energy of these statements, their multiplication of bold words and stirring figures show how fully they were intended to suggest deeper and mightier truths than language readily conveys, though their analogies and circumstances may not be pressed in all minute and possible respects. The rebuke which Mr. Trench administers to a certain class of interpreters of parables is equally merited by a class of expounders of Scripture doctrines. "There is a shallow spirit ever ready to empty Scripture of the depth of its meaning, to exclaim, 'This means nothing, this circumstance is not to be pressed ;' and satisfying ourselves with say-

ings like these, we may fail to draw out from the Word of God all the riches of meaning that are contained in it for us."

It should be remembered that all language is more or less tropical and figurative. But this does not render it any the less, often all the more determinate and clear. The new birth is figurative in expression; does it therefore mean the less! may we therefore say it means little and determines nothing concerning the doctrine of regeneration! So nothing can be more sophistical and dangerous than to reason as if all the many and varied expressions of Scripture concerning the substitutionary character of Christ's sacrifice, and concerning the imputation of his obedience and righteousness to believers, and of their sins to him, mean less than they seem to mean because they are figurative, or not in all respects literal.

The apostle knew well that his appeal to sinners to be "reconciled to God," in the text last quoted, would be much more powerful if he could convey the true idea of a real substitutionary atonement, an atonement of great suffering and cost, as well as of full satisfaction, rather than a public show of atonement and satisfaction which was not real, or some "expedient" short of really being made a curse for us. Hence for the sake of enforcing his appeal the apostle uses strong language to get at the full doctrine; for the preaching of the whole round, plump gospel truth, the full doctrine is always more practical and forcible than the hesitating and partial process. With the apostle's clear view of the deep meaning of the doctrine, how cogent is the appeal! Here were special and affecting reasons for listening to the embassy. "As though God did beseech you by us; we pray you, in Christ's stead, be ye reconciled to God. *For he hath made him to be sin for us* who knew no sin; that we might be made the righteousness of God in him."

If there were only a few passages of Scripture bearing thus strongly and emphatically on the side of actual substitution and imputation, there might perhaps be some excuse for hesitating, though in the end the difficulties would be found to increase. But when there are so many, and they are so manifestly used in didactic discourse and cool argument, as well as in fervid appeal, how dare we refuse to accept the facts of revelation, even if we admit that the philosophy, the full explanation,

reaches beyond finite comprehension. "Who his own self bare our sins in his own body on the tree." "He shall bear their iniquities." "He bare the sins of many." It will not be disputed that, "to bear sin," in the common language of Scripture, is to bear the punishment due to sin. "They shall therefore keep mine ordinance, lest they bear sin for it and die." Lev. xxii. 9. "Yet is he guilty, and shall bear his iniquity." Lev. v. 17. "The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son." Ez. xviii. 20. What else can be intended therefore by the numerous and varied expressions of Christ's bearing our sins, being made a curse for us, being our sacrifice, making peace by the blood of his cross, and a great variety of others, than that the Son of God, having assumed the burden of making satisfaction for us, obeyed and suffered in our stead, thereby making a true, proper and complete satisfaction for our sins; and that his righteousness was so given or imputed to believers as that they are regarded and treated as righteous, and so constituted righteous before God?

It has been objected to this view of the atonement that it makes it a commercial transaction; that our debt being literally paid we are entitled to full discharge without conditions of repentance and faith; and that our acquittal from punishment is not of grace at all; that the debt having been paid by our surety it cannot in justice be again exacted of us, therefore we shall be no longer under any obligations of gratitude.

If we were to admit these premises, we do not see how we should be bound by the conclusions drawn. The therefore does not necessarily follow. It might be great grace for a person to discharge a pecuniary obligation which was destroying us. In doing this he might still hold the claim morally against us, and exact such modified conditions of us as we are able to meet; and we should remain forever under obligations of gratitude to him. Moreover, does not the apostle make it the cause of great rejoicing and triumph that Christ has met and discharged fully and forever, all demands against those who believe, so that no power on earth or in heaven will be able to exact them of such again? "There is therefore *now* no condemnation to them which are in Christ Jesus. For

the law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us. Who shall lay anything to the charge of God's elect? *It is* God that justifieth: *Who is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Rom. viii. 1, 2, 3, 4, 23, 24.

But we do not by any means admit the premises. They are as deficient as is the logic of the objection. The atonement is of a moral character, and therefore cannot be commercial. What might always prove true in regard to commercial debts, would by no means prove true in regard to guilt. It has been unanswerably said, "crimes may be atoned for, but debts cannot be. Debts are transferable, crimes are not," (they may only be graciously imputed), "the former may be mere accidents, but the latter enter into the essence of moral character. If debts are assumed and paid by a third person, the first is of right acquitted from farther obligation. But if atonement is offered by a third person for crimes, and the atonement is accepted, the acquittal of the first from punishment is still an act of grace; since the criminal is no less personally deserving of punishment than before." But taken into relations with Christ, made one with him, the penalty is substantially paid, justice is satisfied, the law has no more claim. Hence our justification before God, through the redemption which is in Christ Jesus, is said to be freely, by his grace, and according to the riches of his grace. While at the same time it may be as truly said, "There is therefore no condemnation to them which are in Christ Jesus." It is not that the condemnation is, by sovereign act overriding justice, held in abeyance. But "no condemnation." "Who shall lay anything to the charge of God's elect?"

Nearly allied to, and interwoven with, the vicarious element in the atonement, is its expiatory character, its power to satisfy by compensating, annulling, or blotting out, guilt, and so putting away wrath. The Scriptures declare that "the wrath of

God is revealed from heaven against all ungodliness and unrighteousness of men." Rom. i. 18. By this wrath of God cannot be meant a turbulent passion, or a settled implacability ; but "righteousness," a native, characteristic, and deep sentiment of immutable justice, which prompts to the punishment of sinners ; not chiefly from expediency, not chiefly for the public good, not chiefly to restrain others from sinning, or to show justice for any end ; but prompts to punishment as a matter of absolute right and immutable morality. Justice in its nature and essence cannot depend upon or be controlled by the divine will or the divine sovereignty. Certainly the nature of God is independent of his will. It is not dependent on nor controlled by his will, but is itself absolute, eternal, and immutable. And it is the nature of God, approved by his will, that gives constitution to the nature of things in general. "There is an eternal *nature*, an eternal knowledge and wisdom, or an eternal mind and intellect, which comprehends within itself the steady and immutable reasons of all things and their verities, from which all particular intellects are derived, and on which they depend." But the eternal nature of God is not subject to the will of God. Rather, the will of God is subject to or impressed by the nature of God. Justice in God, therefore, dictates the punishment of sinners ; and is, from its essence, primarily *distributive*, *i. e.*, justice in the common and appropriate sense of the word ; that which meets out to each his due. It is not commutative justice which has relation only to the regulation of property and can have nothing to do with moral subjects. It is not *general* justice, justice for public ends, in any such sense as to exclude, or give a secondary place to, the moral sentiment of the divine nature which demands satisfying punishment. For justice is a principle immutable in itself, and not to be arrested, suspended, or set aside, by the arbitrary exercise of will. Besides, there would be no *exhibition* of justice if justice were not actually exercised. It would not teach that the penalties of the law must be inflicted unless it was inflicted. Can we suppose God to be capable of accepting any form of satisfaction to justice which should not satisfy his own infinite mind and the demands of his immutable nature, however well it might be supposed to answer the purposes of public policy and governmental expediency ?

But what is general or public justice which does not include distributive justice? Aristotle used the term general justice and defines it to be "the sum of all the virtues," *i. e.*, complete and full rectitude, or universal goodness. He also defines distributive and commutative justice to be but particular parts of general justice. The younger Edwards follows Aristotle in saying, "General justice comprehends all moral goodness." No other definition has been given by standard writers. Distributive justice therefore is included in general justice, as a part is included in the whole. Hence, justice in God is an eternal and immutable principle of his nature requiring the inevitable infliction of adequate punishment for sin, as a matter of right, of morality, of goodness, and benevolence.

Here, therefore, the great work of atonement must have its beginning and perform its chief function, in meeting and *satisfying*, as well as manifesting, the "righteousness" of God, "that he might BE (not seem) just, and the justifier of him who believeth in Jesus." Accordingly the Bible is explicit and full in teaching us that Christ made an expiatory sacrifice; that he bore, vicariously, the punishment which divine justice demanded, that he made "his soul" (as well as his body) "an offering for sin;" "that he bore" (*i. e.* bore the punishment of) "our sins in his own body;" that he thus fully satisfied all the just and righteous demands of God's moral nature, and so, of course, the demands of the moral law, for the law is but a transcript of the divine character; that he was a propitiation, a sacrificial lamb, bearing the penalty due to sins, and so rendering pardon and eternal favor possible to all that accept the gracious boon. Henceforth God is not under obligation of his moral nature to punish sinful men that believe, but is at liberty to exercise his immutable benevolence in pardoning them and raising them to eternal inheritance with his well-beloved son.

This expiatory nature of the atonement accounts for the amazing and mysterious sufferings which the Scriptures attribute to Christ as essential to the validity of his offering.

In his great love to sinners, and in undertaking to rescue them, Christ is not only moved by a supreme regard to the righteousness and glory of God, but he submitted his soul to the unutterable displeasure of God for sin, in addition to the

tortures of the cross in his body. Many martyrs probably have suffered all that the human body and soul could suffer without a groan or cry of agony. But he seems to have suffered infinitely more than the mere human could suffer. In the greatness of his agony, and perhaps to intimate to us the greatness of that agony, he exclaims, "My God, my God, why hast thou forsaken me!" For any end short of satisfying distributive justice, short of exhausting the full claims of immutable righteousness, it is inconceivable that the Father should forsake the beloved Son. But if the cup of distributive justice is to be drained to its dregs; if the full exactions of infinite justice are to be suffered, then the Father, who is the only executioner of justice, must strike the blow. And if he strike this terrible blow, he must withdraw from the sufferer, as he could not be at the same time the executioner and the sufferer, the propitiated and the propitiator. In the view of actual expiation, the whole scene is both natural and stupendous. It is now natural to see him sweating great drops of blood in Gethsemane; it is natural to hear him say then, "My soul is exceeding sorrowful even unto death;" and feeling the actual sinking of his soul under the infinite weight of the divine wrath, it is natural that he should break forth into the heart-rending petition, "If it be possible, let this cup pass from me!" The prophetic description of the scene of agony by Zechariah is natural: "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts; smite the shepherd, and the sheep shall be scattered;" which smiting, the evangelist, in recording the crucifixion wonders, ascribes directly to God. "For it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad." But not only are the circumstances rendered natural in the view of actual expiation, the whole scene is also rendered stupendous. God the father, the executioner of his son, and such a son, in order that he may both satisfy and uphold immutable justice, and exercise pardoning and saving compassion towards a fallen and much-loved race! This is enough to silence all heaven, draw the awe-struck angelic hosts about the hill of Calvary, and fill them with inquiry and wonder insatiable. Mrs. Brownning in "The Seraphim," caught glimpses of the effect upon

the cherubic legions such as the Scripture representations of expiation naturally open to the highest powers of sanctified imagination.

Ador. Beneath us sinks the pomp angelical,
Cherub and seraph, powers and virtues, all —
The roar of whose descent has died
To a still sound, as thunder into rain,
Immeasurable space spreads magnified
With that thick life, along the plane
The worlds slid out on. . . .

Zerah. Awaken,
O right hand with the lightnings! again gather
His glory to thy glory! What stranger,
What ill supreme in evil, can be thrust
Between the faithful Father and the Son?
Appear for Him, O Father!
Appear for Him, Avenger!
Appear for Him, just One and holy One,
For He is holy and just.

* * * * *

The Earth. Ah me, ah me, ah me! the dreadful why!
My sin is on Thee, Sinless One! Thou art
God-orphaned, for my burden on thy head.
Dark sin, white innocence, endurance dread,
Be still, within your shrouds, my buried dead —
Nor work with this quick horror round my heart!

But how different is the whole scene, how unnatural and belittled, if we reject or slur over the expiatory character of Christ's sacrifice! If we regard the object of atonement to be to impress dependent creatures, as Dr. Beman and other writers do. For diminishing the kind and degree of justice to be vindicated, diminishes to the same extent the character, worth, and wonder of the sacrifice. Moreover, this view of the atonement as expiatory and propitiatory, more fully accounts for the emphasis which the inspired writers lay upon that great mystery, the divine as well as human nature of the sin-offering. Other mysteries gleam through the sacred record, but they are not made prominent and vital as this is. That the Word was God, that in him dwelt all the fulness of the God-head bodily, that he was one with the Father in all divine attributes, such are the expressions that are multiplied in the Bible,

just as if the great fact that he is very God was an essential pillar of the gospel arch. "God manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory," was everywhere, "without controversy," the great "mystery of godliness." No reason can be given for this so satisfying as that which is furnished by the expiatory character of the atonement. Here it is seen at once that no being but very God could endure the concentrated punishment which was due to a whole race of sinners. It is also as readily seen that we must receive the fact of the divine nature of Christ before we can fairly understand and receive the great central doctrine of the atonement. Perhaps the human mind will never generally be satisfied with any reason for so profound and astonishing a mystery but that of expiation. If men are led to believe that it was not essential to the validity of the atonement that Christ should bear the actual punishment of our sins, or the full equivalent, and be made a curse for us, they will continually return the inquiry, why then was it necessary that Christ should be God-man? Why was it necessary that such a price should be given for our ransom as is God's very Son? And if men are led to believe that less than actually bearing the punishment due to sin, or its full equivalent, on the part of Christ, suffices to make atonement, then they will be ready to ask why will not less than the suffering of the full penalty in hell avail for the finally damned, and so eternal punishment be shortened.

It is not intended here to deny that a less degree of duration of suffering endured by Christ as the Son of God, may, on account of the infinite dignity and glory of his person, be an equivalent to the curse of the law endured by sinners, and so a strong argument for the divinity of Christ be drawn from the nature of an atonement which does not include satisfying expiation. But as a fact, Christ's worthiness is seen not to have saved him from deep and mysterious suffering. Therefore is not the argument perfected, as well as rendered more definite and convincing, if to the dignity and worthiness of the sufferer, there be added the sharp necessity for such penal sufferings as require infinite capacity to bear? Let the dignity and glory of the sufferer be taken into the account in estimating the de-

gree and duration of suffering, but let the suffering and dignity be so combined or balanced as to come fully up to the demands of distributive justice, and the whole case is met and all conditions satisfied. President Edwards the elder, insists on the sufferings of Christ as being "*infinitely* terrible," in order to meet and satisfy the demands of justice, notwithstanding his infinite excellency of person and character. On pages 606 and 607 of Vol. I. of his works, after having shown that "Christ suffered the wrath of God for men's sins in such a way as he was capable of," though in some respects not what the damned in hell suffer, yet in other respects what they did not suffer, he says :

"For an atonement that bears no proportion to the offence, is no atonement. An atonement carries in it a payment-or satisfaction in the very notion of it. And if satisfaction was so little necessary, that the Divine Majesty easily admitted one that bears no proportion at all to the offence, . . . then he might have forgiven sin without any atonement; and an atonement could not be so greatly to be insisted upon, as is represented by all the prodigious expense and labor, and multitude of services, and ceremonies, and so great an apparatus, and so great pomp, which, with so much exactness were prescribed. . . .

"II. Another way in which it was possible that Christ should endure the wrath of God was, to endure the effect of that wrath. All that he suffered was by the special ordering of God. There was a very visible hand of God in letting men and devils loose upon him at such a rate, and in separating from him his own disciples. Thus it pleased the Father to bruise him and put him to grief. God dealt with him as if he had been exceedingly angry with him, and as though he had been the object of his dreadful wrath. This made all the sufferings of Christ the more terrible to him, because they were from the hand of his Father, whom he infinitely loved, and whose infinite love he had eternal experience of. Besides, it was an effect of God's wrath, that he forsook Christ. This caused Christ to cry out once and again, 'My God, my God, why hast thou forsaken me?' That was *infinitely* terrible to Christ."

That this latter expression was not a slip, or an indefinite use of language, is evident from his repeating it in various ways, as on page 604 :

"Thus Christ suffered that which the damned in hell do not suffer. For they do not see the hateful nature of sin. They have no idea of

sin in itself, that is *infinitely* disagreeable to their nature, as the idea of sin was to Christ's holy nature; though conscience in them be awakened to behold the dreadful guilt and desert of sin. And as the clear view of sin in its hatefulness necessarily brought great suffering on the holy soul of Christ, so also did the view of its punishment. For both the evil of sin and the evil of punishment are *infinite* evils, and both infinitely disagreeable to Christ's nature; the former to his holy nature, or his nature as God; the latter to his human nature, or to his nature as man."

In closing this part of the subject it is satisfactory to be able to quote a few of the many expressions which the same great theologian used in teaching that Jesus Christ did really and substantially suffer the penalty of the divine law:

"There is the same need of Christ's obeying the law, in order to the reward, as of *suffering the penalty of the law in our stead*, in order to our escaping the penalty." "That Christ suffered the full punishment of the sin that was imputed to him, or offered that to God that was fully and completely equivalent to what we owed to divine justice for our sins, is evident from Psalm lxi. 5." "If he unites himself to guilty creatures, he of necessity brings their guilt on himself." "The general meaning of the phrase, to bear sin, is lying under the guilt of sin, having it imputed and charged upon the person, as obnoxious to the punishment of it, or obliged to answer and make satisfaction for it." "Thus Christ bore our sins; God laid on him the iniquity of us all; and he bore the burden of them."

It is sometimes objected to this expiatory element which the Scriptures so manifestly make essential to the atonement, that it has a basis of fatalism. A writer in the *Bibliotheca Sacra* for April, 1861, who may be taken as a representative of a class, says, p. 285:—

"If from this point, we step back upon the fatalist's ground, and recognize an absolute necessity, higher than God, binding his will and all its issues, with the chain of an inexorable destiny, then our inquiry is at an end; Christ's death was necessary in the same sense, and for the same reason, that all things are necessary. But if we regard the divine will as free, and all its purposes spontaneous and self-determined, then the way is still open to pursue our inquiry touching the ground of the necessity for the Saviour's passion."

The objection, as related to the subject, must mean, if it

mean anything, that if there is a necessity in the natural and immutable justice of the divine mind for an atonement in order to the pardon of sinners, a necessity such as the free will of God cannot set aside, then the doctrine of atonement involves fatalism, and his inquiry is at an end.

It might be replied, this is but begging the question: what if there is in the doctrine a basis of fatalism, and what if "our inquiry is at an end," and the question settled, as we believe the Scriptures settle it? Fatalism is the doctrine of inevitable necessity. And we suppose there must be, in the essence and attributes of the self-existent and necessarily existent God, a basis of inevitable necessity for many things. But this does not involve fatalism in the common and proper sense, the annihilation of free will, and the control of all actions by an inevitable necessity or overruling fate. The apostle affirms that the atonement was necessary "that God might be just, and the justifier of him that believeth in Jesus."

Again it might be replied by asking, is there no absolute necessity lying back, and out, of the province of the will of God? Is God's abhorrence of sin, for example, the result of, and dependent upon, his willing to abhor it? Even the objector quoted, ten pages after, says:—

"This theory, (the satisfaction theory) is undeniably right in affirming that God necessarily hates sin. He can neither love nor be indifferent to what is in its own nature, hateful." Is this too fatalism, "an absolute necessity, higher than God, binding his will and all its issues, with the chain of an inexorable destiny?" Neither does it relieve the case that, a page or two after, this divine and necessary hatred of sin is reduced to merely a *judicial emotion*! For we suppose few would deny that God's essential holiness of character renders his abhorrence of sin an absolute necessity.

But we prefer to make our chief reply to this objection by quoting a few extracts from Cudworth's *Immutable Morality*; pp. 13, 14, 15, 18.

"And this is a truth fundamentally necessary to all knowledge, that contradictories cannot be true; for otherwise, nothing would be certainly true or false. Now things may as well be made white or black by mere will, without whiteness or blackness, equal and un-

equal, without equality and inequality, as morally good and evil, just and unjust, honest and dishonest, debita and illicita, by mere will without any nature of goodness, justice, honesty. For though the will of God be the supreme efficient cause of all things, and can produce into being or existence, or reduce into nothing what it pleaseth, yet it is not the formal cause of anything besides itself, as the Schoolmen have determined, in these words: *Deum ipsum non posse supplere locum causæ formalis*; That God himself cannot supply the place of a formal cause. And therefore it cannot supply the formal cause, or nature of justice or injustice, honesty or dishonesty. Now all that we have hitherto said amounts to no more than this, that it is impossible anything should be by will only, that is, without a nature or entity, or that the nature and essence of anything should be arbitrary."

"Neither is it a thing that is arbitrarily made by will, or can be the object of command, but that which either is or is not by nature. And if this were not morally good and just in its own nature before any positive command of God, that God should be obeyed by his creatures, the bare will of God himself could not beget an obligation upon any to do what he willed and commanded, because the natures of things do not depend upon will, being not *γινόμενα* but *ὄντα*, things that are arbitrarily made, but things that are. To conclude therefore, even in positive laws and commands, it is not mere will that obligeth, but the natures of good and evil, just and unjust, really existing in the world."

"We see then that it is so far from being true, that all moral good and evil, just and unjust, (if they be anything,) are made by mere will and arbitrary commands, (as many conceive,) that it is not possible that any command of God or man should oblige otherwise than by virtue of that which is *φύσει δίκαιον*, naturally just. And though particular promises and commands be made by will, yet it is not will, but nature, that obligeth to the doing of things promised and commanded, or makes them debita, such things as ought to be done. For mere will cannot change the moral nature of actions, nor the nature of intellectual beings. And therefore if there were no natural justice, that is, if the rational or intellectual nature in itself were undetermined and unobliged to anything, and so destitute of all morality, it were not possible that anything should be made morally good or evil, debitum or illicitum, obligatory or unlawful, or that any moral obligation should be begotten by any will or command whatsoever."

Thus it is shown that immutable justice in the nature of God is the foundation of all immutable morality, and has a

wide application in moral reasoning. It applies to the whole subject of punishment as well as atonement. For if the punishment of the finally unbelieving has no foundation in absolute necessity and is left wholly to arbitrary will, or to considerations of expediency, it will not be wonderful to find the eternal punishment of the wicked dropping out of the preaching and faith of the churches. Diminishing the requirements of justice in adequate atonement, is diminishing the demands of justice in the punishment of the lost.

Another objection to the expiatory nature of the atonement which the same writer makes more formally, pp. 296-7, is that God is not "by any constitutional necessity obligated to *express* his hatred of sin, by the infliction of deserved punishment." . . . "It is admitted that God must hate sin, but how does his necessary hatred of sin involve any necessity for its expression, and especially any necessity for its expression in the form of judicial punishment? Why may not the displace emotion exist without having a penal expression?" . . . "Against this assumption that there is, in the very nature of God's emotion of displeasure at sin, a necessity for its exercise in the actual infliction of deserved punishment, we bring forward the fact that there is not, in any of the other constitutional emotions of God, an inherent necessity for their exercise or expression towards the objects which awaken them. The commiserative emotion excited in the divine mind by human suffering, does not inexorably obligate God to relieve that suffering." . . . "He suppresses the emotion which it awakens, for wise and benevolent reasons, and permits his creatures to suffer, yea, causes them to suffer, often long and severely. Why may he not for similar reasons lay a like restraint upon the judicial emotion awakened by human sinfulness." . . . "We hesitate not to deny that justice is any more a fundamental attribute, any more constitutional or involuntary than are love, pity, and that whole class of attributes which are antithetic to it."

We have quoted this objection at considerable length, both because it carries its own refutation on its face, and because we thought our readers could hardly be persuaded that such expressions could come from such a source. It would be hard

for them to believe that we had not mistaken the idea. Is it not substantially the basis of Parker as well as of Universalists? Justice has no primary nature, no preëminence over, nor precedence to pity; God may as well be merciful before he is just, as be just before he is merciful; "first pure and then peaceable," may henceforth just as well read first peaceable and then pure. Justice is not an innate quality or nature, is no more a limiting and conditioning attribute, but is subject to will just as mercy and pity are; the sense of justice needs no expression, though all creatures sin; there is no need of perdition unless God choose it; and what need of an atonement of any kind where there is no necessity for visiting sin with penalty? And where is there any place for a sacrifice, or for a Divine Saviour; and the Bible which so plainly teaches all these must be mostly fiction or hyperbole! Where is the stopping place in these stairs but the lower landing?

Has it come to this that a sound mind can even conceive of God's hatred of sinners as dwelling suppressed in company with his love of complaisance towards sinners in his mind? Sin is nothing separated from the sinner, and hatred of sin separated from hatred of the sinner is impossible. "And were by nature the children of wrath." Eph. ii. 3. Or will it be said that God will possess no love of complaisance towards the saved in heaven, only the love of benevolence? But that is no more than he possesses here towards the unrenewed. But the apostle says, (Romans v. 9,) "much more then, being now justified by his blood, we shall be *saved from wrath*." What a convenient device this theory would have been to the king of Babylon when he "set his heart on Daniel to deliver him, and labored till the going down of the sun" in vain. Then that sleepless night of fasting and grief in his palace might have been avoided by saying pity is just as fundamental and controlling an attribute as justice, and, if one must be suppressed, I choose to suppress the justice.

We do not wonder, therefore, that our objector finds it everywhere *assumed* that all the other attributes of God, even pity and love, are conditioned and limited by his justice; we only wonder that he wonders at it. The following statements of Professor Shedd in his essay on the Atonement, p. 292,

read very like first truths, which all sound minds readily accept : —

“For whatever else God may be, or may not be, he must be just. It is not optional with him to exercise this attribute, or not to exercise it, as it is in the instance of that class of attributes which are anti-thetic to it. We can say, ‘God may be merciful or not, as he pleases;’ but we cannot say, ‘God may be just or not, as he pleases.’ It cannot be asserted that God is inexorably obliged to show pity; but it can be categorically affirmed that God is inexorably obliged to do justly. For the characteristic of justice is necessary exaction; while, if we may accommodate a Shakspearean phrase, ‘the quality of mercy is not *strained*.’ Hence the exercise of justice can be demonstrated upon *à priori* grounds, while that of mercy is known only by a declaration or *promise* upon the part of God. It is for this reason that man can have no *certainty* that the Deity is a merciful Being, except as he obtains it from a special revelation.”

Another objection is urged, by the same writer, against the expiatory or satisfaction theory: “That *logically* it precludes the possibility of Christ’s sufferings being substituted for the penalty due to sin.” . . . “God’s organic hatred of sin, it is said, imperatively demands the implication of punishment. But what punishment? not punishment in general, but *the precise punishment* which the sin that awakened it deserves.”

Who ever said or taught that? Did the elder Edwards, or any of his true followers, believe that the *precise* punishment is essential to a real punishment? Did any lawyer or judge ever dream that the punishment by imprisonment, where the criminal cannot pay in money, is no real and satisfactory punishment? A man borrows a sum of money and pays back not the identical coin which he borrowed; but substitutes other coin, or its full equivalent in something else. Is there no real satisfaction here? The just demand for full satisfaction then does not logically preclude the possibility of substitution. The “confusion of thought” here springs from confounding *strict equivalency* with *exact identity*. That Christ’s death is a literal and plenary *equivalent* for the punishment due to sinners, and therefore a substituted punishment has been mistaken for the *identical* punishment. In order to be satisfying punishment for sin it is not necessary that it should be the identical punishment *inflicted upon the identical sinner*.

A similar objection is also made against the possibility of real pardon for sin on the basis of expiatory atonement. "We object to this theory . . . that it leaves no room for a literal and true pardon of sin. . . . It leaves nothing unsatisfied, either in God's moral nature or man's moral sense. . . . There is no longer any penalty due to the sin, and of course there is none to remit. The mere infliction of penalty in such a case is, in no proper sense of the word, pardon. It is an act of justice not of grace."

Here the mistake is in supposing that satisfaction necessarily excludes mercy, and mercy excludes satisfaction. But this is most absurd. Satisfaction found and offered by the offended Sovereign does not give the sinner any claim to pardon. Is there no mercy in *God's* devising a way, and satisfying justice for the lost sinner? Is it no mercy in *God* to give his Son, at such a cost, to die instead of sinners, so that "he might be just and the justifier of him that believeth in Jesus?" Satisfaction and mercy might mutually exclude each other if offered by the sinner; but the case is entirely different when offered by a third person, a "Daysman," a "Mediator." The mercy consists in the satisfying substitution. The objection has been beautifully reduced to an absurdity, as follows: "Mercy consists in relaxing and waiving justice, and not in vicariously satisfying it. From this premise it follows, of course, that where there is any satisfaction of justice there is no mercy, and where there is any waving of justice there is mercy. A complete atonement, consequently, would exclude mercy altogether; a partial atonement would allow some room for mercy, in partially waving legal claims; and no atonement at all would afford full play for the attribute, by the entire nullification of all judicial demands."

Is not here the steep, old, and oft-travelled road from Calvinism to Unitarianism and Infidelity? But the marking of the particular steps of this easy descent to Avernus must be reserved for another time. We have space here only for indicating several inferential considerations tending to make the Scripture view of the atonement which we have been presenting, more full and complete.

The Bible represents, and very naturally, the atonement as

general and unlimited in its provisions. Its sufficiency is infinite. Christ was made a curse for our whole race of sinners, and our whole race is receiving benefits from it in this life. Our probation, our reprieve, and all our temporal blessings, are mercies resultant from the atonement. Our surety has fully met the demands of justice in the case of sinners. God can now be just and the justifier of every one that acceptingly and penitently believeth in the gracious and glorious provision. The invitation everywhere is, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money." Of course this its general nature implies that the atonement proper is to be distinguished from reconciliation and redemption. The Scriptures employ these latter terms to denote the atonement as applied to sinners in completing the whole work of saving them. Both the Old and New Testaments represent the atonement proper as the ground and basis of reconciliation and final redemption. The atonement is offered *to God* as its object — a sacrifice to render God propitious. Reconciliation and redemption are benefits conferred on men to make them everlastingly blessed. The one is the cause, the others the effects. The atonement, the offering, is complete in itself. "By one offering of himself he hath perfected forever them that are sanctified;" Heb. x. 14. "Christ is the end of the law for righteousness to every one that believeth." Rom. x. 10. To provide a feast is one thing, to call and secure the guests is quite another thing.

It is also manifest from the Scriptures that the atonement has other resultant objects, and accomplishes other ends besides the principal one which we have been considering. It has an important governmental value. It honors the divine law, and sustains the divine authority in pardoning sinners, by *meeting* and *satisfying* all just claims. It *declares* as well as *satisfies* the justice of God. It *shows* as well as *maintains* God's regard for law and the order and welfare of his government. But all this it does *by satisfying* justice. It *could* not *show* regard for justice and law without *maintaining* them, but the opposite. It reveals, in a glorious light, the amazing love of God to sinners, and is calculated and intended to exert a mighty moral influence upon the universe. It presents profound views of the sinfulness of sin; of the desert of sinners; and of the trans-

cent holiness, justice, and purity of God ; and so tends to produce conviction, to lead to repentance, to bring men to God, and to awe and restrain sinners. Still all these are not the primary and essential aim and objects of the atonement, but only its secondary, resultant, and conservative designs and effects. It is found that men may hold all these, and still fatally depreciate and diminish the doctrine itself. Indeed, by substituting these in the place of the one great object, that of satisfying divine justice, the atonement itself may be wholly rejected and set aside, and thus the whole gospel system be corrupted, and its saving power destroyed. A sovereign remedy, eliminated of its primary, characteristic elements, becomes a subtle poison, or a worthless potion, making the destruction of him who trusts to it only the more certain.

ARTICLE II.

THE ENGLISH WOMAN AT HOME.

OUR portraiture of the English woman would be most imperfect and unsatisfactory if nothing was said on so important a matter as love and marriage. All that is uniformly managed in accordance with conventional laws as well defined and authoritative as the statute which regulates the sale of an estate. While the young people are at school, the two sexes are kept entirely apart, as we have seen ; and in all good families the greatest care is exercised in regulating their intercourse afterward. But when the fit time arrives, of which the parents usually take upon themselves to be judges, everything connected with a matrimonial alliance is conducted in a perfectly open, matter-of-fact sort of way, precisely like any other affair of business. The 'courting' is done, not by stealth, or under cover of the night, but in the daylight, and at the home of the maiden. The parents are principal agents in the case to an extent which some would deem not especially romantic, to say the least. It is an affair in which parental authority appears in its full dignity and strength. Neither does filial reverence

suffer the loss of a single particle of its wonted submission and gracefulness. There are few fathers in the better class of English society who would hesitate to issue the most positive and absolute prohibition in relation to the engagement and marriage of a daughter ; and few daughters would refuse implicit compliance, though in direct opposition to their own decided inclinations. A gentleman desirous of paying his addresses to a young lady, esteems it a point of honor to secure the assent of her parents before making love to the young lady herself. That it is equally a matter of expediency, and almost of necessity, is quite certain. The decision of the father, we are sorry to have to say, is too often ruled by purely commercial considerations. If he is able to give his daughter ten thousand pounds, he demands that the man who weds her shall be possessed of at least an equal amount. This point is usually settled before the young lady has been consulted at all. There is only one earthly thing which a rich English father considers an equivalent for wealth in an alliance for his daughter, and that is aristocratic rank. A penniless lord — brainless and worthless, too — may marry a merchant-prince's daughter, and not unfrequently does. But genius, learning, reputation, popular influence, are all wood, hay, stubble in the estimation of your English man of money. The daughter may be intelligent, appreciating, noble-hearted, and affectionate ; but what can she do in such a case ? She has, also, strong common-sense. This seems like a hereditary attribute of the English woman ; it is certainly an important part of her daily home training. She knows that her father is as inexorable, and can be as tyrannical, as he is *prudent*. Very likely she has in remembrance some instances of the ill-speeding of filial disobedience, in similar circumstances, which are not greatly fitted to encourage her in the repetition of such an experiment. We have seen a merchant of great wealth, and living in a splendid mansion, the leading member of a Christian church, introducing his own pastor, a popular young preacher, to his house as a frequent and familiar guest ; and when a mutual attachment sprung up between the handsome and accomplished clergyman and the merchant's beautiful and motherless daughter, and even the stern threat to disinherit her did not prevail to prevent their union, he would not suffer the wedding

to take place from his house, and not until that daughter was the mother of several children did he once visit her at the home of her husband, or bestow on her a single shilling of his vast fortune, although she was compelled to practise an economy of which she little dreamed amid the affluence of her early home. Perhaps most English fathers would have relented sooner than he did toward such an orphan child ; but very few would have acted differently in the main. The peculiarity of the case was the daughter's daring to brave the will of her father. But why did he permit, and even deliberately install the acquaintance, at such a susceptible age of the parties, and with circumstances so favoring the tender passion ? Because to that sublime Englishman such an amazing piece of presumption on the part of a clergyman could never have been imagined as within the most distant bounds of possibility.

Another case we remember, which occurred in London, and was the subject of no little remark at the time. A gentleman of magnificent appearance and high personal character — pure as Abdiel, of brilliant intellect and commanding oratory, enjoying an enviable reputation in every section of the kingdom — having lost his first wife, became enamored of the accomplished daughter of a proud millionaire whose mother was dead, and her brother the gentleman's particular friend. As the damsel was some forty years of age, he did not think it necessary to ask the father's consent to his suit, but went directly to the lady herself, and was successful, so far at least, as she felt at liberty to decide for herself in a matter which so much concerned her. She, however, asked papa's permission, now eighty years old, to be married, and not only did the old papa refuse to grant permission, but positively forbid the thing, and that with all the solemnity of his paternal authority. And the purse-proud and arrogant brother of the lady, her suitor's *very particular* friend, insolently flung in his teeth the threat of his own displeasure if the matter was not given up ! The maiden submitted, her suitor — gentleman, scholar, orator, magnanimous, proud, and well poised in his own self-respect — retired and found a wife elsewhere. It was not long after that the old man of money died, and left an immense fortune to the son, and the paltry sum of ten thousand pounds, only for her life-

time—in other words the interest of ten thousand pounds, about fifteen hundred dollars—to the daughter; as if to punish her as long as she lived, and when he should be lying in his grave, for having so much as once *thought* of so unworthy an alliance!

It is not, however, alone on the part of rich English *fathers* that money is regarded as a ruling consideration in so delicate a negotiation. A man without property himself, who manifested no anxiety about the fortune of the woman whom he proposed to wed, would be looked upon, not as high-minded and magnanimous, but as imprudent and reckless, if not even as unprincipled. And not without reason. If you are married it is absolutely indispensable that you maintain a domestic establishment fully equal to that which is customary in the class of society to which you belong. As a rule, a professional man could not do this if he married a woman without property. There are many fathers in England who hold on to their social position and respectability by expending every shilling of their income, and who give their daughters a finished education, even sending them to Paris, it may be, but who cannot bestow upon them anything at all in the shape of a marriage-portion. To marry such a girl, and introduce her to a style of living decidedly below that to which she has been accustomed under her father's roof, is generally thought to be a step not very full of promise as regards domestic happiness. This is, without doubt, the true view of the case. An English woman is more helpless than an American woman. The expenses of house-keeping, even with the strictest economy, are very great. Boarding after marriage is a thing heard of as common in our country, but is regarded with utter abhorrence. A married English woman would never feel as if she had found her own place if she were not the queen of a household. The tyranny of public opinion which requires you to keep up a style of living equal to that of the society in which you move, is fearful. The absolute and immutable condition of your being numbered with the guests at a fashionable dinner-party, if you are a married man, is that you give an equally sumptuous dinner in turn. Is it reasonable to expect that a woman, however magnanimous and affectionate, will continue to be satisfied with having sacri-

ficed so much of social position for the sake of high personal qualities in her husband, in a country where social position is an object of universal and boundless idolatry ?

There is small disposition of wealth, as we have said, to wed with worth. Fortune allies itself to fortune, like two bubbles mutually attracted on a smooth surface of water — a not infrequent consequence being the alliance of beauty with deformity, and intelligence with stupidity, and, worst of all, angelic virtue with moral bankruptcy and ruin. It is simply a thing, of course, under all these circumstances, that many a man of intelligence, and high character, and every personal accomplishment, continues unmarried ; because he dares not wed a woman who is poor, like himself, and cannot find one with property and other requisite qualifications who is willing to become his wife. Hence, too, many a beautiful and accomplished girl remains under her father's roof till her charms fade, and she is classed with the elders and forgotten. Side by side, with just such things as this, we have seen a woman of great intelligence and elegant manners, bestowing herself with her fortune of ten thousand pounds, on a man of whom it was the sole recommendation that he had ten thousand more ; and in the space of six years we saw that elegant woman and her little children reduced from affluence to poverty, all through her husband's pitiful weakness and stupidity, and glad to find a humble home in the far distant wilds of Australia.

If any are disposed to censure the prudence of which we have spoken, and to stigmatize it as cold and ignoble, such may be informed, for their especial consolation, that the prudence is not always exercised in the circumstances. There is now and then a maiden, as we have seen, with courage enough to say, " But what talk we of fathers, when there is such a man as Orlando ? " It is no very uncommon case to see marriage taking place where, on both sides, there is every personal quality to make the union desirable, and to give large promise of happiness — intelligence, taste, exquisite beauty, warm affection. And what is the result ? The result is, in a great multitude of instances, that, with a respectable profession diligently followed, a home which was blessed with no abundance at the outset, becomes more and more straitened in its comforts, as its

inmates increase in number and in stature, until the wardrobe is scanty to a pitiful degree, and the daily meal frugal to an extent that is hardly known among the day laborers of our own people; and even at that it is a desperate and incessant struggle to keep up a respectable appearance; and that is expended for appearance, many times, which is sadly wanted for comforts; and, after all, the broad stamp of poverty is there, and everybody reads it; and the result is compassion, pity, coldness, contempt, in a country where wealth is the truest respectability, and the greatest crime is poverty.

If we are asked of whom we say such things, the answer is, not only, and not so much of tradesmen; but of professional men — lawyers, physicians, artists, and especially and most of all of clergymen. We do not believe that these cases would generally verify the proverb that when want comes in at the door, love flies out at the window. Yet we can easily conceive that such a wife and mother as we have described — however strong her affection for her husband and children, nay, the more on this very account — may sometimes remember with other feelings than those of joy, the day on which she left her father's house. Is it not sufficiently plain that a certain measure of regard for pecuniary considerations, on the part of those who, in England, are contemplating a matrimonial alliance, admits of a better explanation than to ascribe it to a mercenary disposition, or the absence of strong affection, courage, magnanimity, or any other noble impulse? Moreover, as everything has two sides, there is at least this advantage resulting from the father's determined agency in these delicate negotiations, that the suitor, when approved and accepted, is placed at once on the most honorable and pleasant footing in the household, and the bride is endowed at the marriage, either with an annuity, or with an instalment of her fortune, the arrangement, in either case, being the pledge of something better under the father's will.

There is one particular class of English women of whom we are here reminded to say two or three things in passing, though we have little pleasure in doing so. An English governess is a well-educated, refined, and accomplished woman, who resides in a gentleman's family and teaches his daughters music, and

drawing, and French, and Spanish, in addition to all the usual English branches, for a salary smaller, in many instances, than the same gentleman pays his cook ; and with a position in the household than which a more miserable could hardly be desired — neither a stranger nor a member of the family, nor a visitor nor a friend, nor a companion nor a servant ; but a little of all — a *governess* in name, in reality a subordinate, a dependent, a convenient appendage ; and all the worse that nothing is defined and settled, but everything left to caprice, pride, and even shifting circumstances. The intense home feeling of the English makes them very fond of having their daughters educated under their own roof. And a very pleasant thing it is to see a family of joyous, loving sisters, growing up to womanly intelligence and beauty, while they still nestle, like young doves, under the parental wing. But there's many a sweet picture would lose much of its power to charm, if we knew all the expense at which it was secured. As a first step to many a home scene, such as we have glanced at, take the following advertisement from a London family magazine : — “ Wanted : In a gentleman's family, where there are three daughters and two little boys, a young lady who is competent to teach, in addition to the usual branches, music, drawing, French, and Spanish, and who will be willing to make herself generally useful ; ” [the meaning of this being, that she will not object to tend the children as well as to teach them, and to lend a helping hand occasionally in ordinary household affairs,] “ salary £15 a year.” Rather less than a dollar and a half a week !

Who are the young ladies that answer such advertisements as this ? They are the daughters of clergymen, lawyers, physicians, printers, booksellers, and others, who manage to give their children a good education, but have little to bestow upon them of that Californian treasure, without which, in England, a young lady's chances of matrimonial alliance are peculiarly slender. If you are invited to dine at the house of a gentleman who has several young daughters, you will, very likely, have an opportunity to observe a specimen of this class of English women. An interesting young lady enters the room in a peculiarly quiet, unassuming sort of way, just as the company are about to sit down to dinner, and is introduced as Miss —

Charlotte Bronte. The mode of her introduction will strike you as singular, being exceedingly stinted and bare ; without either grace or warmth, very different indeed from that with which another Miss had been ushered in just before. The one is an invited guest, the other is the governess, who has merely come in to have her dinner with the family, a thing which was in the agreement when they engaged to give her fifteen pounds a year. And very like that reluctant, chilling introduction is the treatment which the poor girl receives throughout. She may be beautiful in person, easy and graceful in her manners, refined, intellectual, and highly accomplished ; but not a word is addressed to her by the lady or gentleman of the house, except to ask her if she will be helped to this or that ; while the homely, pert, superficial Miss who sits at her side, is treated with boundless manifestations of special regard. And why not ? That is the daughter and heiress of a rich neighbor ; this is only a poor governess. True, she is beautiful ; all her movements are indicative of refinement and good-breeding ; but what is all that without money ? You may observe too, that her fine countenance beams with intelligence, though her voice is not heard ; and the occasional flashes of her eye indicate how thoroughly she appreciates the conversation, and how she *could* talk, if that had been in the agreement ! But then she is poor and only a governess ; and what is the grace of her form, and the beauty of her countenance, and the intelligence of her soul, and the flashing light of her eye, and the deep fountain of affection in her heart, in comparison with the solid respectability of the rich heiress ? When the repast is ended the interesting but silent young lady disappears somehow, you do not observe when, or by what door perhaps, and does not return. And why should she ? She has had her dinner with the family according to the agreement, and she is only the governess.

We have not overdrawn the picture. We have not painted what we have read or surmised, but what we have seen. If confirmation is wanted every reader of Charlotte Bronte will readily turn to it. We do not, of course, mean to say that every governess is as beautiful and accomplished as the one we have described, or that all families are as mean in their terms

and treatment as that in which she lives. But we do mean to say that what we have given is a true sketch of English society, and no caricature. We do mean to say that you might find thousands of cases at this present time, every one of which you would pronounce at almost all points a *fac simile* of what we have drawn. In July, 1862, a young lady, the niece of a "most respectable London minister," as the Editor of the London *Standard*, August 1, vouches, and resident in his family, advertised in the *Times* for a place as governess, and received the following reply : —

"Mrs. —, having seen the advertisement in the *Times* of Wednesday, begs to inform her that she requires a governess, who must be capable of instructing in English, French, German, and Italian, Music, Drawing, and the rudiments of Singing. She must be able to teach the use of the Globes and Arithmetic thoroughly, as Mrs. — considers both essential parts of a lady's education. A lady of high birth and education indispensable, and as Mrs. — attaches great importance to good manners and carriage, no one not possessing these necessary qualifications need apply. Mrs. — has seven children, of the respective ages of 7, 8, 9, 10, 12, 14, and 15 ; one of them is at school, and the younger ones will be under the care of the governess. She is expected to be with them from seven in the morning until eight in the evening, and to walk with them twice a day. An annual holiday of three weeks given. The salary offered is £20 per annum, without extras."

Surely the above must have been perpetrated by an American or some other wicked foreigner, in a fit of ill-nature. O dear, no ; it was written by a lady, English born, and English bred, "of aristocratic family and pretensions," and residing in the fashionable neighborhood of Eaton Square ; as the afore-said respectable "Christian minister in London," uncle to the young lady, testifies in the *Standard* of August 1.

We presume that the young lady, having a home, for the time, under the roof of her uncle, did not go ; but in multitudes of similar cases, most beautiful and accomplished and estimable girls, English and other, do go, and sometimes the conclusion of the business is tragical, as the following paragraph from the London *Standard* of June 13, 1862, will illustrate :

"ELISE JAHREIS, a fine young German woman, has drowned herself in the Thames. She was a governess, but her salary, £10 per annum, was so small that she became involved in pecuniary difficulties, and the distress of mind thus caused doubtless led to the commission of the suicidal act."

There is small occasion to exaggerate in relation to this most painful subject. The barest recital of the every-day facts, as all intelligent Englishmen know them, would not be received among ourselves except on testimony that would convince a jury. It is a part of modern English civilization. Nor will it disappear, for all the pungent satire of the immortal *Punch*, or the indignant thunders of the *Times*. How often have we heard the deprecation from intelligent and high-minded Englishmen, "Let a daughter or a sister of mine be a shop-woman, a nursery-maid, a cook, but let her not be a governess!"

Some of our readers surely will remember an exquisite picture exhibited several years ago in London print-shops of just such a governess as we have described, sitting solitary and sad in her little room, an open letter lying by her side which has just been received from the home of her childhood, containing some piece of sorrowful intelligence that has agitated to their deepest depths the well-springs of love within her, filling her soul with anguish which has no relief but in her lonely tears. We never looked upon an ingenuous, warm-hearted English girl who had been devoted by her parents to the life of a governess, without feelings of exceeding pain; to see her delighted with the new piano which her father had paid for with difficulty, in order that she might be fully qualified in that branch of her profession; little dreaming of the mortification and heart-ache that were in store for her; going forth in a joyous unconsciousness to meet her fate like Jephtha's beautiful daughter.

It will be easily believed that the great importance attached to money in matrimonial alliances in England, leads to many absurd and grotesque and entertaining incidents in such matters. A handsome young Englishman who drives a splendid pair of horses, and lives in an elegant house in true English style, invites you to dinner. You go, anticipating the pleasure

of making acquaintance with the beautiful young wife of your host. What then are your emotions, and how will you control your countenance, when he introduces, under the most tender and endearing of all human appellations, a wrinkled old woman, and uncommonly homely into the bargain, even for an old woman! This last is always true to the very letter; for you may be well assured that if she had been only passably endowed with personal charms, her fine house and carriage and her ten thousand pounds a year would have secured her a husband long ago, and of a more suitable age. But how is it, you will ask, that, having failed to get a husband of her own age when she was young and homely, she obtains one so much younger than herself when she is old and frightful? The case is exceedingly plain. The older the better, for by so much shorter is the time she has to live!

Let our readers be assured that we are treating them to no fancy sketch, but simply stating facts of constant occurrence. In a region made beautiful by castle and palace and tower, and many a church-spire rising among old English oaks and chestnuts and lime trees, there lived, as we remember, a clergyman of the Church of England, in a lordly mansion, on an estate of unusual beauty, a very handsome man some forty years of age. We remember well the funeral-day of his wife who had died at more than three score years and ten! She had enjoyed a clear income of more than sixty thousand pounds sterling a year; and as, at her death the principal must pass into the hands of other members of her family, she had secured to her devoted young husband an ample fortune by effecting an insurance to a very large amount on her own life. He had that to console him as he looked down into her grave on that cloudy funeral-day which we remember, and he had it when his grief was assuaged wherewith to woo a younger and fairer bride of fortune.

It happened to us once in our transatlantic touring to spend a few weeks very pleasantly in a most picturesque neighborhood in South Wales. Our host lived in a princely house in a fine old borough, for in fact it had once been the residence of a royal prince. He was a young gentleman, almost youthful, and good looking. His wife was a very plain and very intelli-

gent lady, older than his own mother. She had brought him a fortune, enabling him to set up his carriage and to live in a mansion. Similar cases might easily be multiplied to an indefinite extent from the clerical and every other profession.

Having said so much on the subject of matrimony, we must not omit all allusion to an English wedding. Until a comparatively recent period everybody was compelled to be married at church by a clergyman of the establishment. And still it is a fact strongly characteristic of the English woman, that, although an act of Parliament has secured to the dissenters the long-sought privilege of being married at their own places of religious worship, very many of them still go to church, preferring to be married precisely as their mothers and grandmothers were married before them. Very particular are the English to set up every legal barrier against all hasty, irregular, or unauthorized marriages. The intentions must be published on succeeding Sabbaths, at church, in a loud voice, by the clerk, or in some equivalent manner if the parties are dissenters, and prefer to be married at chapel. In either case, as in England, money is respectability—and makes things respectable. If you can afford to pay some five pounds for a license, you may do the matter up as suddenly and as slyly as you please. There are other nets besides the gospel net which catch poor folks where they fail to catch rich folks. If a congregation of dissenters desire to avail themselves of the privilege of having marriages take place at their house of worship it must be registered for the purpose, and the circumstance published conspicuously. This is usually done in large gilt letters, on the front of the gallery, as follows: "THIS CHAPEL IS REGISTERED FOR THE SOLEMNIZATION OF MATRIMONY." A marriage, to be legal, must take place between the hours of eight in the morning and noon. Our readers are all familiar, we presume, with the exceedingly beautiful and impressive form used by the Church of England in the marriage service. The dissenters may use any form they please, or dispense with a form altogether; only that the act of Parliament prescribes certain words to be incorporated in the service, and repeated after the minister, first by the bridegroom and then by the bride, as follows: "I call upon these persons here present to witness that I, Thomas Smith, do

take thee, Jenny Jones, to be my lawful, wedded wife." When Jenny has taken Thomas in the same way, the statute pronounces the marriage ceremony complete. The wedding-ring is worn by all ranks and classes, and every married woman regards it with an almost superstitious fondness. Once placed on the finger by the husband as part of the marriage ceremony this ring is cherished with the utmost care, and never allowed to be taken off, even for a moment, except in two cases,—one is when deep poverty comes upon a woman, and she pawns her wedding-ring to buy food for her crying children. And you may be sure it must be abject poverty indeed and deep distress, which will induce an English woman to draw forth and pawn her wedding-ring. The other case is when the wife is laid in her coffin, and the surviving husband removes the ring which he gave her as a pledge of affection and fidelity on the nuptial-day, and places it on his own finger, as a precious memorial and keepsake.

It will be easily believed that a country which has a woman for its queen, a woman who is the idol of the people's confidence and affection; a country which is proud of its Hannah Mores, and Maria Edgeworths, and Joanna Baillies, and Jamiesons and Stricklands, will not intentionally form a low or unworthy estimate of woman's rights. At a time when our own favored country is rejoicing in the patriotism of lady conventions, and thrilled by the eloquence of lady orators; and when all things betoken the near approach of a millennium such as neither poet nor prophet of ancient times were privileged to dream of,—a millennium that shall witness the glorious commingling of gentle, lovely woman in all the manly strife and turbulence of the market, the exchange, and the senate-house, it may be interesting at such a time to know what sentiments are entertained in England on the great question of woman's rights.

The character of their queen may be taken as a symbol of their opinions in relation to this matter. The Queen of England exerts an almost unbounded influence in every section of the land, and upon all ranks and classes from the highest to the lowest. It is impossible to doubt that the secret of her great influence lies very much in the fact that she has

proved herself a model wife and mother. She is a model queen, by universal consent, but she discharges all the functions of her imperial station without ever divesting herself for a single moment of the irresistible charm of female delicacy and gentleness and grace. She has evidently considered it no condescension, but a welcome relief rather, to pass from the throne to the nursery, putting aside the crown of the proudest empire in the world to discharge the duties of the faithful and loving wife and mother. It is for this that the women of England revere and love her, and delight to do her honor. No brilliancy of genius or masculine energies of soul would seem a hundred thousandth part so valuable as those sweet womanly qualities which have made the name of Victoria a household word among all classes of her subjects.

Woman's rights ! In England it is believed that woman has an undoubted *right* to do whatever her own exquisite good sense may dictate. But the women of England believe that there is a mightier power than that which fells an oak, or wields the sword, or conquers in an argument. That mightier power she claims as her own. She believes that man should esteem himself blessed by the cloud which is willing to lose its manifold glory of color and light and form, that it may descend in rain, giving seed to the sower and bread to the eater. But she looks upon it as no inferior ministry, when another cloud floats in the blue heavens in forms of beauty such as only the hand of God can fashion, filling man's soul with images of purity, and thoughts of joy ; lifting him, perchance, to a sweet fellowship with the Father of his spirit. And just as it would argue a vulgar and sensuous heart in a nation when the clouds which embellish its landscape can never be said to have performed any effective mission, till they lose their beauty, and descend in rain, to aid in the support of that life which man has in common with the beast ; so, as the women of England honestly and earnestly believe, it is a sad sign when woman is beginning to be afraid of losing her influence, unless she goes forth from the sweet retirement of her home to mingle in the conflict of the marketplace and the forum, — that not only is poetry taking its departure, but religion itself is losing its power.

Woman in England, therefore, claims it as her right to hold that orbit still in which she has hitherto revolved with so much of quiet splendor and real power ; not doubting that when she can fling the sweetest and most soothing charm around man's home, and reign with supremest control in his heart, then it is that she attains to the proudest position, and shares most extensively in ruling the destinies of the world.

We are tempted to allude just here, for a single moment, to some instances in which we have been constrained to admire the modesty of the English woman's claims, and likewise the winning grace with which, in these instances, she accepts what she is pleased to regard as courtesies from the other sex. Our meaning will be helped out by a comparison, or, if our readers please to call it so, a contrast. We have recollections of travel in a country where we observed, occasionally, the assertion of claims on the part of the gentler sex with an answering submission on the part of the lords, all which impressed us in a way we do not quite like to describe. The courtesies of the gentlemen, as we saw, were everywhere abundant, spontaneous, and free, and yet, with all this, the dear creatures seemed never to be satisfied ; but, like little Oliver, continually asked for more. This country was not England. Every man who has travelled there must have been impressed with the high breeding exhibited by the English woman in the railway carriage and in the saloon of the steamer. She never makes herself conspicuous by the forth-putting of special claims, while her graceful acknowledgment of every polite attention, makes it an exceeding pleasure to bestow it.

Perhaps it will occur to our readers that the buttoned-up, reserved, and defiant Englishman is not exactly the counterpart which would be looked for in such a case. But let them remember what the same formidable Englishman becomes all at once in his home, warmed and illumined by so radiant a centre — preëminently genial and courteous and kind. We should, doubtless, pronounce him an irreclaimable barbarian if it was otherwise. And beyond all question man would speedily sink to barbarism in any land if deprived of the society of woman. She is the daily, hourly, universal civilizer of the race. Nor will it be denied that man, mighty in his rude strength, for life's

rough battle, as God made him, needs to be daily civilized. He may go forth in the morning from the bosom of his home with the love of kindness upon his heart, his garments all fragrant with love ; but he mingles with his fellow-men in the market-place and the exchange ; and the turmoil of business, and the inevitable strife with unprincipled cupidity and inordinate, remorseless rapacity, shall burn up the last particle of that early dew, like a terrible scorching sun, and harden him to the mood of the world's universal selfishness, sending him back in the evening with garments soiled and covered with dust, to be again reclaimed and softened and refreshed by the pure, loving presence of woman.

Woman's rights, and woman's power ! The strong wind and the earthquake are impotence itself in comparison with the dew, which falls so gently that you can neither see nor hear it ; or the light, whose presence you can only apprehend from the warm tint of life and beauty which it imparts to all the multiplied forms of the material world. God hath ordained woman to be great, — not as the earthquake or the storm, but as the light and the dew ; not thundering in the senate, or leading armies to the field ; but making a country's homes the well-springs of its purest joys, the nurseries of all its manly virtues and pillars of its strength ; the centres of its highest civilization, and symbols of its proudest fame.

ARTICLE III.

OBLIGATION AND ABILITY.

The Youth's Scripture Question Book on the New Testament.

By H. HAMLIN, Author of the "Explanatory Question Book." Boston : Henry Hoyt, No. 9 Cornhill. 1862.

Ques. What are we commanded to be ?

Ans. Matt. v. 48. 'Be ye therefore perfect, even as your Father which is in heaven is perfect.'

Ques. What is the meaning of the word *perfect*?

Ans. As here used it means finished, complete in all parts, that perfection where no part is defective, or wanting. In the original the word is applied to a piece of work, or a machine that is complete in all its parts.

Ques. Are we all required to be thus perfect?

Ans. Certainly we are; and we can be, or we should not be required to be. Duet. xviii. 13. Coll. i. 28."

Specious reasoning, but fallacious. Perfection which is "finished, complete in all its parts, where no part is defective, or wanting," must be absolute perfection, that which shall satisfy completely the law of God, and perfectly meet all his claims upon us. To such perfection Christ without doubt referred in the words under consideration. God's perfection is "finished, complete in all its parts," with "no part defective, or wanting." It is therefore the standard by which the perfection of his creatures is to be tried. They are required to come up to that standard. In whatsoever respect they fail of doing so, they are imperfect, they sin.

The perfection here referred to is moral perfection — a perfect conformity to the character of God, and to the moral law, which is the expression of his will. It has no respect to the strength or weakness of our powers. The child may be as perfect as the aged saint, so far as the strength of his powers is concerned; the unlettered Christian as the philosopher. The question relates to conformity to the character and law of God, or the want of such conformity. Where this conformity exists, there is perfection "finished and complete in all its parts," whether in child or adult. Where it is wanting, whether in sage or savage, there is imperfection.

If this is the meaning of the terms in the answer to the second question quoted above, we accept it as a correct statement of what God requires of all his creatures. All men are under obligation to be thus perfect. God therefore commands it. In this morally perfect state he created the race, and he has never released it from obligation to be as perfect as he is perfect. We accept the definition. But when our author goes on to say — "We can be thus perfect, or we should not be required to be," we feel bound to dissent. The reasoning is eminently fallacious

— “We are required to be as perfect as our Father in heaven, therefore we can be.”

When reference is had to natural ability or inability simply, the reasoning is just. The father may not require his son to do a work that demands for its execution a man's strength. The master workman may not command his *employés* to lift a weight which can be moved only by the use of mechanical powers. God could not righteously require the race to do what they had no natural power to do—see without eyes, labor without hands, discern truth and duty without reason, or love without affections. But the moment we have respect to moral ability and inability the case is changed. The child that will not obey, or that voluntarily maims himself so as to render obedience impossible, is not released from filial obligation. The obligation is enforced by the visitation of penalty. All feel that there is guilt in this case, that he is not absolved from obligation, even though he cannot obey. Albeit, had the maiming been accidental and unintentional, he would have been released from obligation, and been the object of commiseration. The citizen, who, to avoid a draft, cuts off his first finger, stands in no such relation to obligation, as he who loses it by accident, and unwillingly. All minds discriminate instantly between these two states, and this shows the fallacy of a course of reasoning that takes no account of this discrimination. In the latter case obligation is commensurate with ability. In the former, obligation continues, while the ability is destroyed. The man is justly accused of a want of loyalty, and is worthy of penalty.

Now the relation of man to the divine law is of the former type. We have broken that law voluntarily, and brought ourselves into a position where perfect obedience is impossible. We have willingly made ourselves morally impotent, and therefore are without excuse. The obligation remains, though the ability is lost.

We know it is contended by some of the advocates of perfection—that we can keep the whole law of God, that the ability as well as the obligation remains. Thus the Rev. Asa Mahan opens his work upon “Christian Perfection” with this definition of the holiness which he thinks attainable in this life. **Perfection in holiness implies a full and perfect discharge of**

our entire duty, of all existing obligations in respect to God and all other beings. It is perfect obedience to the moral law."

This is well said. This is perfection in holiness, provided we are allowed to interpret the phrase "perfect obedience-to the moral law" with the fulness of meaning which naturally belongs to the words, and which we have indicated above. But he who should assume, with that interpretation in mind, that man can, and that many do keep the law of God perfectly, would show a most lamentable ignorance, both of the history of the world, and of the corruption of the human heart. Mr. Mahan does not fall into this error. We have but to read a few pages farther in his work, to find his language so qualified, as to rob it of more than half its meaning. "Here," says he, "our powers are comparatively weak. The saint on earth is perfect when he loves with all the strength and intensity rendered practicable by the extent of his knowledge, and the reach of his powers in his present sphere."

The "perfect obedience to the moral law," for which he contends as "perfection in holiness," is merely the best obedience we can render in the "comparatively weak" state of our powers. If, therefore, we do, at every moment, the best we can, do all that is "rendered practicable" by our circumstances, we shall keep the law of God perfectly, and be perfect in holiness.

This, as any one will see, is narrowing down the infinite law to an infinitesimal point. For, according to this reasoning, the more men sin, and weaken their powers, and unfit themselves for the perfection of the unfallen man, the less the law of God requires of them, the nearer they come to perfect obedience, to the standard of holiness. The shortest, certainly the surest road to perfection, in this view of the subject is the highway of sin.

This heresy seems to lurk in many minds. For we hear them say—"I try to do as well as I can." Or, more self-righteous still—"I do the best I can. I have no fear of the result. God will not require of us more than we are able to perform." This, it will be seen, is only another statement of the final clause of the Catechism at the head of this article. It is the form in which many a dying sinner appropriates it, to

blind his eyes, and quiet his conscience, just as he is to appear in the presence of God, to be judged, by an infinitely pure law, for a life spent in rebellion.

Multitudes seem to cherish the idea that the law of God is plastic, shaping itself in its requirements to the ability of sinners. And this matter is carried to such a result in the minds of great classes of men, as that they see no great difficulty in keeping the law, and appearing justified in the presence of God on the ground of works. Hence, they make little of Christ. They need no Divine Saviour. They need only an example to stimulate them, and teach them the possibility and method of doing all that is required of them. They will not feel the need of an atonement. This will be discarded. They will be led naturally to deny the utter depravity of man, because he is accounted capable of obedience perfect and complete, and may be supposed to have done many things that come up to the requirements of the moral law. As naturally will they be led to embrace the doctrine of the final salvation of all men, because in their view the race will have done nothing worthy of eternal death. While multitudes more, entertaining yet lower views of the standard of universal obligation, claim to have gone beyond its demands, and laid by a store of good works. These are ready, like the pharisee and the papist, to open a traffic with the world in works of supererogation.

Could we lay bare the hearts of men, we should find a vast amount of this practical Antinomian feeling, all of it growing naturally out of the assumption, that God requires no more of us than we are able to perform; that he graduates the requirements of his law to the weakness and depravity of the subjects of law.

It is not true, as we understand the Scriptures, that God requires no more of us, in our fallen state, than we are able to perform, or than is "rendered practicable by the extent of our knowledge, and reach of our powers." He requires us to be as perfect as he is perfect. He has placed the race under a perfect law; and it can accept of nothing less than perfection the most absolute and complete. We readily admit that such was the nature of the law under which the race was placed at

the first. It required of our first parents perfect obedience ; a continuance in the state of perfection in which they were created. They broke the law. Did they overthrow it ? Certainly not. It stands in its integrity yet. The miscreant, who violates the law of the State, and sets its authority at defiance, does not annihilate law ; does not level down its claims to his self-debased condition, nor destroy his obligation to obey it perfectly. That obligation follows him into the prison, and to the scaffold. The law cannot be let down to his depraved inclinations, or self-induced disability. Considered as the rule of right action, as the measure of human obligation, it must remain just what it was before it was violated. The wretch who has trampled it under foot must pay the penalty. The very idea of penalty, and the visitation of it, shows that the law still exists in all its strictness.

If we suppose that through the clemency of the sovereign, or some sacrifice on the part of a friend, mercy is granted and pardon extended, this procedure has not abolished the law, or diminished in the least its strictness. It has not brought down its claims to the state of the transgressor. No government on earth could tolerate such a procedure and be respected. Pardon must be granted on such terms as to leave the law in full force, and honor it, or it cannot be granted. The transgressor comes out of his dungeon amenable to the same law he violated before. One condition of his release must be — an acknowledgment of the righteousness of its claims, and an honest endeavor to meet them henceforth. True, human laws are defective, and but imperfectly administered. But the principle we have laid down is correct ; and under a perfect government, where everything that is required is in itself, and eternally right, it must be carried out.

In the fall our ancestors broke the law that required perfect obedience, and incurred the penalty. Transgression did not take them out from under that law, nor alter its claims one jot or tittle. Their obligation to render perfect obedience was neither destroyed or lessened, and therefore a righteous lawgiver and ruler could not have absolved them from that obligation. Their posterity, the human family, are born under the same law. Every soul is required to be as pure and holy as Adam

was before the fall. God could not make a law that should require less than that. He would connive at sin were he to lower in the least the standard of duty, and to demand less of us than he did of Adam.

It will be replied: "No one can keep a law that requires perfect conformity to the character of God. All must fall under its penalty." True, this is the situation of the race. This made an atonement necessary, and those who are saved by it are saved by grace, which implies that they cannot help themselves, or be saved by works. Grace would be needless, or at least the need would not be imperative, if the law had shaped its demands to our ability, requiring the less, the more we unfitted ourselves for obedience. Grace comes in as an expedient which is one side of the law, or rather above the law; not overlooking its claims however, but honoring them all in laying its penalty upon the head of the Redeemer. It saves the sinner as a sinner, not as one who has kept, or can keep the law, for then grace would be no longer grace. The moment we detract anything from the strictness of the law's demands, we degrade grace, and lessen our esteem of Christ. The moment we seek to be justified by the law, we "fall from grace. Christ is become of none effect unto us." It is the strictness and unbending quality of its claims, that makes redemption by the blood of Jesus necessary. The law then remains in full force under the dispensation of grace. And it accomplishes various results.

It reveals to us the depth of our fall. It was not above the ability of the unfallen Adam. He was created on a level with it. He easily obeyed its precepts, and enjoyed life and his Maker's favor thereby. His fall was voluntary, not necessitated by the severity of the law. And now that it is broken as the rule of life, it stands unchanged to reveal to us, as often as we contemplate it, the distance of our fall from its holy standard. "It becomes our schoolmaster to bring us to Christ." Sinai flashes out God's wrath on account of sin now, as terribly as the sword of the cherubim into the face of Adam. There stands the law, unrepealed and irrepealable. We know we ought to obey it; that every neglect to do so is sin. This is the ground of conviction. Our hopes of salvation by the law are slain. We

have not kept it. We cannot keep it. We have voluntarily broken it, and accepted the fallen state of our fallen ancestor willingly, and therefore all the weight of obligation remains to keep the whole law, while we have broken every precept of it. The extent of our obligation is not lessened by the weakness of our powers induced by voluntary disobedience. The moral law is the stable rock from which we have drifted, and from which we are forever to reckon the extent of our wanderings, the aggravation of our crimes.

Again, that law is the measure of the work of grace which God purposes to accomplish in our souls. Christ has come to restore the redeemed to the perfectness of the first man ; to bring them up through all this interval of degradation and spiritual death, to the state of perfect obedience, perfect conformity to the divine character ; to introduce them to Eden again, and give them "right to the tree of life" that stands in the midst of the garden ; not by the way of the cherubims, but by a "new and living way." How it exalts the grace of God in their esteem, to know, that as the heavens are higher than the earth, so high is the holy standard to which they are to be raised, above their present low estate ! Day by day, as they overcome sin and grow in grace, they get clearer glimpses of the great work God has purposed to accomplish in them and for them, and are stimulated to renewed efforts to "apprehend that for which they have been apprehended of God." Such is the process of sanctification, and the stimulus which the saint feels to grow in grace daily. The high standard which the law erects before him is a perpetual reminder of heights yet to be gained, heights, which, by the grace of God, shall yet be reached.

Such being the office of the law under the dispensation of grace, Christ took special pains to impress this truth upon his hearers — that he had not come to destroy, but to establish it. He reconsecrated and epitomized it, and laid it anew on the conscience of the race, with all its original strictness, in the day it was first announced to Adam. In the sermon on the mount, he showed that it was a law for all ages and dispensations, as unchangeable as its author. What it was for Adam as a rule of life, such is it for his posterity as the measure of obligation,

while they look for life through the crucified. It makes the same demand upon devils as upon the holy angels. It brings into the same category the sinless first pair and their sinful posterity. For it is a declaration of eternal principles that God could not alter and retain his throne — principles that bind the conscience of all created beings. If in our secret thoughts, or in the utterance of them, in the decisions of our wills, or by neglect of known duty, we violate them, we sin. "If there be about us the least taint of anything like pride, unbelief, ingratitude, hardness of heart, impatience, discontent, impurity, earthly-mindedness or covetousness," we break that immutable rule of right, and fall under its penalty. If saved, it will be because grace lays hold of us and rescues us ; because the spirit of God new-creates us, and progressively sanctifies us, and prepares us to keep the law perfectly, in the New Jerusalem, to which nothing can be admitted "that worketh abomination." When Christ shall appear we shall be like him, for we shall see him as he is. Now we see through a glass darkly, but then face to face. Now we know in part, but then shall we know even as also we are known.

A few words seem to be demanded in reference to the proof texts, by which the doctrine of Perfection is attempted to be established. The first is from the Old Testament — "Thou shalt be perfect, (marginal reading — "upright or sincere") before thy God." If we interpret the term with reference to the thought under discussion, viz., idolatry, it would imply simply the absence of all complicity with the idolatrous customs of their neighbors, and the maintenance of his worship in its integrity. If we give the term the fulness of meaning we did in interpreting the words of Christ, it will be simply parallel to those words, another statement of the obligation which the law lays upon all, and prove nothing respecting man's ability. It is no justification, therefore, of the final inference of the author, that we '*can* be perfect because we are *required* to be.'

The other passage is from the pen of Paul — "Christ in you, the hope of glory ; whom we preach, warning every man, and teaching every man in all wisdom ; that we may present every man perfect in Christ Jesus." The presentation here referred to is to take place at the last day. No one doubts but that the

saints will be perfect then. (The passage is quoted to establish a perfection this side heaven, to which it manifestly has no reference.) Neither of the passages, then, can be regarded as having any relation to the ability of man to be as perfect in this life as God is. The former, even when the interpretation is pressed to the extreme, proves simply obligation; the latter, that saints will be perfect at the judgment. Neither refers, even remotely, to an ability in man to keep the law of God perfectly, affirmed in the "can be" of our author.

We protest then against such a setting of this holy precept of our Saviour. The subject is discussed with a brevity that would be reprehensible even in a Sabbath-School question book, if sinless perfection were attainable in this life, and taught in the words of Christ under consideration. It is disposed of with a simple assertion of the author, unsustained by a particle of proof. Unthinking and unskilful teachers are allowed to press the fallacious reasoning to the length of all the heresies growing legitimately out of it, with none of the correctives at hand which a judicious array of proof texts would have afforded.

If the views now presented are correct, it will be seen that law and grace are not in conflict. The idea of salvation by grace, through faith, does not imply the absence of law, but its existence rather, in its original strictness. God has compassion on the race under its condemning sentence, lays their iniquities on his own Son, and freely forgives the penitent.

Again, it will appear from what has been said, that the liberty of the subjects of grace is not license to live in disregard of the claims of the law. Strange were it, if the bestowment of grace and salvation by the death of Christ gave the Christian freedom to trample upon his heavenly Father's law. No, let not the thought enter his mind that he is released from obligation to keep the whole law, the same obligation that rested upon Adam.

Does any one reply, that an apostle affirms that we are no longer under law, but under grace? Yes, when he is discussing the great question of justification. Men are not justified by the deeds of the law, but by faith, through grace. And the

very difficulty, or rather impossibility of such justification shows Paul's estimate of the law. He assumes that it is still in force as the measure of obligation, still in force to condemn every violation of its precepts. "By the law is the knowledge of sin." Grace, then, does not set the Christian free from obligation to obey the law perfectly, but simply from the necessity of depending upon such obedience for justification. Christian liberty is not freedom from law. The subject of grace is saved notwithstanding the law condemns him, and is filled with new impulses and new energies in the direction of obedience.

With such views of the law of God, and of the obligation, but at the same time the moral impotence of man, we can never say in the language placed at the head of this article — "Certainly we can be perfect because we are required to be." It does not follow that we can render obedience to God which shall be "finished, complete in all its parts," in which "no part is defective or wanting," because we are required to do so. We cannot, for a moment, admit the correctness of such reasoning, when reference is had to the law of God, and the voluntary fall and depravity of its subjects.

While writing the above we chanced to read a small Sabbath-School book from the same publisher as the question book under consideration, in which the question of ability was incidentally alluded to in language so just, that we are tempted to quote it.

"But if I do my best, I shall fall so short!"

"I know it," said Henry, gravely, "but feeling that you can never reach perfection here, should not prevent your aiming at it. God will complete his work in the hearts of his servants, not on earth, but in heaven. Then the copy, feebly commenced below, shall be made a likeness indeed! For what says the Word of God? 'We know that when he shall appear, we shall be like him, for we shall see him as he is!'" — *Sowing and Reaping*, p. 83.

Here is doctrinal teaching directly in the face of the question book. Here is the truth. And we cannot avoid the feeling that it is a great calamity to have this diversity of teaching in works designed for our Sabbath-Schools. One or the other of these statements must be false. There is criminality somewhere in allowing this discrepancy in the essential doctrines

of our faith, as discussed in question and library books. The evil is the greater, when, as in this case, the heresy is in the question book that is to come under the eye of teacher and pupils for study, and is concealed by sophistical reasonings, and Scripture quotations. Were teachers generally qualified to detect the sophistry, and correctly expound the Scriptures, the evil would be less, the needful corrective would be furnished. But this is not the case.

Besides, both teachers and pupils naturally feel bound to defer to the doctrinal statements of a text-book, when they have adopted it. It has been written and published by responsible religious men. It is recommended by the religious press, and the advertisements of publishing houses. It is circulated without protest, and introduced after examination, more or less critical, on the part of pastor, superintendent, and teachers. In such circumstances, not one teacher in a hundred will venture to say to his class — “This is erroneous,” and then set himself to the task of refuting it. The evil cannot be estimated of mingling tares with the wheat in this covert manner, and putting the mixture into the hands of unskilful sowers of the Word. A harvest of heresies in coming generations, with the consequent corruptions, and divisions and controversies, and loss of souls will be the inevitable result.

Thousands of children in New England are, doubtless, at this moment, making the question book under consideration their guide to the knowledge of God’s Word. Hundreds of teachers have been called, or will be called, to enforce the doctrines of this defective lesson, not ten of whom perhaps will be able to expose satisfactorily its errors. Many will pass over it in silence, esteeming it so plain, so thoroughly settled by the ipse dixit of the author as to need no remarks. Some will seize upon it with avidity, as favoring their crude Antinomian views, and make the argument of the author respecting ability, rather than the teaching of Christ respecting obligation the topic of discussion; while a few, more enlightened in their views of truth, will utter a feeble or manly protest.

The discrepancy in the teaching of the two books we have incidentally fallen upon, and which, for aught we know, may be a common feature of our Sabbath-School literature, (though

we trust this is not the case,) suggests the need of the most careful *surveillance* on the part of committees of publication, publishers, pastors, superintendents, and teachers. "What is the chaff to the wheat? saith the Lord."

We would most earnestly call the attention of the author and publisher of this valuable question book to the passage under review, in the hope that they may be induced so to alter this paragraph in future issues, that it may enforce the obligation of man, and lay it in all its length and breadth upon the conscience, and then leave the matter where the Saviour left it.

We would suggest to teachers to strike out the last clause of the final answer, in the existing edition.

"*Ques.* Are we required to be thus perfect?"

"*Ans.* Certainly we are."

Stop at the semicolon. (Throw away the remainder, the argument of the author respecting ability. It contains the germs of the worst Antinomianism that was ever preached, or rested in for salvation, to the exclusion of the grace and Spirit of God. Christ omitted it, so may you.

ARTICLE IV.

VICTOR HUGO'S LES MISÉRABLES.

Les Misérables: — *Fantine*; *Cosette*; *Marius*; *Saint Denis*; *Jean Valjean*. By VICTOR HUGO. New York: Carleton. 1862.

WITH the rest of the world we have read, as expeditiously as other duties would allow, the five parts of this *chef d'œuvre* of the veteran French poet and novelist. Drawn to it by the popular fame of its unusual power, we have finished its perusal under the growing attractions of its own masterly development. A dozen pages of notes in pencil beside us must aid in

giving such impression as we may of this very extended and remarkable production.

'*Les Misérables*' is an elaborate work of art. It sparkles and throbs with genius. It is full of high creative imagination. Diffuse in its general style, it gathers itself into occasional passages of condensed force like Erie rushing through the cut of Niagara. Its prolixity is seldom wearisome, for it is the unforced exuberance of the play of the liveliest of fancies, combined with a wealth of learning singularly curious and recondite. One is quite willing to stop in mid route of this engrossing story to let the author talk through whole chapters of the mysteries of the Parisian *argot*, the language of outlaws, "always in flight like the men who use it," and of the yet darker and deeper sewerage of that city. These long digressions can hardly be called irrelevant to the plot, and convey much valuable information. The writer gives us the statistics and thoughts of a statesman, as well as the scenes of a dramatist.

His descriptive power is admirable. He catches the salient points of his subject, and makes his picture with a few bold strokes, or with the most minute filling up, as the occasion demands. He is equally at home in the most contrary and dissonant surroundings; as, for example, in painting the tropical luxuriance and bewitching moonlights of the sequestered gardens of Le Rue Plumet, and the splendors of a June morning after a night of rain — "all the velvets, all the satins, all the enamels, all the golds, which spring from the earth in the form of flowers . . . irreproachable;" — or, in tracking that horrid underground tour of Valjean with his ghastly burden on his shoulders, which approaches to the horridly sublime of the *Inferno*. What can be finer than the running of the country into the great town — "end of trees, beginning of houses, end of grass, beginning of pavement, end of furrows, beginning of shops, end of ruts, beginning of passions, end of the divine murmur, beginning of the human hubbub." This is something more than Teniers. The last tint reveals the poet-heart. His pencil touches delicately a young girl "in that undress of the morning hour . . . charmingly becoming . . . which has the appearance of a cloud upon a star;" and it has a pallet full of color deep and intense enough to depict with terrific vividness

the hellish fury of a battle of the barricades, "the flush of the crater on the forehead of the people." If he wishes to give us the exact geography of the place where this fierce conflict was fought in the summer-days of 1832, the strokes of the letter N make it all as eyesight to the reader; just as the field of Waterloo will forever after this be seen through the lines and angles of the letter A. It is worth comparing this magnificent description of that contest, by the way, with Thackeray's feeble handling of the same engagement, in *Vanity Fair*, (it can hardly be called a handling of it at all, though never did a better opportunity present itself,) to note the superior genius of our author for grasping and grouping and giving life and movement to such a tempest of war as burst over that memorable spot. The terrors of "the sunken road of Ohain" burn a furrow into one's memory which lasts like the vision of a seething volcano. Of course, there are conceits enough sprinkled along these pages to please the fancifulness of *La Belle France*: thus of the dismal *porte-cochère* of 'Petit Picpus'—"The door smiled; the house prayed and wept;" a bold personification even of a convent of Spanish Bernardines. And how exquisitely Frenchy is this: "To breathe the air of Paris preserves the soul." What more could be wanting to bring all the little hands of grisette-dom together in enthusiastic applause? If anything, surely *these* must finish the *feu de joie*: "Paris is the expression of the world"—"Paris is the ceiling of the human race"—"Paris is always showing its teeth; when it is not scolding, it is laughing."

This writer shows a yet greater skill in delineating human character. The opening portrait of the good old Bishop Bienvenu is a charming study, well limned and shaded, of a Romanist Oberlin in charge of much the same kind of a rude and even savage people. He overflows with love almost to a feminine softness; and yet his visit to the dying "Conventionist," and his tour among the mountains of robbers, display a passive courage which is more saintly than masculine. He is a great bundle of amenities very creditable to the heart and head of his creator. We admire his quiet, compassionate philosophy with a half doubt if it is not rather over mixed with mucilage. His practical kindliness runs into the widest im-

probabilities, as in the affair of the thief and the silver candlesticks ; but these, so that they do not slide into absolute impossibilities, are a legitimate and important part of the novelist's capital. He is more than a cassocked Cowper in his tenderness. His sister hears him soliloquizing in his garden over "a large, black, hairy, horrible spider" : — "Poor thing ! it is not his fault." We do not wonder that he goes against capital punishments : of this, more anon. Once he went to a synod of bishops at Notre Dame, but soon returned to his retired home. When asked the reason of his sudden retreat, he gave this witty answer : "I annoyed them. The free air went in with me. I had the effect of an open door." Nothing could be better. He prefers, before all the consideration and consequence of his high office, to multiply all around him those "most beautiful of altars . . . the soul of an unhappy man who is comforted, and thanks God." He does it with a success well worthy of imitation.

The female actors in this melodrama are its weakest. Except Cosette, they attract but little interest and less admiration. Is the quality of French society responsible for this ? We think not ; although, on the scale of things which this novel represents, the women of that country are not generally good subjects for minute delineation. Cosette enlists our feelings, at first, of painful pity, then of pleased participation in her improving fortunes. But she gets scarcely beyond the butterfly or the singing-bird development when the curtain drops, and nowhere shows much strength. The other sex is the author's forte. Here he is at home. The group of young republicans, in "*Marius*," is certainly a drawing from life. The logical idealist, Enjolras, the exponent of the divine right of revolution, and the philosophic reasoner, Combeferre, the exponent of its human right, are the works of none but a great master of mental analysis. The first is "the marble lover of liberty," the impracticable theorist, whose abstractions we must admire, but whose lead cannot yet be safely followed. Yet how beautiful he is with his high forehead glorifying the face "like much sky in a horizon." The other is the worldly-wise politician, more humane but less manly. The first a conflagration, the second an illumination. "A volcano enlightens, but the morn-

ing enlightens still better." The antitheses are strongly and nicely set. The finishing throughout is faultless. But "Gavroche," the urchin of the streets, is an original of the first water. He actually scintillates with wit like a phosphorescence. "A very lean cur was passing. Gavroche was moved to pity. 'My poor bow-wow,' said he, 'have you swallowed a barrel, then, that all the hoops show?'" His vitality is fairy-like, his ingenuity exhaustless, his good-nature unconquerable by mischaps. The scene with the two little lost children, and the night among the rats in the sides of the big elephant, are perfect.

Historical personages pass along these pages as breathing and earnest flesh and blood. Napoleon, the genius of war, stands for a striking outline *vis-a-vis* the imperturbable, mathematical Wellington. The little Corsican is facetious at Mont Saint Jean. "He made fun of Wellington: 'This little Englishman must have his lesson.' . . . He called his Grenadiers the growlers; he would pinch their ears and would pull their mustaches. 'The Emperor did nothing but play tricks on 'us'; so one of them said." Just as the line of battle was formed, in the silence which precedes the burst of the tempest, three batteries of twelve pounders filed by him. The Emperor strikes an aide-de-camp on the shoulder, saying: "There are twenty-four pretty girls, General." "Ridet Cæsar." The author gives us his view of Napoleon's last defeat. It is certainly impressive:

"Was it possible that Napoleon should win this battle? We answer, No. Why? Because of Wellington? Because of Blucher? No. Because of God. . . . For Bonaparte to be conqueror at Waterloo was not in the law of the nineteenth century. . . . The excessive weight of this man in human destiny disturbed the equilibrium. This individual counted, of himself alone, more than the universe besides. . . . The moment had come for incorruptible supreme equity to look to it. . . . Napoleon had been impeached before the Infinite, and his fall was decreed. He vexed God. Waterloo is not a battle; it is the change of front of the universe." . . . "On the 18th of June, 1815, Robespierre on horseback was thrown from the saddle."

But the greatness of the fallen hero is liberally and generously conceded. "Imagination deified this prostrate man.

The heart of Europe after Waterloo was gloomy. An enormous void remained long after the disappearance of Napoleon."

Louis Philippe is minutely dissected. His accession to power is detailed with the studied accuracy of a personal witness, and his variously, not to say contradictorily, composite character, is analyzed; not with any degree of admiration, yet with a manly fairness. This king of the commons, royalist and plebeian in one, a monarch without prestige, court, or splendor, a homespun merchant-prince upon a throne, economical as a broker, who was willing that France should be less, if his rising family might be founded and fixed among the European dynasties, nevertheless is really respectable and useful. He reminds us of our own New England thrift and handiness —

"With his umbrella under his arm, . . . this umbrella for a long time a portion of his glory, . . . something of a mason, something of a gardener, and something of a doctor; he bled a postilion who fell from his horse; Louis Philippe no more went without his lancet than Henry III. without his poignard. The royalists laughed at this ridiculous king, the first who had spilled blood to save."

These are humorous touches: but here is a sober judgment of which any crowned head might be proud. "Louis Philippe was as gentle as Louis IX., and as good as Henry IV. Now, to us, in history, where goodness is the pearl of great price, he who has been good, stands almost above him who has been great." And how unaffectedly beautiful and pathetic is this reference to his own expatriated condition in connection with that of the banished king — one of the few instances in which this illustrious author alludes to his private griefs, so different is his Spartan self-control from the morbid subjectivity of, for instance, Lord Byron.

"Louis Philippe having been estimated with severity by some, harshly, perhaps, by others, it is very natural that a man, now himself a phantom, who knew this king, should come forward to testify for him before history; this testimony, whatever it may be, is evidently and above all disinterested; an epitaph written by a dead man is sincere; one shade may console another shade; the sharing of the same darkness gives the right to praise; and there is little fear that it will ever be said of two tombs in exile: This one flattered the other."

The portions of this work in which the romancer gives place to the publicist are of uncommon interest. This change is continually varying the hue of the story. You see the hand of the acute man of affairs, the impulsive orator, the enthusiastic reformer, the sagacious observer of historical revolutions, everywhere appearing. The book is a mirror of modern society, a repertory of ideas concerning human life and progress. It is a panorama of French society and civilization for more than a generation past, by one who was there to see. It is a drama on the boards of a vast theatre, with the grandest of scenery enveloping and interpreting its action. The plot is simple and easily remembered, through which a multitude of figures come and pass on, with what hopes and aspirations and burdens and reliefs we are curious and anxious to discover. The author proposes to himself a lofty end. We readily admit his honesty of purpose, and that he has, in a measure, made it good, though with certain very grave failures. This passage occurs towards the close of the final part, which we are willing that he have the benefit of before we enter more seriously upon the *morale* of his production :

“The book which the reader has now before his eyes is, from one end to the other, in its whole and in its details, whatever may be the intermissions, the exceptions, or the defaults, the march from evil to good, from injustice to justice, from the false to the true, from night to day, from appetite to conscience, from rottenness to life, from brutality to duty, from hell to heaven, from nothingness to God. Starting-point : matter ; goal ; the soul. Hydra at the beginning, angel at the end.”

The ‘Hydra at the beginning,’ the real hero of the story, is a convict, Jean Valjean, who has served out the sentence of a galley-slave for twenty years, having first been imprisoned for stealing in hunger a loaf of bread, and afterwards remanded to a lengthened confinement for making several ineffectual attempts to escape. The narrative takes him up at the lowest point of hardened, brutal, lost viciousness, and brings him onward through strangest adventures to a truly exemplary, virtuous conclusion, though something less than the “angel ;” but not without many hairbreadth escapes from stepping back to his old abandonment to evil. His first good minister of grace is the excellent Bien-

venu who finds the almost closed up entrance-way to the convict's petrified heart. The author shows his profound study of crime and its consequences in the picture of the condemned and hopeless man gradually sinking down to the instincts of a ferocious brute. That unsuccessful struggle of an awakening moral sense against the acquired force of life-long habits of felony, while the harassed Valjean prowls through the bishop's unprotected apartments at midnight, and at last flies with his booty, is full of tragic power. We know that no harm will come to the saintly prelate, sleeping so like childhood in his silver hairs. We are sad, but do not wonder, that the convict is conquered by the tempter who has so often mastered him.

This bad man, who is however predestined to goodness, by and by reappears as a philanthropic, most worthy, but eccentric and seclusive manufacturer of a small city in the north of France, where he amasses a fortune, does an immense amount of kindness to the needy, becomes mayor of the town; but afterwards is plunged back again into imprisonment and manifold trouble because of his old complications with outlaws and outlawry, which it costs him a lifetime to get fairly extricated from, and then only in a partial way, albeit he succeeds in holding fast his integrity through all these perilous and most painful shifts. We cannot of course give even an idea of the changing lights and shades of the novel, nor more than allude to some of its finer passages. But here we remark one lesson of the whole which is awfully impressed at a hundred points — that however a man may repent of crime and outlive its legal sentence, he can never throw off the dishonor of its commission. "Liberation is not deliverance. A convict may leave the galleys behind, but not his condemnation." Poor Valjean must carry the scar of that deep wound to the grave. Healing the gash does not obliterate its mark. Almost at the last, this woe is hunting his steps like a hungry hound. "It is true, then? the soul may be cured, but not the lot. Fearful thing! an incurable destiny!"

But who is responsible for the destiny? There opens a wide field of questionings and cross-questionings, amid the tangled thickets of which more theorists than our author have been lost. We intimate our prime difficulty with this book. It merges

individual responsibility in public wrongs and oppressions. It makes the State accountable for the crimes which imperil it. We are not denying the extenuating circumstances of the vicious ignorance which swarms through our densely populated centres, which is everywhere in appalling distribution. Once for all, give these their largest claims of a humane and a Christian charity. We are anxious to make the mantle as broad as possible. But after this is done, the truth stands firm as the eternal hills that the sinner is guilty of his sin, the transgressor of his transgression. This our author is perpetually denying in implication and direct assertion. This sophism shapes his conclusions respecting the spirit of justice, the punishment of felonies, and the social science generally. It crops out in the old bishop so early as page sixteen of the first part. He has attended officially a capital execution. To his eyes "the scaffold is a sort of monster, . . . the accomplice of the executioner — it devours, it eats flesh, it drinks blood." "I did not believe that it could be so monstrous. It is wrong to be so absorbed in the divine law as not to perceive the human law. Death belongs to God alone. By what right do men touch that unknown thing?" A fallacy into which a bishop should not slide. There is no conflict of laws here. The human is the divine. The execution of law to its ultimate severities is the divinely human. But not on our author's doctrine of personal irresponsibility. That makes it unjust, cruel. Yet he himself defends war as necessary and benevolent, with all its havoc of life.

"In short, to reëstablish social truth, to give back to liberty her throne, to give back the people to the people, to give back sovereignty to man, . . . to restore in their fulness reason and equity, to suppress every germ of antagonism by restoring every man to himself, . . . to replace the human race on a level with right, what cause more just, and consequently, what war more grand? These wars construct peace. An enormous fortress of prejudices, of privileges, of superstitions, of lies, of exactions, of abuses, of violence, of iniquity, of darkness, is still standing upon the world with its towers of hatred. It must be thrown down. The monstrous pile must be made to fall. To conquer at Austerlitz is grand; to take the Bastille is immense."

Doubtless. But why does death belong any less to God only

here, than in the other case? And if 'that unknown thing' may be touched upon such issues, why not in the case of crime arraigned before the peaceful tribunal of justice set equally to guard the people from the people, to lift the human race to the level of right? The *essential* difference is not apparent.

The fervid paragraph just cited piles up a terrible aggregation of social evils which must be looked after and abated; but nobody is especially to blame for its existence. "Society is culpable in not providing instruction for all, and it must answer for the night which it produces. If the soul is left in darkness, sins will be committed. The guilty one is not he who commits the sin, but he who causes the darkness." True and false: a sound premise and a non sequitur. Society is guilty and suffers; so with the culprit, thief or murderer. Again: "My friends, remember this, that there are no bad herbs, and no bad men; there are only bad cultivators." This is shallow to a degree. Monsieur, the reclaimed mayor, has succeeded in getting out of the nettle a filament like flax, from which cloth can be manufactured. Therefore nettles are not nettles because capable of useful applications. So poison is not poison because it can kill bugs. And bad men are a fiction because they are convertible to goodness. But what if they are never converted?

We wonder that a writer, who could conduct the conscience of M. Madeline (the former and the later Jean Valjean) so unswervingly through that fearful self-conflict, when it summoned him to Arras to liberate from conviction a suspected criminal by exposing and denouncing himself to the judges, when every personal and social consideration pleaded against that self-sacrifice, save simple righteousness; we wonder that the creator of this most thrilling and harrowing scene, should have tripped so unconsciously at other points of his ethics. That struggle in a strong man's soul is worthy of Shakespeare's dramatic power. It is a study in morals of a microscopic penetration and lucidness. He makes the prosperous and irreproachable mayor, whom no one suspects of former wrongdoing, go and place himself, as a malefactor, under arrest, to save a villain from the unjust charge of being an escaped convict, which act remands him to the galleys, and seemingly ruins all

his hopes. A triumph this such as no battle-field of nations ever wreathed around a monarch's brow :

"let us bear our weights,
Preferring dreary hearths to desert souls."

But how could a judge who could thus carry through this interior trial, perpetrate such heresies as these? Fantine is a courtesan who has lived for years with a paramour, and is the mother of an illegitimate child. She has been greatly injured, and may be a penitent. Granted. But what is this as a ground of the deliberate and solemn absolution which the author certainly intends as his own opinion. "Listen. I declare to you from this moment, if all is as you say, and I do not doubt it, that you have never ceased to be virtuous and holy before God." So when the detective Javert asks the nun who never told a lie, if Valjean was within, and, while this person was directly behind the door, she answers, "No"; we have this comment: "She lied. Two lies in succession, one upon another, without hesitation, quickly, as if she were an adept in it. . . . Oh, holy maiden! for many years thou hast been no more in this world; thou hast joined the sisters, the virgins, and thy brethren, the angels, in glory; may this falsehood be remembered to thee in Paradise." That *no* was natural enough in the circumstances; one would not make it a very heinous fault perhaps. But this canonization of it, as a positive meritoriousness, and a fount of grace, is worse than absurd. We do not blame, we honor and love, the author's kindliness towards all sorts of erring ones; but this becomes itself vicious when it sanctifies immoralities small and large.

The vitiating element of this book takes another form. Javert, the policeman, a very marked character, is studiously set up as the impersonation of the attribute of punitive justice. He is a rectilinear man who has but two ideas — detection and retribution. He has no heart, and no conscience save what the statute-book has made for him. Vengeance is his proper name and function; and by and by, when he has almost been compelled to set a supposed criminal free who has saved his life, he ~~then~~ and drowns himself in the Seine because he has done an ~~error~~ ~~error~~, or, as the author puts it, is "off the track"

— that is, of judicial retaliation. He has just unearthed a long-hunted *suspect* :

“Javert was at this moment in heaven. Without clearly defining his own feelings, he, Javert, personified justice, light, truth, in their celestial functions as destroyers of evil. He was surrounded and supported by infinite depths of authority, reason, precedent, legal conscience, the vengeance of the law, all the stars in the firmament ; he protected order, he hurled forth the thunder of the law, he avenged society, he lent aid to the absolute ; he stood erect in a halo of glory ; there was in his victory a reminder of defiance and of combat ; standing haughty, resplendent, he displayed in full glory the superhuman beastliness of a ferocious archangel ; the fearful shadow of the deed which he was accomplishing, made visible in his clinched fist, the uncertain flashes of the social Sword ; happy and indignant, he had set his heel on crime, vice, rebellion, perdition, and hell ; he was radiant, exterminating, smiling ; there was an incontestable grandeur in this monstrous St. Michael.” . . . “The very foundation of Javert, the medium in which he breathed, was veneration for all authority. . . . To him, be it understood, ecclesiastical authority was the highest of all ; he was devout, superficial, and correct. . . . “He had not revolted from the word *vengeance*. He thought it natural that certain infractions of the written law should be followed by eternal penalties, and he accepted social damnation as growing out of civilization.” . . . “He was compelled to recognize the existence of kindness. This convict had been kind ; and he himself, wonderful to tell, he had just been kind. Therefore, he had become depraved.” . . . “To be granite, and to doubt ! To be the statue of penalty cast in a single piece in the mould of the law, and to suddenly perceive that you have under your breast of bronze something preposterous and disobedient which almost resembles a heart !”

We need go no farther. The picture is complete and is very carefully executed. But it is a broad caricature of everything which deserves the august and benign name of justice, whether in heaven or on earth. Justice — no heart ? and forsooth must turn suicide when it begins to mistrust that its bosom is not a solid ice-house ! The falsity needs no other refutation than an exclamation-point. Nor are even ‘eternal penalties’ the proof of a revengeful spirit in Him who inflicts them. His gospel denies the charge. We are sorry for a country whose philosophers and philanthropists have got no farther than such con-

clusions. We cease to wonder at almost any exhibition of drivelling sentimentalism, even when so brilliant a pen as Victor Hugo's pleases thus to moralize, or, rather, *de-moralize* over a brood of already lost wantons: "Sad creatures without name, without age, without sex, to whom neither good nor evil were any longer possible, and for whom, on leaving childhood, there is nothing more in this world, neither liberty, nor virtue, nor responsibility!"

A true picture of Parisian life could hardly be made up without the details of a sort of gallantry and dissipation which can only pollute the page on which they are written: therefore, we think the picture would better be left imperfect than to expose such orgies as the "Double Quatuor" and "Four to Four" amours and conversations in *Fantine*. The blasphemies of the drunken Grantaire are as little edifying. We shall not reproduce the decidedly original allusions of this intoxicated revolutionist to some of the holiest facts and memories of our faith. We must leave these flaws in this fine crystal, uselessly regretting their existence, but guarding, as we hope, some reader against mistaking them for the true veinings of the gem. We have yet to note the exact type of human progress which our author so eloquently advocates.

A single sentence might almost incline us to suspect that he finds the beginnings of our low estate in a preëxistent fall from virtue. "Who, alas! are we ourselves? Who am I who speak to you? Who are you who listen? Whence do we come? and is it quite certain that we did nothing before we were born? The earth is not without resemblance to a jail. Who knows that man is not a prisoner to divine justice?" But be this as the "Conflict of Ages" may settle it; the starting-point is low and dark enough. "*Les Misérables*" proves it. Its doctrine is—the want of knowledge has ruined the race. "The true division of humanity is the luminous and the dark." . . . "Destroy the cave Ignorance, and you destroy the mole Crime." Partially, without doubt, but not wholly or necessarily. "What is required to exorcise these goblins? Light. Light in floods. No bat resists the dawn. Illuminate the bottom of society." The analogy is not perfect. To a certain distance it holds; at a certain point it breaks down.

It is less firm than specious. We are suspicious of our author's understanding of the elements of this great social and spiritual problem — what light is, and to what he would have it conduct us. He says —

“The work of the eighteenth century is sound and good. The encyclopædists, Diderot at their head; the physiocratists, Turgot at their head; the philosophers, Voltaire at their head; the utopists, Rousseau at their head; these are four sacred legions. To them, the immense advance of humanity towards the light is due. They are the four vanguards of the human race going to the four cardinal points of progress: Diderot towards the beautiful, Turgot towards the useful, Voltaire towards the true, Rousseau towards the just.”

A “glittering generalization” emphatically, but a decoying lantern, too, into the defiles of the dark mountains. In no sense is this statement correct. Three of these men, at least, were anything but the ministers of the beautiful, the true, the just. These terms are insulted by such an association. Nor was the work of “’93” a sound and good work, but horribly atheistic and wicked, notwithstanding social benefits may have come from it. The world has small need of such light and progress, in either hemisphere. Yet it does need a right illumination, and this is its guide out of the shadows. History will not reverse its verdicts at the dictation of even so able a special pleader as this, demanding the men of September and the tumbrils to be accepted as the pioneers of the world's “Edenization,” and because “this holy, good, and gentle thing, progress, was pushed to the wall,” then they turned themselves into savages, “terrible, half naked, a club in their grasp, and a roar in their mouth.” It is fanciful to write of those demons: “They proclaimed the right furiously; they desired, were it through fear and trembling, to force the world into paradise. They seemed barbarians, and they were saviours. With the mark of night, they demanded the light.” This is an extravagant idealization. We are not yet far enough from the fell triumvirate, Marat, Danton, Robespierre, nor from their philosophic sympathizers, for distance to lend any such enchantment to that view.

A naturalistic illumination is not sufficient to clear the bats

out of that old cavern of Ignorance. Here is where this theory fails. There is not Christianity enough in it to save it. That kind of enlightening leads to Voltairism in politics and religion. Grace must use wisdom to restore humanity ; else pride, presumption, infidelity, heartlessness, destruction. Our author, in a single place, seems to feel it, and to recoil from his positiveness as a mental illuminator. " But he who says light does not necessarily say joy. There is suffering in the light : in excess it burns. Flame is hostile to the wing. To burn and yet to fly, this is the miracle of genius." It is more than this. Genius does not insure this safety. It did not in the Voltaireans. It does not in any school of intellectual illuminati. It cannot, in humbler seekers after rest. An earnest, spiritual faith in Christ alone performs this miracle. This was Valjean's trouble. There was a thorough ethical regeneration in the old convict's nature. His conscience wrought well and was purged by the action into exceeding rectitude. But no peace possessed his spirit even to the last moment. He was all his lifetime subject to the inner bondage as well as the outer. Love, in its Christian holds and hopes, as connecting the forgiven sinner, through the one Redeemer, to God, was what he needed to cast out fear and torment. All that a mental and legal renovation could do for him was done. His moral transformation needed to be touched with Christ's holy chrism. So does society's, to secure to it repose. That would have rid him of the 'secret monster, the disease which he fed, the dragon which gnawed him, the despair which inhabited his night.' If one, then many, then all.

We have not exhausted our material, but our space is lessening. M. Hugo disports himself with evident satisfaction in several important political questions, the study of which has formed a large part of his life-work. He is at home in the philosophy of revolutions, which he calls 'a vaccination for people-quakes,' a disease which taken naturally is apt to be fatal. He is precise as to the difference between an insurrection and an *émeute*, the first being a success, the last, an abortion ; the first bordering on the mind, the second, on the stomach. " Gaster is irritated, but . . certainly . . not always wrong." He is yet more witty upon the philosophy of

political reaction, as in the pausing of the revolution of 1830 to seat Louis Philippe on the throne. It is of the nature of a "compromise." It is the pleasant not-too-fast of a cautionary moderation. "Between cold water and warm water, this is the party of tepid water. This school, with its pretended depth, wholly superficial, which dissects effects without going back to the causes, from the height of a half-science, chides the agitations of the public square." "Sometimes the stomach paralyzes the heart." The work of 1830 was a halt midway in a march. The nation sat down to rest and take refreshments. The people-giant must be wrapped in flannel and hurried to bed, under a mild, anti-febrile diet. Hercules must be medicated. The point is finely made, and is sharp and long enough to puncture in other spots as well. He is caustic upon our current utilitarianism, less patriotic and chivalric than cunning and thrifty. "The modern spirit is the genius of Greece with the genius of India for its vehicle; Alexander upon the elephant."

We should like to have brought into our survey the masterly and damaging exposition which this writer gives of the deteriorating and demoralizing tendencies of conventual life. The picture is delicate, tender, appreciative, but full of the dark, dismal, deathlike, nightmare repulsiveness of that most unnatural mode of existence. Valjean escaping from Javert finds a safe shelter in one of these Parisian solitudes. The passage is among the most thrilling of the story. This opens the way to an analysis, searching and repellant to every human instinct, of the cloister-community. Not the least striking part of it is, Valjean's comparison of it with the unlike yet similar life of the galley-slave. The parallels are run with telling effect. Sentimental young ladies might do well to study this section of the novel before taking that particular kind of veil. It is a sad story of puerility and servitude, wherever it finds its repetition—an utterly abnormal violation of humanity, and robbery of God, under pretence of his especial honor. It is only another form of 'Les Misérables,' and not the least miserable of them all. This book is rightly named. It is a chronicle of misery, every day ploughing its furrows through society to sow

new harvests of sorrow ; still there is sunlight enough in it to remind us that, —

— howsoe'er the world goes ill,
The thrushes still sing in it.


We wish that the author had opened to us more adequate sources of hope and consolation. We take what he offers, but are glad that we are not limited to these. We close, indorsing his own trust for an eventual deliverance from these scourges of mankind :

“Must we continue to lift our eyes towards heaven? Is the luminous point which we there discern of those which are quenched? The ideal is terrible to see, thus lost in the depths, minute, isolated, imperceptible ; shining, but surrounded by all these great black menaces monstrously massed about it ; yet in no more danger than a star in the jaws of the clouds.”

ARTICLE V.

THE SIXTH DAY OF CREATION.

As Orthodox reviewers, we cannot admit the claim of some geologists, that the Mosaic account of the creation is to be set aside as inconsistent with some of their alleged facts. We readily admit that, where inspiration has given us a mere outline, geology, or any other human science, may fill up that outline with well-ascertained facts, if it can ; and the details thus supplied, though they cannot become articles of religious faith, will have all the certainty that belongs to them in science, and an additional presumption in their favor, in proportion as they naturally and perfectly fit into and fill out the inspired outline. We also concede, that where inspiration uses terms which logicians call general, and which are equally capable of either of several specific meanings, geology may, if it can, show us in which of those specific meanings the general term is to be taken. In all this, there is no inconsistency between the inspired decla-



ration and the geological showing. We will even concede that geology may, without impiety or irreverence, ask us to reconsider an old and generally received interpretation of a passage of Scripture, which it knows not how to reconcile with its apparent discoveries ; and that it may be lawful, and even a duty, to comply with the request ; and if the old interpretation is found to rest on erroneous or insufficient grounds, and a new interpretation presents itself, equally justified by the language of Scripture, and in harmony with the discovery of geology, we may receive it as true. But in such a case, the new interpretation must be one which we might receive and defend if geology had been silent. In no case can geology be allowed to contradict the words of the Sacred Record rightly interpreted, or to force upon them an unnatural interpretation by its own authority. Wherever there is an actual contradiction between the facts of geology and the words of inspiration properly interpreted, geology is wrong, and needs to reconsider its facts.

But facts recorded by the pen of inspiration have an authority, such as we cannot accord to the alleged discoveries of geology. When we have in Scripture, a statement in general terms, and then the particulars given, the particular facts have a right to control our interpretation of the general terms. We cannot send them back, like the facts of geology, to be reëxamined. We must take them as true, and interpret other passages so as to harmonize with them.

We propose to rely on such facts exclusively, and not on geology at all, in our inquiry concerning the length of the sixth day of creation.

Evidently, the word *day* is not used in one definite and uniform sense throughout this account of the work of creation. It is first used, Gen. i. 5, to designate the period of light, in distinction from the period of darkness with which it alternates. "And God called the light Day, and the darkness he called Night." It is again used in the same sense in verses 16 and 18. It is also used, repeatedly, as including "the evening and the morning." This occurs at the end of the account of each day's work. It is used in a third sense in Gen. ii. 4. "These are the generations of the heavens and the earth when they were created, in the *day* that the Lord God made the earth and the

heavens." Here, the whole time in which God created the heavens and the earth, and all the host of them, is spoken of as "the day" — the one day — in which he created them. It is used as Christ used it, when he said, "Abraham rejoiced to see my day." In this sense it means the period during which some person lived, or some event or connected series of events occurred. This idiom is common, even in *our day*.

The fact that the word is used in all these senses in this very connection, leaves us at liberty to inquire, or rather, imposes on us the duty of inquiring, what is its meaning in each particular instance of its use.

It is worthy of remark, too, that the usual formula for denoting a completed day is not applied to the *seventh*. It is not said that "the evening and the morning were the seventh day." The history of the seventh day is begun, by stating that thereon "God ended his work which he had made, and he rested on the seventh day"; but we are not informed that the history of that day was finished, as we had been informed concerning the history of every previous day. Why is this change of phraseology? Does the seventh day, the day of God's rest from the work of creation, still continue? Does it include the *day* in which we live? His rest from the work of creation continues. Why not, then, the *day* of his rest? In Heb. iv. 1-11, it seems to be implied that the *rest* into which God entered on the seventh day, is that same rest from which unbelievers shall be excluded, and into which believers shall enter; and a consideration of the whole argument, beginning at Heb. iii. 7, in connection with the Old Testament scriptures there quoted and alluded to, seems to encourage this view of the subject. It might do no obvious violence to the language of Scripture, to understand that the day of God's rest is to last till that other "day of the Lord," spoken of in 2 Pet. iii. 10 et seq., which shall come as a thief in the night, and in which the earth and the works therein shall be burned up, and a new heavens and earth, wherein dwelleth righteousness, constructed from its ruins. We do not claim this length of the seventh day as a point fully proved; but if it is an open question, as it seems to us to be, the question of the length of the sixth day must also be open.

We know it has been argued, that the seventh day, on which he rested from his work, was the same which he blessed and sanctified as a Sabbath for man, and therefore only a common day of twenty-four hours ; and from this it has been inferred, that the preceding six days were of the same length. The argument is plausible, but does not appear to us conclusive. The seventh day, on which God rested from his work, and which he blessed and sanctified, may be as long as we have supposed, and the weekly Sabbath which he appointed for man, may be only an emblem and memorial of it ; a "type," as some are fond of saying, of God's rest, into which believers shall enter. In the fourth commandment, the distinction between "the seventh day," on which God rested, and "the Sabbath day," which he commanded us to keep holy, is sharply drawn, so that the letter of the commandment, as well as its spirit, is obeyed by us when we keep holy the first day of every week as the Christian Sabbath. If God, having ended his work, and entered on a day of rest, commanded Adam to do the same, beginning at the same time, it does not follow that Adam's day of rest must be as long as God's ; and, therefore, it does not follow that God's working days must have been as short as Adam's were to be.

The sixth day may be characterized as the day of the creation of mammalia. The birds, a lower order, ranking more nearly with fishes, had been created on the fifth. The time of the creation of land serpents, insects, and other oviparous land animals, does not seem to be clearly specified. But even if they are included in the phrase, "every creeping thing that creepeth upon the earth," still, the creation of two-footed and four-footed viviparous animals was the great characteristic work of the day.

It is not said that the whole work of the day was done at the same moment. On the contrary, the expression, "Let us make man, . . . and let them have dominion over" the inferior animals, evidently represents the inferior animals as made first, and man as made afterward. To that extent, at least, the work of the day was done gradually, by successive acts of creation. Nor is it said that all the inferior animals created that day were created at once. The different species of them may,

consistently with the record, have been brought into being successively. If the sixth day was as long as we have suggested that the seventh may be, there may have been long intervals between the creation of one species and that of another. But whether the intervals were long or short, it seems most in accordance with the style of the whole narrative, to suppose that one species was made after another till all the inferior species had been made. Then there was a pause, and a survey of what had been done, "and God saw that it was good"; after which he said, "Let us make man," to have dominion over them. Doubtless, the Omnipotent was able to make them all in a moment, or in such rapid succession, that the whole would have been finished in one minute, or less. But the impression naturally made by the narrative is, that the work was done deliberately, and with no appearance of haste. The whole narrative, were it not for the closing sentence, "The evening and the morning were the sixth day," would naturally suggest a period much longer than twenty-four hours.

After so much of the sixth day had passed as was occupied by the creation of the lower animals, "God created man in his own image. In the image of God created he him. Male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it." It appears from these words, that the creation of Eve, as well as Adam, was the work of the sixth day. On that day, he created them *male and female*. On that day, he blessed *them*, and said unto *them*, Be fruitful, and multiply; which we cannot well suppose him to have said to Adam alone. And we are expressly informed that at the close of the sixth day, "the heavens and the earth *were finished, and all the host of them* ; and that on the seventh day, God *ended* his work of creation, and *rested* from it, and blessed and sanctified it, "because that in it he had *rested* from *all* his work which God created and made."

Will it be said that the creation of Eve, though it did not occur on the sixth day, is mentioned here by anticipation, as a part of the plan entered upon by the creation of Adam? The positive assertion, that on the seventh day God rested from all his creative work, seems sternly to forbid such an hypothesis;

an hypothesis which, if admitted in respect to the sixth day, must also be admissible on all the other days; by which the whole chronological character of the account would be destroyed, and it would be reduced to a mere scientific classification of God's creative acts. Moreover, as we learn from the next chapter, God, before the creation of Eve, said, "It is not good that the man should be alone;" but before the close of the sixth day, he "saw everything that he had made, and behold, it was very good." He would not say that, while that great deficiency remained. Certainly, the sixth day continued, till man had been created "male and female."

Let us now consider the events which intervened between the creation of Adam and that of Eve. They are recorded in the second chapter of Genesis.

We do not deny, but rather incline to believe, that the two accounts of the creation, one extending from Gen. i. 1 to Gen. ii. 3, and the other commencing with Gen. ii. 4, are much older than the time of Moses, and were originally as independent of each other as the gospels of Matthew and Mark. It seems extremely improbable, that the world was left for two thousand years without a revelation from God in some fixed form of words, preserved either by memory or in writing; and extremely probable that Moses incorporated into his Pentateuch, such parts of that ancient Bible as would thenceforth be needed. The two accounts, like the gospels, would supplement each other, one going more into particulars on one point, and the other on others. But, like the gospels, being both inspired, and therefore true, they would be consistent with each other, and the facts of each must be regarded in explaining the language of the other. But however this may be, it is certain that Moses gives us, first an account of the work of creation in six successive days, followed by the rest of the seventh; and then, Gen. ii. 4, goes back and begins a second account of the same work of creation, summing up the work of the first five days and a part of the sixth very briefly, and giving more fully some part of the work of the sixth day. Under the guidance of inspiration, he gives us both, as making up one self-consistent history of God's work of creation. We are therefore to understand each in consistency with the other. What, then, do we find in the second chap-

ter, as intervening between the creation of Adam and that of Eve?

“And the Lord God planted a garden eastward, in Eden, and there he put the man whom he had formed.” Gen. ii. 8. “And the Lord God took the man, and put him into the garden of Eden, to dress it and to keep it.” Gen. ii. 15. It is not said that he was created in the garden. The language, taken strictly, seems to imply that he was removed from some other place, *to* the garden. But perhaps it is not to be taken so strictly, and only means that he was stationed there, as his home and the scene of his labors. He was, however, informed that he was to dress and keep that garden, and to live on its fruits, (Gen. ii. 15, 16,) and was forbidden to eat of the tree of the knowledge of good and evil, upon the pain of death. We know not how much time these events occupied; but, from the nature of the human mind, the reception of these ideas must have occupied some amount of time, and the history gives no intimation of miraculous haste.

Much had already been done on the sixth day, in the creation of the lower animals, and in the creation of Adam, his location and instruction, when the Lord God said, “It is not good that the man should be alone. I will make an helpmeet for him.” God knew that he needed a mate; but he, it would seem, did not know it, or did not know that none had yet been provided. He must be instructed, and made to feel the want which God was about to supply. God saw the want already, and intended to supply it; but he saw fit to delay the supply, till Adam should be prepared to appreciate it.

He had already “formed every beast of the field and every fowl of the air;” and now he “brought them unto Adam, to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam, there was not found an helpmeet for him.” This was not at all for God’s information. He knew beforehand what Adam would call every one of them, and that there was no fit mate for him among them. God did not call them up, one after another, and tell Adam their names. Such was not the origin of language. On the contrary, it was

Adam that, seeing one of them after another, gave to each its name. "And whatsoever Adam called every living creature, that was the name thereof." The name was given so deliberately, and with such a perception of the qualities of the animal named, that it was remembered as belonging to that animal, and so became permanent.

We shall raise no question here, about grizzly bears, and giraffes, and kangaroos, from the ends of the earth. If any are disposed to contend that the phrase, "every beast of the field," should be understood to include only such beasts as the original writer of the passage understood it to include, be it so, for the present. We will not even insist that the term, "*every* beast," be pushed to its greatest extent, and that absolutely no land animal known to the writer escaped notice and a name, however insignificant. But after all deductions for which any plausible apology can be offered, the number seen and named must have been somewhat large; and each species must have occupied time enough for Adam to act understandingly in giving it a name, and for that name to become fixed in the memory as associated with that species.

Nor is this all; "but for Adam there was not found an helpmeet for him." The survey was extensive and thorough enough to show, that there was not, among the animals yet created, a fit mate for Adam. The expression that such an one "was not *found*," implies that there had been a search, a looking for one. The survey had been such that, had there been one, she would have been "found;" would have been seen and recognized; and had been such that the failure to find one was noticed at the end of it.

Two discoveries which Adam would naturally make in that survey, might suggest to him that deficiency. One was, that he found no one with whom he could converse. He could address the horse by his name. The horse could hear, know his name, and come at his call, but could not reply in words. Adam's instinct of speech, divine impulse, or whatever it was that moved him to use words at all, could not be satisfied with merely giving names. He needed to converse, and therefore needed a companion having, like himself, the power of speech. The other was, that he found the other animals in pairs. Each

had its mate, of the same specific nature with itself. The equine pair were obviously of the same species with each other, of the same general form and structure, habits, inclinations, and capacities. So were the bovine, the ovine, the porcine, the canine, the feline, and all the others. Each had its mate, and was better off for having a mate. He alone, of all living creatures, was still unmated. If he, like the horse, had a mate of his own kind, she would be able to call him by name, and to converse with him. Such a "help," and such only, would be "meet" for him; and such an one he found did not yet exist. We do not assert that this was exactly the process of thought in Adam's mind, because the sacred historian does not inform us. But he does inform us that such was the result to which his mind was brought, and that he was brought to that result by his survey of "all cattle," and "the fowl of the air," and "every beast of the field." The process, therefore, cannot have been essentially different from that which we have described. It must have been a process by which he gained sufficient knowledge of the lower species of animals, to justify the conclusion that there was not, among them all, "an helpmeet for him."

Adam may have had, in the temper and location of the lower animals at that time, and in the providential ordering of their movements, wonderful facilities for forming a rapid acquaintance with them. This, the statement that God "brought them to Adam, to see what he would call them," evidently implies. But we cannot suppose that they came to him as represented in a picture which we have seen, designed for an Illustrated Bible, in a long, crowded procession, many abreast, with the giraffe's head projecting far upwards from the dense moving mass, hearing their names as fast as Adam could utter them, and passing on without pause. Such a proceeding could not have given to each its permanent name, which thereafter "was the name thereof." The naming of each must have occupied time enough for Adam to gain such an acquaintance with the animal named, that he would know it on its second appearance, and for the name to become so fixed in his memory, that it would recur to him on again seeing its owner. He must have had time to gain such an acquaintance with each species, as to

know that it furnished no "helpmeet for him." And, whether the kangaroo was there or not, the species which passed under this deliberate review must have been numerous enough to justify his conclusion, that a proper mate for himself had not yet been created. Such, it seems to us, is the impression naturally made by a thoughtful perusal of the Sacred History ; and it seems to us that a careful exegesis, uninfluenced by any preconceived theory, only confirms and deepens that impression. And it seems to us utterly unimaginable that all this learning and naming could have been done in twenty-four hours of modern length ; or rather, in a part of the last half of twelve modern hours. No one, we are sure, not governed by a supposed necessity of forcing this passage into harmony with something else, would ever think of it.

After all this, "the Lord God caused a deep sleep to fall upon Adam and he slept ;" and during that sleep God made a woman ; and when he "brought her unto the man," Adam recognized her as of his own species. "And Adam said, This is now bone of my bone, and flesh of my flesh." The language plainly implies, that he perceived in her, what he had looked for in vain and found not to exist among the animals previously created, and thus confirms our view of the reasonable deliberateness of that survey and naming of the lower animals.

God had now, as stated in Gen. i. 27, created man "male and female." And then, having both before him, "God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it ;" language which would now be intelligible, as it would not have been before the creation of Eve. He then gave them dominion over the lower animals, and the cereals and fruits of the earth for food. And then "God saw every thing that he had made, and behold, it was very good. And the evening and the morning were the sixth day." The phraseology is peculiar. Previously, he had only said of each day's work, that "it was good." Now he sees "every thing that he had made," and pronounces it "good," thus announcing his satisfaction in his *finished work*. "Thus the heavens and the earth were *finished*, and all the host of them."

Then comes the seventh day, the day of God's rest, which we are not forbidden, but rather encouraged, to regard as still continuing.

But do not the words, "the evening and the morning were the sixth day," compel us to regard the day of the creation of mammals as a common day of twenty-four hours? Not necessarily. As we have seen already, calling the period of a person's life his *day*, and calling the time occupied by a series of connected events the *day* of those events, or of some prominent event among them, is, and always has been everywhere, a natural and common metaphor; so natural, as not to attract notice in plain, literal prose. Our Saviour used it, speaking of his *day*, which Abraham rejoiced to see. Its use is common in Isaiah, and the other prophets. It is common among ourselves.

And it is common to speak of such a day as having a morning and an evening. We speak of one man as in the morning of his life, and of another as in the evening of his; in both cases, thinking of the man's life as a day. We speak of "the dawn of civilization," and everybody understands us. We speak, too, of the morning, or the dawn, of the Reformation, and of Wickliff, or of Huss, as its morning star. We ourselves are now living in its *day*. Geologists speak of a certain class of rocks as "the Eocene formation," meaning, as every Greek scholar will perceive from its etymology, the formation that was produced at the *dawn* of the present *day* of earth's physical history. We do not quote them as authority for the fact, but only for the naturalness of the metaphor.

If, then, the earth's physical history may be divided into successive periods, each distinguished from the others by a series of events characteristic of itself, it is perfectly natural to speak of each of these periods as a *day*, to speak of the day of the creation of light; the day of the precipitation of water from the atmosphere; the day of the upheaval of mountains, which might also be called the day, the commencement of vegetation; the day of the sun and moon; the day of aquatic life,—or, perhaps, as it included birds, that float in the air, the day of floating life; the day of terrestrial life, or of mammalia; and finally, the day of God's rest. And it is perfectly natural to think and speak

of each of those days as having its morning and its evening, or its evening and its morning,—for one arrangement of the parts of the day is just as natural as the other. It is merely a matter of habit, unless, as some suppose, the Hebrew order arose from the fact that the first day's work began with darkness and ended with light. However that may have been, we know that the Hebrews considered the day as ended when the day's work was done, and the night as a part of the day for the labors of which its rest was preparatory; which was just as natural as our habit of connecting the night with the day from the labors of which it gives us rest. The order is immaterial. Evening and morning, or morning and evening, or, when we wish to speak with more poetic force, "night, noon-tide, and morn," make up one entire day; and the phrase seems to be used, in the first chapter of Genesis, merely as a formal announcement that the day just spoken of was completed. "The evening and the morning were the third day," means merely that the day of mountain upheavals and of the origin of vegetation had fully passed. Its work was done, surveyed, and pronounced "good." To some, perhaps, this meaning may be more obvious in a strictly literal translation of the Hebrew—"and evening was, and morning was, the third day;" especially as the Hebrew preterite may be used for the perfect or pluperfect tense.

Nor does this view of the meaning of the word *day*, at all impair the certainty of the meaning of the language of inspiration. We know that "the last day, that great day of the feast," when "Jesus stood and cried" to the multitude, was a common day of twenty-four hours; and we know equally well, that the "day" of Christ, which Abraham "rejoiced to see," was not such a day, but included at least the whole term of his public ministry on earth. And so in all other cases; though some may require more attention to the context than others. Or if in any case the context does not determine the question, it will be found that in that case its determination is of no importance.

We are at perfect liberty, therefore, to learn from the context, whether the sixth day of creation, the day of the creation of mammals, was a day of twenty-four hours, or a longer term, comprising a certain series of events. Let us then briefly review the work of that day, and judge whether it seems, from

the inspired history, all to have been done within the compass of twenty-four hours.

1. Some thousands of species of terrestrial animals were created. They may have all been brought into existence in full maturity, by one divine word, in a moment of time; but the expression, "Let the earth *bring forth* the living creature after his kind," naturally suggests the idea of a *process*, analogous to generation, gradual development and birth. And as the whole work of creation was by successive acts, beginning with formless vacuity and ascending in regular gradation to the most perfect forms, it is natural to suppose that the creation of the land animals began with the less perfect, and advanced by a regular gradation to the more perfect; especially as we know that man, the most perfect of them, was created last.

2. There was a pause, a survey, and an announcement that what had been made "was good."

3. Adam was created, a male without his female.

4. Adam was placed in the garden of Eden, and instructed "to dress it and to keep it, and to live on its fruits, but to abstain from the tree of the knowledge of good and evil." Doubtless, he was made to understand, in some degree, what dressing and keeping the garden would need; which implies some knowledge of its various forms of vegetable life, and their liabilities to injury or deterioration when neglected. The garden was his home and field of labor, but it is not said that he was confined to it, so that he might not, when at leisure and inclined, walk beyond its limits.

5. He became acquainted with the lower animals; so acquainted as to give to each species a name, which was remembered as the name of animals of that species. The whole number of species was several thousands; and if he did not actually see and name every species, without exception, he saw so many of them, and gained such a knowledge of them, as to justify the conclusion, that there was not, among them all, such a mate for himself as he needed.

6. Eve was created, and brought to Adam. He recognized her as a creature of his own species, a "help, meet for him," such as he had not found among the lower animals.

7. Having created man, "male and female," God blessed

them, and bade them "be fruitful, and multiply, and replenish the earth, and subdue it." He gave them dominion over all the lower animals, and assigned to them the cereals and fruits of the earth as their food. He informed them that the lower animals were to live on the grasses and other herbage.

8. God took a survey of his whole work of creation, and pronounced it "very good."

9. The work of the day was now ended. "The evening had been, and the morning had been, the sixth day."

No one will question the competency of Omnipotence, if Infinite Wisdom demanded it, to bring all these things to pass in an hour, or a minute. But, if we rigidly abstain from begging the question, by assuming that "day," in this place, means just twenty-four hours, there is nothing in the inspired account which indicates haste, or even any special rapidity of action. The impression naturally made by the record is, that all was done calmly and deliberately. No act seems to have been hurried, for the sake of saving time, and getting the whole done by a pre-appointed hour. On the contrary, every act, either of God or man, seems to have occupied all the time that could be in any way desirable for its performance. The inspired history of the things done, makes on our mind the impression of a period much longer than that of a single revolution of the earth on its axis. That "day," in this passage, does not mean a single period of twenty-four hours, seems to us just as plainly taught by the context, as it does where Christ said, "Abraham rejoiced to see my day."

If this is true of the sixth day, it is obviously true of each of the other days of creation. And thus, by an interpretation which Scripture itself teaches, we place "the Mosaic Cosmogony" entirely beyond the reach of any assault which geology, or any kindred science, can possibly make. The Mosaic "days," interpreted by the context, give those sciences time enough, not only for all their legitimate purposes, but for all the wild vagaries in which they may please to disport themselves. Each of those days is a period occupied by a certain connected series of events, and includes the time occupied by that series, be it longer or shorter.

ARTICLE VI.

MRS. STOWE'S RECENT NOVELS.

Agnes of Sorrento. By Mrs. HARRIET BEECHER STOWE, author of "Uncle Tom's Cabin," "The Minister's Wooing," &c. Boston: Ticknor & Fields. 1862.

The Pearl of Orr's Island, a Story of the Coast of Maine. By Mrs. HARRIET BEECHER STOWE, author of "Uncle Tom's Cabin," "The Minister's Wooing," &c. Boston: Ticknor & Fields. 1862.

MRS. STOWE has long since vindicated her right to a place among the most brilliant female writers of America; nay, she has given unmistakable evidence of possessing more than talent — genius; that as yet undefined and perhaps undefinable quality which stamps all its creations with its own inimitable likeness; an impalpable influence almost beyond the sphere of consciousness, that takes up the naked, new-born thought, and clothes it with beauty and grace and power.

In reviewing the novels the titles of which we have given, we do not intend any comparison of them with that which is the author's acknowledged masterpiece — "Uncle Tom's Cabin." They resemble it only as a broad, quiet river resembles a flashing torrent. There may be a rainbow above the torrent, and dark, sullen depths beneath the river's placid smile.

Agnes of Sorrento is a story of Italian life in the fifteenth century. Agnes, the heroine, is introduced to us as an orange-seller in the streets of Sorrento, but though her garb and occupation are those of a peasant, there is a mixture of gentle blood in her veins, which betrays itself in her delicate organization, both physical and mental. She is an unworldly, exceptional creature, such as Mrs. Stowe usually selects for a heroine; in strong contrast to her grandmother, a keen sagacious old woman whose life is devoted to guarding her fragile treasure. Agnes has been educated a strict Romanist, and has, as the Mother Theresa and her nuns at the neighboring convent are fond of

saying, a "vocation" for a religious life, which she is only kept from following by the entreaties of her grandmother, who has already selected "a reputable, middle-aged blacksmith" as a husband for her darling. Each is waiting for the conversion of the other to her favorite scheme. Meantime Agnes is accosted one evening, at her orange-stand, by a cavalier who has been strongly fascinated by her beauty, whose sad and handsome face, and earnest entreaties to be remembered in her prayers, make a reciprocal impression upon the unsophisticated maiden. Taking his request in good faith, and having reason to believe that he is a wanderer from the true church, and consequently in danger of eternal perdition, she enters with the whole energy of her enthusiastic nature upon the work of saving his soul by her prayers. The cavalier, who is a banished prince of the House of Sorelli, a follower of Savonarola, and a captain of banditti, seizes every opportunity to gain a moment's conversation with Agnes, and to assure her of his honorable love. Warned against him, however, both by her watchful grandmother and her confessor, to whom as a good Romanist, she had told everything, she is tortured by doubt and anxiety, though, viewing herself as the bride of the church, she is unwilling to admit the mingling of any earthly love, with her desires for Agostino's salvation. The conflict increases — she meditates long and deeply upon the sufferings of the lost, and the representations of them which are made to her drive her almost to despair. She is harassed also, on the one hand by the importunity of the cavalier, united with the pleadings of an awakening love in her own heart, and on the other by the denunciations of her confessor (who is himself madly in love with Agnes), of eternal wrath upon both their souls if she should turn aside from her "vocation" to an earthly marriage. Feeling herself condemned by every emotion of a love which she looks upon as sinful, and failing to subdue it by the common methods of penance, she undertakes a pilgrimage to Rome, accompanied by her reluctant grandmother who fears the loss of their orange crop in consequence of this "freak," and "whose ambition for position and treasure in the spiritual world is of a very moderate cast." After various adventures, Agnes arrives at the Holy City, watched over by Agostino,

who well knows the dangers to which her youth and beauty will expose her. There he rescues her from the grasp of the Borgias, to whose infernal passions she had nearly fallen a victim, and finally succeeds in convincing her, by the help of what she has seen in the Papal palace, and by the counsels of an uncle who has been her chief comforter in all her troubles, that lawful wedlock is as favorable to the development of piety as a convent life. She has previously been discovered by a noble relative, and thus reclaiming her rank and position, she marries Agostino, and lives and dies a pious princess.

Some of the best delineated characters in this book are those of which, as being least essential to the plot, we have spoken most briefly in this short *résumé*. The Father Francesco, particularly, is drawn with a skilful and truthful hand. He has gone through that process of transformation, so common in the Romish church, from a debauchee to a friar, and though really devout, and believing himself dead to the world, the sight of the gentle Agnes, in contrast with the coarser natures with which he has chiefly to deal, awakens in him emotions of whose character he at length becomes fearfully conscious. His struggles with himself are graphically portrayed, and he is made to show with terrible distinctness, the unholiness of that rule which forbids the development of the purest and deepest social affections. We give an extract. Father Francesco has passed the day in fasting and solitude, trying to root out from his soul the earthly love which is every day becoming more deeply fastened there :

“It was now golden evening, and on the square, flat roof of the convent, which, high perched on a crag, overlooked the bay, one might observe a dark figure slowly pacing backward and forward. It is Father Francesco ; and as he walks up and down, one could see by his large, bright, dilated eye, by the vivid red spot on either sunken cheek, and by the nervous energy of his movements, that he is in the very height of some mental crisis — in that state of placid *extase* in which the subject supposes himself perfectly calm, because every nerve is screwed to the highest point of tension, and can vibrate no more.

“What oceans had that day rolled over him, and swept him, as one may see a little boat rocked on the capricious surges of the Mediterranean ! Were, then, all his strivings and agonies in vain ? Did he

love this woman with an earthly love? Was he jealous of the thought of a future husband? Was it a tempting demon that said to him, 'Lorenzo Sforza might have shielded this treasure from the profanation of lawless violence, from the brute grasp of an inappreciative peasant, but Father Francesco cannot'? There was a moment when his whole being vibrated with a perception of what a marriage bond might have been, that was indeed a sacrament, and that bound together two pure and loyal souls who gave life and courage to each other in all holy purposes and heroic deeds; and he almost feared he had cursed his vows — those awful vows at whose remembrance his inmost soul shivered at every nerve."

And again, after other equally fruitless conflicts with this overmastering passion :

"Panting and breathless he fell upon his knees before the crucifix, and, bowing his head in his hands, fell forward upon the floor — as a spent wave melts at the foot of a rock, so all his strength passed away, and he lay in a kind of insensibility, a state in which, though consciously existing, he had no farther control over his thoughts and feelings. In that state of dreamy exhaustion his mind seemed like a mirror, which, without vitality or will of its own, simply lies still and reflects the objects that may pass over it — as clouds sailing in the heavens cast their images, one after another on the glassy floor of a waveless sea, so the scenes of his former life drifted in vivid pictures athwart his memory. He saw his father's palace — the wide, cool marble halls, the gardens resounding with the voices of falling waters. He saw the fair face of his mother, and played with the jewels upon her hands. He saw again the picture of himself, in all the flush of youth and health, clattering on horseback through the streets of Florence with troops of gay young friends, now dead to him as he to them. He saw himself in the bowers of gay ladies, whose golden hair, lustrous eyes, and siren wiles came back shivering and trembling in the waters of memory in a thousand undulating reflections. These were wild revels, orgies such as Florence remembers with shame to this day. There was intermingled the turbulent din of arms, the haughty passion, the sudden provocation, the swift revenge. And then came the awful hour of conviction, the face of that wonderful man whose preaching had stirred all souls; and then those fearful days of penance, that darkness of the tomb, that dying to the world, those solemn vows, and the fearful struggles by which they had been followed. 'Oh, my God!' he said, 'is it all in vain? so many prayers? so many struggles? and shall I fail of salvation at last?' He seemed to himself as

a swimmer, who, having exhausted his last gasp of strength in reaching the shore, is suddenly lifted up on a cruel wave, and drawn back into the deep. There seemed nothing for him but to fold his arms and sink.

"For he felt no strength now to resist; he felt no wish to conquer; he only prayed that he might lie there and die. It seemed to him that the love which possessed him and tyrannized over his very being was a doom—a curse sent upon him by some malignant fate, with whose power it was vain to struggle. He detested his work, he detested his duties, he loathed his vows, and there was not a thing in his whole future to which he looked forward otherwise than with the extreme of aversion, except one, to which he clung with a bitter and defiant tenacity—the spiritual guidance of Agnes. Guidance! he laughed aloud in the bitterness of his soul as he thought of this. He was her guide, her confessor: to him she was bound to reveal every change of feeling; and this love that he too well perceived rising in her heart for another—he would wring from her own confessions the means to repress and circumvent it. If she could not be his, he might at least prevent her from belonging to any other; he might at least keep her always within the sphere of his spiritual authority. Had he not a right to do this? had he not a right to cherish an evident vocation; a right to reclaim her from the embrace of an excommunicated infidel, and present her as a chaste bride at the altar of the Lord? Perhaps when that was done, when an irrevocable barrier should separate her from all possibility of earthly love, when the awful marriage vow should have been spoken which should seal her heart for heaven alone, he might recover some of the blessed calm which her influence once brought over him, and these wild desires might cease, and these feverish pulses be still."

There are many more fine passages in the chapters devoted to Father Francesco, which, had we space, we would gladly copy as examples of a clear and nervous style that is not too common among female writers. As a contrast to this highly wrought character—Mrs. Stowe loves strong contrasts—we have a pleasant portraiture of Agnes's uncle, Antonio, also a monk but of a very different temperament from Father Francesco. A painter, and employing his art in the service of religion, he sees a holy significance in every tree and flower, and lives in his work. "Happy! child, am I not?" he exclaims

Agnes. "Do I not walk the earth in a dream of bliss, and

see the footsteps of my most blessed Lord and his dear Mother on every rock and hill? I see the flowers rise up in clouds to adore them. What am I, unworthy sinner, that such grace is granted me? Often I fall on my face before the humblest flower where my dear Lord hath written his name, and confess I am unworthy the honor of copying his sweet handiwork." The good monk can fight, however, as well as paint; for later we find him defending his master, Savonarola, at Florence, side by side with Agostino. Mrs. Stowe's eulogies of Savonarola seem to us somewhat extravagant to say the least. His portrait is sketched *con amore*, and with a free hand.

We shall have occasion to return to the principal personages of this story, by and by. Its finishing is careful in the selectness of its diction and the unity of its design. We think, however, that the writer mistakes in attempting foreign subjects. Somebody has said that all the Madonnas of the Raphael school are only pretty Italian maidens, quite innocent of Israelitish features. So Mrs. Stowe's Italians are only so many of her own countrymen and women in a foreign costume. She never gets away from her native soil, though elaborating her pictures of Italian skies and moonlights at times to a really painful particularity. This is a blemish. It allows itself to run on into a wordy descriptiveness which is not natural, but seems to have been wrought out from a sense of duty to her new situations.

The Pearl of Orr's Island is a story of more home-like scenes, but differs not widely in its actors. Moses Pennel bears a striking likeness to Agostino Sarelli, while Agnes and Mara have a truly sisterly resemblance, and the four continually remind us of James Mervyn and Mary Scudder in the "Minister's Wooing." On the coast of Maine, in a humble Puritan home, we find a pale, spiritual creature, whose "dark inquiring eyes" have always a look of wistful longing; who, had she lived in Italy instead of New England, would have had an equal "vocation" with Agnes of Sorrento. A child of sorrow, prematurely cast upon the shores of life, and baptized before the dead, solemn faces of a shipwrecked father and a grief-stricken mother, she is like a flower growing in the shadow of a tomb. The fragile child is tenderly reared in the

home of her grandfather, Zephaniah Pennel, and presently finds a playfellow in a little boy, floated ashore in the arms of his dead mother from a vessel wrecked upon the coast, who is also adopted by the Pennels. He is in all respects the reverse of Mara. Bold, high-spirited, and full of life, yet withal of a selfish nature, he receives as a right the generous, self-forgetful affection of Mara. She is made to give, he to receive. The very unlikeness of the two draws them closer together in their childhood, and after some transient wavering on the part of Moses in later years, they are betrothed. But Mara's life is nearly spent. Her lover returns from a voyage to find her a pale and fading shadow, and her last days are passed in endeavors to soothe his despair and bitterness into resignation. Mara's dearest friend, Sally Kittridge, transformed by her influence from a hoydenish coquette into a cheerful, hopeful woman, becomes at length, according to Mara's hope and expectation, the wife of Moses, and the story, following approved usage, closes with a wedding.

The Pearl of Orr's Island seems to us written with much less care than "Agnes of Sorrento"; though there is a peculiar charm in this author's delineations of New England life, which will render the book possibly more popular than its companion. It is pleasant to miss from both these novels the long theological disquisitions which interrupt the narrative in "The Minister's Wooing."

Mrs. Stowe's writings, though open to criticism in her painting of natural scenery, have many delicious bits of this still life of sea and shore, and forest and mountain-wilds. She is freer than most authors who write so much, from frequently recurring phases and pet adjectives, and there is an evident sympathy on her part with much which she describes, that awakens a corresponding emotion in the reader. Take, for instance, this picture of Sorrento :

"The town of Sorrento overhangs the sea, skirting along rocky shores, which, hollowed here and there into picturesque grottoes, and fledged with a wild plumage of brilliant flowers and trailing vines, descends in steep precipices to the water. Along the shelly beach at the bottom, one can wander to look out on the loveliest prospect in the world. Vesuvius rises with its two peaks softly clouded in blue and

purple mists, which blend with its ascending vapors ; Naples and the adjoining villages at its base, gleaming in the distance like a fringe of pearls on a regal mantle. Nearer by, the picturesque rocky shores of the island of Capri seem to pulsate through the dreamy, shifting mists that veil its sides ; and the sea shimmers and glitters like the neck of a peacock, with an iridescent mingling of colors ; the whole air is a glorifying medium, rich in prismatic hues of enchantment."

By a not less potent spell we are transported to a far different scene. It is on the coast of Maine :

"The scenery of the road along which the two were riding, was wild and bare. Only savins and mulleins, with their dark pyramids or white spires of velvet leaves, diversified the sandy wayside ; but out at sea was a wide sweep of blue, reaching far out to the open ocean, which lay rolling, tossing, and breaking into white caps of foam in the bright sunshine." . . . "There might be seen in the distance the blue Kennebec, sweeping out towards the ocean through its picturesque, rocky shores, decked with cedars and other dusky evergreens, which were illuminated by the orange and flame-colored tints of the Indian summer. Here and there scarlet creepers swung long, trailing garlands over the faces of the dark rock, and fringes of golden-rod above, swayed with the brisk-blowing wind that was driving the blue waters seaward, in face of the up-coming ocean tide — a conflict which caused them to rise in great foam-crested waves."

We give one more extract of this kind — Rome and the Campagna :

"A vision rises before us from the land of shadows. We see a wide plain, miles and miles in extent, rolling in soft billows of green, and girded on all sides by blue mountains, whose silver crests, gleaming in the setting sunlight, tell that the winter yet lingers on their tops though spring has decked all the plain. So silent, so lonely, so fair is this waving expanse with its guardian mountains, it might be some wild solitude, an American prairie, or Asiatic steppe, but that in the midst thereof, on some billows of rolling land, we discern a city, sombre, quaint, and old ; a city of dreams and mysteries ; a city of the living and the dead." . . . "The tender light pours up streets dark and ill-paved, into noisome dens called houses, where the peasantry of to-day vegetate in contented subservience. It illuminates many a dingy court-yard where the moss is green on the walls, and gurgling fountains fall into quaint old sculptured basins. It lights up the gorgeous palaces of Rome's modern princes, built with stones wrenched

from ancient ruins. It streams through a wilderness of churches, each with its tolling prayer-bell, and steals through painted windows into the dazzling confusion of pictured and gilded glories that glitter and gleam from roof and wall within. And it goes, too, across the Tiber, up the filthy and noisome ghetto, where, hemmed in by ghostly superstition, the sons of Israel are growing up without vital day, like wan, white plants in cellars; and the black, mournful obelisks of the cypresses in the villas around, it touches with a solemn glory. The castle of St. Angelo looks like a great translucent luminous orb, and the statues of saints and apostles on the top of Saint John Lateran, glow as if made of living fire, and seem to stretch out glorified hands of welcome to the pilgrims that are approaching the Holy City across the soft, palpitating sea of green that lies stretched, like a misty veil, around it."

The personages of Mrs. Stowe's novels have a marked distinctness and definiteness of outline. Were the names of all the characters in the story suppressed, one could never confound them, so strong is the individuality of each. There are great similarities between her books, as we have said — so great, we think, as to fatigue the reader with the continual reproduction of the same types; but in the same book you will find no interchange of characters; each is sufficient to itself, and its actings are regulated with a logical severity that reminds one of Swift. We remember but one exception to this rule — it is the Rev. Theophilus Sewell, in "The Pearl of Orr's Island"; a character not drawn with the author's usual steadiness of hand; an anomalous compound of mirth and sanctimoniousness, of sentiment and selfish prudence.

But as to the types themselves: a mind as fertile as Mrs. Stowe's does not elaborate again and again the same ideas, for want of others upon which to work. And we have abundant evidence that in all her writings, the aim is not simply to amuse for a passing hour, but also, and chiefly, to scatter some seed-thoughts that may be quickened into life and growth. That the novelist has a power (the greater perhaps because it is an indirect one) and a responsibility in this direction, will not be questioned. There is hardly a prominent topic in politics or religion that has not, within the last few years, invoked the aid of fiction, and fought battles in its disguise. The religious novel, especially, has become an

element in our literature, as a convenient medium for the enunciation of opinions or of doubts, of which a more formal statement might have its embarrassments.

Mrs. Stowe's novels, as to their religious tone, represent what it is fashionable to call the "progressive" system ; or less politely and ambiguously, the exaltation of reason. It is not a new system however ; there is not a winding of that path which has not been traced by previous adventurers, who, like Bunyan's Pilgrim, have found it "easier going out of the way when they are in, than going in when they are out." We beg the reader to notice the character of Mrs. Stowe's Christians. They are, almost without exception, either born with a "vocation" for religion, seeing so clearly by intuition as to need no external light of doctrine, or they are unshapely stones, which, though the Lord may find a place for them in some corner of his spiritual temple, are chiefly "occasions to fall" in the present dispensation. The representation of Christianity in the Lord's professed people, with the exception of the constitutionally holy, such as Mary Scudder, Agnes of Sorrento, and Mara Lincoln, is stern and unlovely. Strong, impulsive souls like James Mervyn, and Moses Pennel, and Captain Kittridge are repelled by it ; and if they are brought at last to "subscribe to be the Lord's," it is by some extraordinary means, and in spite of the obstacles which ministers and church members have thrown in their path.

Now we say that this is not a fair representation of Christianity. That there are shining souls, apparently "sanctified from the womb," and seeming as if placed here to show us the possibilities of Christianized humanity, we record with gratitude and joy. And we by no means object to an exposure of the formalism and cant which too often deform a religious profession. But surely not the greater part of the avowed followers of Christ are comprised in these two classes. There are healthy souls not a few, who add to a definite, and possibly "old-fashioned" theological belief, a charity clear and comprehensive ; who, though they may not be able to understand all God's ways, do not, therefore, pronounce them unreasonable, but are content to wait in well-doing, for a larger knowledge in a higher life. But it is not the good fortune of Mrs. Stowe's "inquiring souls," to meet with these.

The special stone of stumbling to many of the more important actors in her imaginary world, is the doctrine of eternal punishment for sins committed here. Again and again does she return to this point, and hover about it as if it possessed a sort of fascination for her. It is the inevitable spectre of "The Minister's Wooing," appalling the tender heart of Mary Scudder, and almost driving to despair the strong-minded Mrs. Mervyn. And Agnes of Sorrento is tortured by the same dreadful vision.

"Ages before, beneath those very skies that smiled so sweetly over her, amid the bloom of lemon and citron, and the perfume of jasmine and rose, the gentlest of old Italian souls had dreamed and wondered what might be the unknown future of the dead, and learning his lesson from the glorious skies and gorgeous shores which witnessed how magnificent a Being had given existence to man, had recorded his hopes of man's future in the words — *Aut beatus, aut nihil*; but, singular to tell, the religion which brought with it all human tenderness and pities — the hospital for the sick, the refuge for the orphan and the enfranchisement of the slave — this religion brought also the news of the eternal, hopeless, living torture of the great majority of mankind, past and present. Tender spirits, like that of Dante, carried this awful mystery as a secret and unexplained anguish; saints wrestled with God, and wept over it; but still the awful fact remained, spite of church and sacrament, that the gospel was, in effect, to the majority of the human race, not the glad tidings of salvation, but the sentence of unmitigable doom." . . . "The first teachers of Christianity in Italy read the Gospels by the light of those fiendish fires which consumed their fellows. Daily made familiar with the scorching, the searing, the racking, the devilish ingenuities of torture, they transferred them to the future hell of the torturers. The sentiment within us which asserts eternal justice and retribution was stimulated to a kind of madness by that first baptism of fire and blood, and expanded the grave and simple warnings of the Gospel into a lurid poetry of physical torture. Hence when Christianity brought multiplied forms of mercy into the world, it failed for many centuries to humanize the savage forms of justice, and rack and wheel, fire and faggot were the modes by which human justice aspired to a faint imitation of what divine justice was supposed to extend through eternity."

"But it is remarkable to observe the power of individual minds to draw out of the popular religious ideas of their country only those elements which suit themselves, and to drop others from their thought.

As a bee can extract pure honey from the blossoms of some plants whose leaves are poisonous, so some souls can nourish themselves only with the holier and more etherial parts of popular belief.

"Agnes had hitherto dwelt only on the cheering and joyous features of her faith; her mind loved to muse on the legends of saints and angels and the glories of paradise, which with a secret buoyancy, she hoped to be the lot of every one she saw."

From these ecstatic dreams she is aroused by the eternal danger in which, they tell her, stands a soul she loves.

The ever-suggested question is, 'Was all this torture necessary to be endured?' Might not the "cheering and joyous features of the faith" be profitably dwelt on to the exclusion of all the hard and terrible doctrines which — such is the implication — render Christianity so unattractive, and its professors so austere?

Truly, the doctrine of eternal punishment, even in the "grave and simple" gospel utterances of it is awfully appalling. Figurative though the terms may be, yet a figure is always less than the reality it represents, and how could a more terrible retribution be shadowed forth than by "the worm that never dies," and "the fire that is not quenched?" What is the necessity of this fearful future for lost souls it is not our province to inquire. But is there not a consciousness in every rightly judging soul, that sin committed against infinite love, demands a corresponding penalty? Were there not, however, such a consciousness, the testimony of revelation is sufficient. Again and again has the attempt been made to soften down, or explain away a doctrine so fatal to carnal peace, so terrible to the pleadings of natural affection, but with how little success church history shows. Through the ages of the church's existence — by Romanist and Protestant alike — it has been incorporated in her belief. Exegetical skill has from time to time labored to affix another meaning to the awful words of Scripture; theological acumen has exhausted its utmost power upon them, and failing, resorted to the denial, partial or total, of the inspiration of the Bible, as the only refuge from a recognition of their fearful import. The renunciation of this doctrine is not unfrequently the first step in the descent to infidelity.

At the present day there is a revival of this old error under

many forms, some of which have been already noticed in the pages of this Review. It is creeping into our current literature, and attacking many youthful minds in the garb of fiction. Some of our best writers evince the symptoms of its insidious poison, and perhaps unconsciously to themselves, are doing much to spread its influence. Among these, we cannot but feel, is the gifted author of the "Minister's Wooing" and "Agnes of Sorrento."

We have already spoken of the enlarged sphere and proportionate responsibilities of the novelist of the present day. With the removal of much of the ancient prejudice against fiction, comes the noble opportunity to the Christian writer, to occupy this field for Christ, not with an ostentatious parade of theological learning, not with "doubtful disputations," but with a candid exhibition of Christianity in daily life and practice. We had looked for Mrs. Stowe to be the great Christian novelist of America. The beginning of her literary career surely warranted such an expectation. We sorrowfully confess that we have been disappointed.

ARTICLE VII.

RICHARD DE BURY.

THE age of Edward III. witnessed the first great struggle of the English mind for intellectual and spiritual freedom. It was the bright dawn, that, though soon overspread with dark clouds, announced the approaching day. Wakened to a new life, the English mind put forth its energies in all directions: in politics, in war, in literature, and in religious reform. The Saxon portion of the nation now obtained a full recognition of its civil rights. The distinction of Saxon and Norman disappears from British law. The French language is dropped in the courts, and there was henceforth an English language and

an English nation. The result of this equalization of orders, like that of the patricians and plebeians at Rome, was hardly less marked in the rise of a genuine national sentiment, and in the vigorous display of English power. English yeoman and English knight won equal honors at Cressy and Poitiers; and English pride ran not higher upon the overthrow of the Spanish armada, or after Trafalgar, than at the meeting of England's king and queen—one returning from the north, and the other from the south, each with a captive king.

This awakened life was not content with the achievement of political rights and trophies upon the battle-field. Students by thousands flocked to the Universities. Men began to question and to debate in Parliament upon the assumptions of the Papal See; and when the thirty years' arrears of tribute promised by King John, was demanded of the sovereign returned victor from France, little was lacking that the English Reformation should have been at once effected by Act of Parliament without the scandalous excesses of a Henry VIII.

The age had its representative men, each moving in a sphere by himself, while illustrating an important field in the course of human thought and progress; in arms and chivalry, Edward, the Black Prince; in letters and as the father of English poetry, Geoffrey Chaucer; in the church, the father of the English Reformation, whose arguments were the reliance of Edward, when refusing the obnoxious tribute, whose words were quoted in behalf of civil and religious liberty in the House of Lords, John de Wycliffe; and in a somewhat humbler position, yet not less illustrative of the awakened thought and the representative of the learning and the scholarship possible at that time, Richard de Bury.

The particulars here noted of him are derived from an American edition of his famous work "*Philobiblon*," prepared for the press, as a labor of love and respect, by Samuel Hand of Albany. He was born at Bury St. Edmunds in 1287, of a respectable family of Norman descent, and educated at Oxford. Here his brilliant reputation as a scholar and a gentleman attracted the notice of the king, who made him tutor to his son, the Prince of Wales, afterwards Edward III. On the latter's accession to the throne, his tutor was remembered by appoint-

ments to several important offices about his person. In 1330, he was sent as ambassador to the Holy See, with a highly commendatory letter from the king. He was soon after made Bishop of Durham, and later was called to act as Treasurer, and then as Lord Chancellor of the realm. These offices he resigned as soon as the condition of public affairs would allow, and he returned to his duties as bishop, and to his books, which he seemed to have valued almost above life itself. His frequent journeys upon the continent, his wide acquaintance with the leading men of other countries as well as of his own, enabled him to gratify his love of books, as few men of his time could do. And the wonder is, that with his public employments, he had leisure to read them. But the "*Philobiblon*"—a treatise on the love of books as the name indicates, with a mixture of personal incident, enough to make it well-nigh an autobiography—shows that his love was not simply for the sake of possession, but that he might make himself master of their contents.

This little work, written in very respectable for mediæval Latin, shows his acquaintance and familiarity with a wide range of classic authors—sufficient to do honor to modern scholarship, while his frequent quotations and allusions to the Scriptures, show him to have been a careful and constant reader of the sacred volume. We must confess to a great admiration of the man, of his attainments, and of his truly Christian and scholarly spirit. His censures upon the ignorance and vicious habits of the Romish clergy, are dealt out with no sparing hand, and furnish ample proof of the necessity of the reform which men like Langlande and Wycliffe so earnestly insisted on. He held however much the same place in the Reformation attempted by Wycliffe, that Erasmus held in the one effected by Luther. Both saw clearly the need of reform, and the general corruption of their times; both were eminent scholars, and both preferred their ease and the enjoyment of their favorite pursuits to an earnest grappling with the trials and difficulties that beset the path of the radical reformer.

The American edition of the "*Philobiblon*" consists of but two hundred and thirty copies; thirty on large paper. It contains the original Latin on one page, and on the opposite, an English translation made in 1832 by John B. Ingles, in a small 12mo.

volume. Save this translation which seems to be very rare, and another in French, the work has not been in print before since the year 1600. Previously to this the work had gone through five editions, beginning with one at Cologne in 1473, the second at Spire in 1483, then two editions at Paris in 1500. In 1599 it was first printed at Oxford, and the following year in London. A few copies in MSS. are to be found in the great libraries in England and on the Continent. The American edition is enriched not only by the notes contributed by the American editor, but also by notes and an introduction of these parts, biographical, bibliographical, and critical, from the French translation of M. Cochères, published in 1856.

A few extracts will illustrate the spirit of the work. From the first chapter, "on the commendation of wisdom, and of books in which wisdom dwelleth":

"In books, cherubim expand their wings that the soul of the student may ascend and look around from pole to pole, from the rising to the setting sun, from the north and from the sea. . . . In books we find the dead as it were living; in books we foresee things to come; in books warlike affairs are methodized; the rights of peace proceed from books. . . . These are the masters who instruct us without rods and ferules, (*Plagosum Orbilium*, Richard?) without hard words and anger, without clothes or money. If you approach them, they are not asleep; if investigating, you interrogate them, they conceal nothing; if you are ignorant, they cannot laugh at you."

From the close of the fifth chapter we take his admonition to his clerical brethren:

"Condescend, therefore, reverend fathers, to remember your predecessors, and to indulge more freely in the study of the sacred books; without which, all religion whatever will vacillate; without which, as a watering-pot, the virtue of devotion will dry up; and without which, no light will be held up to the world."

His commendation of ancient authors must not be passed by without a single illustration. Hear him in regard to Aristotle, in the tenth chapter:

"Even Aristotle, although of gigantic mind, in whom it pleased Nature to try how great a portion of reason she could admit into mor-

talities, and whom the Most High made but little inferior to the angels, who sucked those wonderful volumes out of his own fingers which the whole world scarcely comprehends, would not have flourished if he had not, with the penetrating eyes of a lynx, looked through the sacred books of the Babylonians, Egyptians, Chaldeans, Persians, and Medes, all which he transferred into his own treasuries in eloquent Greek."

The first part of this reminds one of the inscription * on the tomb of Raphael in the Pantheon at Rome, only that the worthy bishop is more reverent than the worldly cardinal, who honored the great painter.

Our author has some very practical suggestions on preserving books as well as obtaining them, that would not come amiss in these days :

"We not only set before ourselves a service to God, in preparing volumes of new books, but we exercise the duties of a holy piety, if we first handle so as not to injure them, then return them to their proper places, and commend them to undefiling custody, that they may rejoice in their purity while held in the hand, and repose in security when laid up in their depositories."

With all the conceits and fancies of the author — and there are far less than one would expect at that age — far less than appear in the "Ormulione" or in the "Visions of Piers Ploughman" — the "Philobiblon" may well be regarded as one of the choice legacies of that age, and one which nobly indicates the educating, elevating power of classical learning under the most untoward circumstances, and the claims of mediæval scholarship on the part of a studious few — and secures to Richard de Bury a noble place near to, if not beside Wycliffe, Chaucer, and other celebrities of the fourteenth century in English story.

* "Ille hic est Raphael, timuit quo sospite vinci Rerum magna parens et moriente mori."

ARTICLE VIII.

SHORT SERMONS.

“The glorious gospel of the blessed God.” — 1 *Tim.* i. 11.

THE glory of God is the splendor, or bright-shining of his attributes. If the gospel is glorious, it must be because it is an embodiment and manifestation of the divine glory. This is the doctrine of the Bible. It is the gospel of the glory of God, or the blessed God, which is the true form of the text.

We have, then, the idea of the blessed God — blessed and rejoicing in himself from eternity — manifesting or pouring himself forth in the brightness of his glory, in the gospel; even as the sun fills the universe with light.

1. This was God's great thought, and the fulness of his joy, through a past eternity. It was the covenant and fellowship of the Trinity, the harmony of his attributes, the immutability of his justice, the breadth and length and depth and height of his love, the grandeur of his power, the dazzling lustre of his holiness and truth, the perfection of his wisdom, the freedom of his will, the rectitude of his government, the everlasting stability of his empire.

2. Its outgoing was preceded and foreshadowed by stupendous preparations. From the moment when the first star twinkled in the chaos of universal night till Jesus was born in Bethlehem of Judea all things had a single purpose and direction. When the visit of a king is awaited in a far off section of his dominion, the preparations are on a scale of regal expensiveness and grandeur. How transcendent, then, must be the majesty of the coming king, when the triumphal arch is the vault of heaven, and the lamps are suns and stars, and the attendant ministers are flaming seraphs, and the gates of the morning are the entrance, and the melody is the symphony of angels and the music of the spheres! On earth, too, there was fitting preparation. The blood-red war-charger had made his fiery circuit, monarchies had been crushed, ancient thrones demolished, and sceptres broken in twain; all the world was quiet under the imperial sway of the mighty Augustus, prophetic voices had been heard breaking the stillness of the long night in the wilderness, and the nations were in expectation of a wonderful advent.

3. Christ was a profound mystery, and an all-resplendent glory.

A child of miraculous conception, yet Jehovah, uncreated, himself the creator of all things; not a manifestation, but a Divine Person from eternity, the Father's equal and fellow; in form and attributes of humanity, yet the brightness of the glory of God.

4. His work of redemption is the one grand embodiment and display of the manifold glory of Jehovah. Here all his attributes are seen as they are seen nowhere beside. His justice—threatening eternal condemnation—is fully satisfied by an offering of infinite value, when Jesus bows his head in the agony of Gethsemane, and yields up the ghost on the cross—a satisfaction, mark you, which only a love that is infinite could make, and so the infinite fulness of the love is seen in the completeness of the satisfaction. His power achieves a grander work in the regeneration of fallen man by the Holy Ghost than when the morning stars were created; while his wisdom and goodness and holiness and truth are everywhere displayed in the guidance and salvation of his people, and the building, to its final and glorious completeness, of the spiritual temple.

“The blood of Jesus Christ his Son cleanseth us from all sin.”—1 *John* i. 7.

Is it true, as the Scripture saith, that the foolishness of God is wiser than men? Then, surely, the judgment and forethought of God, in the adaptation of means to an end, will not be less than that of men. You will not take the staff of Goliath's spear to tie up your little rose-tree, or plant a battery to keep little children from your door, or go with a fleet to save a drowning man. If Jehovah has bowed the heavens to redeem fallen men, then it is a great ruin from which they are to be saved. So, too, on the other hand, if the ruin is great and dreadful, then it must be a great salvation to meet the case.

But neither of these conclusions is dependent on inference. Both are clearly and strongly affirmed in the Bible. They are the two great facts in the history of God and the human race. In the teachings of Jesus and his apostles they are cardinal, and everywhere presented as counterparts, the one of the other. Thus in the text, “The blood of Jesus Christ his Son cleanseth us from all sin.”

1. Here is an all comprehending evil.

What is it? Sin, the transgression of the law, that which every man does every day and takes no thought of the enormity of the evil.

What is evil in the estimation of men? Sickness, pain, poverty, shame, famine, pestilence, war, widowhood, orphanage, madness, despair, death. And these, all, are the direct, natural, inevitable consequence of sin, aye, of the one first sin committed in Eden. "For by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned."

This death is not of the body only, but of the soul as well—death spiritual and eternal. God denounced this on the race as the penalty of Adam's sin; and it has come, and is coming, coming, evermore; and all the dreadful evils under which the earth groans are but the faintest foreshadowing of the misery of lost souls beyond the grave. Is God unrighteous?

When the Spirit of God convinces a man of sin, as Christ said he should, he makes him feel and confess that hell—an eternal hell—is the desert of his sin. Does the Holy Ghost teach a lie to man's conscience?

Can all your efforts wash clean from your soul one stain of sin? The uniform result of such efforts has been a deeper despair.

2. Note the answering greatness of the redemption by Christ. For long ages the oracle had sounded and reverberated through the amplitude of heaven, and the habitations of men, "Without the shedding of blood is no remission!" During all those ages rivers of blood had flowed round about altars divinely appointed and set up, while the agony and blindness of man's despair had often sought to turn away a dreaded retribution by the shedding of human blood: but all in vain. The world, in its guilt and heavy despair, awaits the coming of a Divine, an Almighty deliverer.

The eternal Son of the Father, in the plenitude of his power and grace will save—will cleanse from all sin. But how? The plenitude of the divine power and grace, and the absoluteness of the divine will, cannot avail. "Without the shedding of blood is no remission!" God is bound by a necessity lying in the profoundest depths of his infinite and immutable being—a law unto himself.

Out of this springs the great mystery of the incarnation, that the Son of God may have somewhat to offer—his own blood.

Thus he is prepared to atone, to regenerate, to sanctify, to save. The blood of Jesus Christ his Son cleanseth us from all sin.

ARTICLE IX.

The Patience of Hope. By the author of "A Present Heaven;" with an Introduction by JOHN G. WHITTIER. Third Edition. pp. xxxiii. 171. Boston: Ticknor & Fields. 1862.

THIS is not merely a devout meditation upon the work of Christ, and the spirit and remunerations of his gospel, it is also a profoundly thoughtful treatise on the relations of this great mystery of godliness to the existing characteristics and wants of humanity; another and a very effective effort to bring this cultivated, restless, energetic age to the cross for true and lasting repose. It exhibits a mind and a heart in the writer deeply pervaded by the power of that faith which she labors to make beautiful and persuasive to others, and a familiarity with the best Christian literature, from which she culls many a precious gem of thought and devotion with which to enrich her page. We shall do the reader a kindness to give what space we have to spare to the author's own richly mellowed and flavored words. She is writing of the believer's self-renunciation:

"But how is Christ's follower to obtain this freedom? How is this great transfer lying at the very heart of our spiritual life, the exchange of our own will for a better one, to be effected for a being like Man, impelled alike by the weakness and the strength of his whole nature to cleave unto the dust from whence he was at first taken? At this point we must pause a moment, feeling that our subject has drawn us into a desolate, even awful region, where, like the traveller high up among the mountains, we would fain hold the breath and hurry onward, lest a word too lightly spoken should bring down the impending avalanche. For all thoughts that lead us from the circumference of faith to its centre draw us insensibly, and with a force that becomes irresistible, the nearer we approach that centre, to the sacrifice of the death of Christ. *Motus rerum est rapidus extra locum, placidus in loco.* There is no rest for the soul of the believer till it settles forever on this magnet. No rest; I would say, also, no progress for the soul until it receives within it this great motive power; receives it not only as a fulfilled fact, but accepts it in its boundless consequences, and recognizes as first among them that of its own 'baptism unto his death.' . . . O blessed saying! O promise like unto that made to the two chosen disciples, 'Ye shall indeed drink of my cup;' and what if our Lord's cup should prove to be the cup of vinegar mingled with gall, it is none the less the cup of blessing and of full, unreserved communion. 'Kiss me with the kisses of thy mouth, for thy love is better than wine.'" pp. 46, 47.

This self-renunciation involves, also, a self-denial of many pleasant and attractive tendencies of the natural life:

"And more than this, the will of Christ is not only exclusive but restrictive, and though it would carry us among too wide and distant fields to enter upon this subject as it deserves, we need not look far into literature or art to see to how many of their happiest energies this rule opposes itself. Their spirit is a free spirit, impatient of any yoke. How much, for instance, of the greatness of Shakespeare and Goethe consists in a wide naturalism, which, as it were, finds room within it for all things, not only depicting them, but, in some measure, delighting in them, *as they are*. Could this genial abandonment coëxist with a deepened moral consciousness, far less, surely, with the simplicity and severity of Christ?" p. 56.

We are interested in our author's application of her thoughts to the literary spirit of the age :

"Here we see a systematic ignoring of Christianity, combined with a rather inconsistent exaltation of the benevolent aspect peculiarly belonging to it. We find in such writings many flowers to please us, but see that, as in a child's garden, they are stuck into the ground by their stalks only, *and have not grown where we now see them*. We know that even the lily floating on the waters, the orchid hanging in the air, keeps a tenacious, yet unseen, hold upon something beyond itself, without which its nourishment and life would fail—and all this bloom and verdure is suggestive of a root, possessing, it may be, no beauty for which we should desire it, yet detached from which the leaf of humanity will wither and its flower fade." p. 78.

"Every book . . . has a moral expression, though, as in the human face, it may not be easy to say what it consists in. We may take up some exquisite poem or story, with no directly religious bearing, *and feel that it is religious*, because it strikes a chord so deep in human nature that we feel it is only the Divine nature, 'God who encompasses us,' that can respond to what it calls forth. From some books, especially such as treat of sin with levity, an odor of death escapes; about others there is an almost sensible savor of life unto life. Some quaint old English poems and devout essays send a fragrance into the very soul; to look into them is to open the tomb of a saint, and find it full of roses." p. 105.

These sentences we cull from foot-notes which, blemish though it be, often contain the choicest thoughts of choice writers. But we must not overlook her main argument. Here is the source of our human wanderings and wretchedness, and here their antidote :

"When God, says Bunyan, would tune a soul, he most commonly begins at the lowest note; so has it been in the tuning of the world's wide discord. In the depths of the great atonement, God has sounded the lowest note, and to this every life, lived during the last eighteen hundred years [why not the last six thousand?] in harmony with him, has been attuned. In heaven and upon earth there are

'Two vast spacious things,
The which to measure it doth man behave,
Yet few there be that sound them—sin and love.'

We know little of either until we learn of them at the Cross. There are abysses whose depths can only be guessed at by the weight of the plummet which is required to sound them. Such is sin; it remains, as it has been from the beginning, a dark enigma, drawing thought, as through some terrible fascination, to fasten itself on the problem of its existence. . . . It is remarkable that our Saviour, while he does not explain this awful problem, *does not explain it away*. To the old, ever recurring question, 'Whence these tares?' he answers simply, 'An enemy hath done this.' " pp. 87-89.

But it has a remedy. The curse has found a commensurate blessing, available to all who seek the help of heaven in the depths of moral weakness and ruin :

"We know not upon how many points redemption touches; what unseen worlds, what unborn generations, what undeveloped forms of being it embraces. We know not to what Warfare, to what Accomplishment our Lord referred when he spoke these words, 'It is finished.' . . . But we see enough around us, and within us, to show that it was necessary that Christ should suffer many things, and after that enter into his glory; enough to learn that we shall find no higher thing above, shall pierce to no deeper thing below, than the Cross and its solemn and tender teachings. . . . He alone among men who has clasped this great mystery of grief and love to his bosom sees, if it be as yet as through a glass darkly, how pain and love, yes, joy also, *all things that have a living root in humanity* came to bloom under its shadow. And how love that cannot die, and faith that grows to certainty, and hope that maketh not ashamed, root themselves about it, with all fair things that wither in life, and noble things for which it has no room." pp. 64, 65.

The heart, however, must receive these glad tidings, if they shall give rest to the weary; for by its interpreting alone can they be understood :

"Is there not something in the very nature of spiritual truth which demands for its reception more than the mere intellect, let it strive as it will, can compass, and something, too, in our own nature which makes us, as responsible beings, *answerable* for what, as regards this divine truth, we see and hear? To put this in other words, Can a spiritual truth be apprehended otherwise than *Sacramentally*? . . . One drop of this love shed abroad in our hearts by the Holy Ghost; one expansion of the renewed mind in pity, in forgiveness, in love to the Father, in good-will towards men, will teach us *more of what God really is* than we could learn from a thousand disquisitions upon the divine character and attributes . . . for love has an access, an intuition, of its own; it attains the end while others are disputing about the means; it needs not to have every word explained, defined, interpreted; it is enough for it *to know the voice*, the voice of the Beloved, to follow whithersoever that voice leads." pp. 106, 107.

A vital point in Christian intercourse is glanced at in the next quo-

tation. Truth must be firmly held, yet held, and if needs be battled for, in the tenderest loving-kindness :

“Two principles are at work within Christianity, twin-existent, of which as yet, travailing and in haste to be delivered, she crieth out — the desire for unity, and the passionate love for truth. These desires, under the present limitations of human nature, are antagonistic, and have often in darker ages, torn the bosom at which they were fed. Yet they are no less of Christ, bringing, according to his prophecy, a sword into the world. We see in the Gentile world no desire for unity — a desire ever founded on the love, either in earnest or in possession, of some fixed, indisputable truth. . . . We see how sociable, to use their own expression, the old religions were in this ; how ready to adopt and engraft any new idea or form of belief which seemed good for use, or even for ornament, in social life. We see, too, how opposed to this plastic genius of the old world is that, the arrow of the Christian church, which has rankled so sorely in past ages, and even now diffuses a bitterness, which, however, if rightly probed, discloses less bitterness of hatred than of love — of love, chilled and mortified, desiring to knit up the ancient bond, yet repelled even while it is attracted, because the iron and the clay are so mixed together that only the heat of charity at its whitest glow can weld them into one. The bosom of Christ is the grave, the only grave of religious acrimony ; we learn secrets there which render it possible for us to be of one heart, if we may not yet be of one mind, with all who lean upon it with us.” pp. 115, 116.

The third and final section of this book is devoted to the delineation of that land of Beulah repose which comes to the soul satisfied with and in Christ as its all in all for time and eternity. It is charmingly written in the sweet, pure, “no condemnation” style of the Quietistic type of piety — redolent of the spiritual perfume which the readers of Madame Guyon and Fenelon are familiar with, while we do not particularly recognize their peculiar theory of the sanctified life. We forbear extracts where all is so pensively beautiful. A word must be given to the “Introduction.” It deserves more than a passing reference. It is a chaste and congenial essay upon the theme of the volume which it prefaces, breathing a genuine sympathy with its leading sentiments. Here and there, as also in the editorial notes, we could have wished a different shading to some thought, and this is true of the text of the work as well. But these exceptions are few. We thank Mr. Whittier, besides, for making us acquainted with this author’s poetical genius. He well judges that these selections from her poems will draw a yet stronger interest around her in many appreciative spirits. We must give a gem from this circlet of rare jewels to our readers. The thoughts and their expression are alike good :

“ And not alone these wide,
 Deep-planted yearnings, seeking with a cry
 Their meat from God, in Thee are satisfied ;
 But all our instincts waking suddenly
 Within the soul, like infants from their sleep
 That stretch their arms into the dark and weep,
 Thy voice can still. The stricken heart bereft
 Of all its brood of singing hopes, and left
 'Mid leafless boughs, a cold, forsaken nest
 With snow-flakes in it, folded in thy breast
 Doth lose its deadly chill ; and grief that creeps
 Unto thy side for shelter, finding there
 The wound's deep cleft, forgets its moan, and weeps
 Calm, quiet tears, and on thy forehead Care
 Hath looked, until its thorns, no longer bare,
 Put forth pale roses. Pain on thee doth press
 Its quivering cheek, and all the weariness,
 The want that keep their silence, till from Thee
 They hear the gracious summons, none beside
 Hath spoken to the world-worn, ‘ Come to me,’
 Tell forth their heavy secrets.

“ Thou dost hide
 These in thy bosom, and not these alone,
 But all our heart's fond treasure that had grown
 A burden else : O Saviour, tears were weighed
 To Thee in plenteous measure ! none hath shown
 That Thou didst smile ! yet hast Thou surely made
 All joy of ours Thine own ;

Thou mad'st us for Thine ;
 We seek amiss, we wander to and fro ;
 Yet are we ever on the track divine ;
 The soul confesseth Thee, but sense is slow
 To lean on aught but that which it may see ;
 So hath it crowded up these courts below
 With dark and broken images of Thee ;
 Lead Thou us forth upon Thy mount, and show
 Thy goodly patterns, whence these things of old
 By Thee were fashioned ; One though manifold.
 Glass Thou thy perfect likeness in the soul,
 Show us Thy countenance, and we are WHOLE !”

Intuitions and Summaries of Thought. By C. N. BOVEE. In Two Volumes. 12mo. pp. 241, 245. Boston : William Veazie. 1862.

AFTER the manner of “ Guesses at Truth,” the paragon of this kind of literature, these volumes are composed of short aphoristic, and some-

times enigmatical sentences, arranged in alphabetic order. Books thus made up should come from the very first class of mental lapidaries. Their contents should roll out like whole handfuls of nicely cut and polished Alpine agates and carnelians. Common stones and flawed pebbles should be carefully assorted out and rejected. They should not be clippings from newspapers like some "Laconics" which we know of. When an original and thorough thinker, like Julius Hare, for instance, thus gathers up his precious fragments of intellectual wealth, we know of nothing more pleasant and useful in the way of a silent companion. One can enjoy such a book in the half minutes and half hours which are clipped off the corners of more lengthy employments. These are the luxuries of literature. Dipping into them is like drawing out of your vest-pocket a bit of some aromatic comfiture, when you have nothing else to do, and tasting its delicate relish. But the very nature of this kind of enjoyment makes one nicely critical as to the quality of the article.

The present author is an observer and a reflector of much sagacity and considerable range. Many, perhaps most, of these paragraphs are marked with beauty and wisdom. They are not strained unnaturally to produce a smart and startling effect. We like their quiet, easy expression. These are tempting pages to quote from. But there is chaff among the wheat. For instance:

"As pity is for the unfortunate, so prayers are appropriate chiefly for the erring. The good do not need them. They do not need a feeble intercession who have already God on their side."

This savors more of nature than Christ. A not far-off sentence is a fitting comment on this flowering shrub which seems to have lost itself in some rather low-lying mist:

"Pride is like the beautiful acacia, that lifts its head proudly above its neighbor plants — forgetting that it too, like them, has its roots in the dirt."

We naturally enough have turned to two or three topics in ethics and religion to try the qualities of this wholly (to us) new and unknown writer. The term "Priestcraft" is so vague that the biting sarcasm which it calls forth need not disturb us. But "Puritanism" is a pretty definite entity, and our "Master of Sentences" evidently does not like it, or he would not have said, and said only of it:

"A condemnation of the Puritan's theology was expressed in his grim visage. God's truth never made so lugubrious a face."

"Punishment" is in this same vicinity, and the deliverance under this important head is not more satisfactory. Neither "capital" nor "eternal" penalties please this author.

"Lord Clarendon's remark that hanging is just the poorest use to which a man can be put, is too temperate. It fails to express the intensity of disgust proper towards this worst relic of a receding barbarism. To vindicate the sanctity of human life by taking it is an outrage upon reason. The spectacle of a human being dangling at the end of a gallows-rope, is a degradation of humanity."

Certainly this last period is true. But *that* does not prove it wrong or needless thus to execute justice on offenders of the highest grade, any more than the implication against God's compassion in the next citation holds firmly. These screws are loose. The title is "Eternal Punishment."

"We believe that God's power is without limit; why not believe the same of his mercy?"

"Reduced by sickness to the verge of the grave, the doctrine of eternal punishment seemed to me then, as now, utterly at variance with that beneficence which good and wise men, and the supporters of the theory themselves, ascribe to the Deity. I did not believe that I deserved it, and I did not fear it."

These controversial fragments are the poorest things in the work. This single line is worth all of them put together:—"The body of a sensualist is the coffin of a dead soul." Here and there we hit upon a fine literary anecdote. This is one; only we would rather the incident had been one day farther along in the calendar.

"Perhaps natural scenes are best described, and, it may be, painted from sketches, after an interval, and from a distance, when the lapse of time has invested them with a more poetical interest, and the view is not distracted by petty details. Thus, it may be remembered, Washington Irving's delightful legend of 'Sleepy Hollow,' with its charming touches of description, was written, not, as one would suppose, in a situation of rural retirement, but in the heart of London. 'Walking with his brother,' says Frederick Saunders, 'one dull, foggy Sunday, over Westminster Bridge, he got to telling the old Dutch stories which he had heard at Tarrytown in his youth, when the thought suddenly struck him; "I have it! I'll go home and make memoranda of these for a book." And leaving his brother to go to church, he went back to his lodgings and jotted down all the data; and the next day—the dullest and darkest of London fogs—he sat in his little room and wrote out "Sleepy Hollow" by the light of a candle.'"

We must not take leave of this work without expressing our admiration of the exquisite taste of its mechanical execution. It is most neatly and scholarly beautiful—perfectly illustrating this bit of its criticism, "Partial culture runs to the ornate; extreme culture to simplicity." We had written this before we noticed on the reverse of the title-page the familiar imprint of "Riverside, Cambridge." Our discovery adds another pleasure to this well-deserved tribute to the artis-

tic excellence of the costume of these volumes — typography, paper, binding, and lettering — all charming in just that modest elegance which is irresistible.

The Origin and History of the English Language, and of the Early Literature it embodies. By GEO. P. MARSH, Author of "Lectures on the English Language," &c., &c. New York: Charles Scribner. 8vo. pp. 574. 1862.

THE ancient "well of English undefiled" is an exhaustless fount of pleasure. The composition and history of our language is one of the most alluring and rewarding of studies. It is in fact the history of the making up of the English race and the Anglo-British and American nationalities. Nothing tells more accurately where a people comes from, and by what stages it has arrived where it is, than its grammar and dictionary. Its "speech bewrayeth" it. It is the testimony of geological strata revealing another genesis than that of the rocks and soils of the earth's crust. Under the guidance of a competent scholar, like the author of the work before us, the student may be sure of adding rich stores to his knowledge, in a direction as flattering to his ancestral pride (a very harmless feeling thus expanded and diluted), as it is necessary to a thorough intellectual culture.

The elementary and complete way in which this subject is here handled may be seen from the headings of the several chapters of this volume: (1) Introductory; (2) Origin and Composition of the Anglo-Saxon People and their language; (3) Anglo-Saxon Vocabulary, Literature, and Grammar; (4) Semi-Saxon Literature; (5) English Language and Literature of the first period — from middle of thirteenth to middle of fourteenth century; (6) Commencement of the second period — from 1350 to time of the author of *Piers Ploughman*; (7) The author of *Piers Ploughman* and his imitators; (8) Wycliffe and his school; (9) Chaucer and Gower; (10) English Language and Literature from beginning of fifteenth century to Caxton; (11) From Caxton to the accession of Elizabeth; (12) During the reign of Elizabeth. The progress is from somewhere before daybreak to high noon. Those early morning stars twinkle brightly and beautifully in the far-away firmament. It is almost a fabulous age to us; it would be so quite, but for the evidence of these roots of words thus running back from us into those primitive times. A Saxon book looks as foreign to the unpractised eye as a French or German. But that is our paternity. We owe thanks to any one who is learned enough

in black-letter lore to aid in making us acquainted with our ancestors so far midway between us and *the Adam*.

The intellectual activity of the age when English literature distinctively was born is a marvel. We always connect the pioneers of letters with the contemporary forerunners of the religious reformation of Protestantism. A page of Chaucer and of Wycliffe belong to the same honored record in the history of the awakening world of mind. The young eagles were feeling their pinions strengthening for a noble flight sunward. No modern literature has a purer nativity than ours, and only one of the ancient stock. Religious forces entered into its shaping to an unusual degree. The English Bible exerted a power over its successive stages of growth which no one can fail to observe. There was salt in the fountain which kept it comparatively pure, and has to our own age.

This work and its predecessor, "Lectures on the English Language," are timely, when our ancestral tongue is becoming, more than any spoken language, a universal medium of communication over the world, at least outside of continental Europe. It is fortunate that the labor of thus illustrating its early sources and formation has fallen into the charge of a gentleman who has made it the study of so many years, and with so hearty a love for the subject, to prepare himself for its competent elucidation. Our American scholarship is honored by this generous contribution to its catalogues. These works have arrested the notice of our transatlantic cousins, and secured a reprint by them — a handsome concession that the glory of our common literature, in these its historical vindications, is not exclusively in the keeping of the elder branch of the family.

Memoirs of the Rev. Nicholas Murray, D.D. By SAMUEL IRENÆUS PRIME. New York: Harper & Brothers. 12mo. pp. 438. 1862.

THE facile pen of the editor of the "Observer" has here recorded, in a very suitable way, the life and work of one of its most racy and readable correspondents. Dr. Murray was of Irish Roman Catholic descent, which qualified him to treat so successfully the topics that brought him prominently before the public in the "Kirwan" letters. His keen Hibernian wit was a ready weapon for polemical use. Passages in the "Kirwan" papers have almost the point and power of Junius. Withal, he was a warm-hearted Christian man, who shot no poisoned arrows even at so tempting a target as his Right Reverence, John of New York. Dr. Murray was also author of several other works, religious and literary.

He came to this country at the age of fifteen, and entered as apprentice the printing-house of the Harpers. But becoming personally interested in religion, he passed the curriculum of Williams and Princeton, and received ordination in the Presbyterian Church, in which he acquired an influential position, being pastor at Elizabethtown, New Jersey, since 1834, and moderator of the General Assembly in 1849. Dr. Murray was one of the strong men of a denomination of Christians which has always been the nursery and the home of sinewy thinkers and effective preachers.

A Catechism for Sunday Schools and Families. In Fifty-two Lessons; with Proof-Texts and Notes. By PHILIP SCHAFF, D. D. From Home to the School; from the School to the Church; from the Church to Heaven. Philadelphia: Lindsay & Blakiston. 18mo. pp. 170. 1862.

THE distinguished author of this modest manual says in its preface, with as much beauty as truth :

“ Every Christian feels the need of going back, from time to time, to the simplest elements of religion, and becoming a child again among children. . . . The best part of our knowledge of divine things is contained in those familiar verses of the Bible and the hymn-book which we learned at home and in school; and when we come to die, we willingly exchange the most learned systems of theology for the Lord's Prayer and the Creed, which recall to our heart the sacred memories and traditions of childhood.”

It is instructive to observe from what different points, and through what convergent routes of Christian doctrine, the various sections of the one holy and apostolic church arrive at the same cardinal truths of the gospel — each representing the historical development of its faith, and the peculiar type of its piety. The body of this summary of religious instruction begins with the Lord's Prayer; thus recognizing at the outset the dependent relation of the creature to the Creator, and stamping the whole work rather with a devotional than a dogmatic character. Its method throughout is very simple, its groundwork being the Lord's Prayer, the Apostles' Creed, and the Ten Commandments. Dr. Schaff says :

“ In commencing with the exposition of the Lord's Prayer, we deviated from catechetical usage, but conformed to the natural educational order; for children are generally first taught the Lord's Prayer, or how to pray, then the Apostles' Creed, or what to believe; and last, the Ten Commandments, or how to act.”

The theology of this manual is that of the venerable Heidelberg

Catechism, published three hundred years ago, A. D. 1563 ; a composition unsurpassed, as this author regards it, by any similar symbol, "for spirituality, depth, unction, freshness, and wise moderation." The book before us is, to the examination which we have been able to give it, an admirably arranged and expanded epitome of the doctrines and duties involved in the Christian system and life. Its definitions are clear and simple. Its sections are richly furnished with biblical references, hints and notes. We notice some important distinctions and discriminations beyond what are customary in these summaries, as in the titles of the offices of Christ ; also between regeneration and conversion : the former, the divine act, the other, the human act, "in the same great moral revolution." There is a marked scripturalness, and a frank, outspoken evangelical sentiment, running through these pages. It furnishes an excellent "popular outline of theology." We are tempted to give a specimen of its tone :

Quest. "What is sin ?" *Ans.* "The transgression of the law of God." *Q.* "How do you divide sin ?" *A.* "Into original sin, and actual sin." *Q.* "What is original or hereditary sin ?" *A.* "The natural depravity or sinful disposition which we inherit from our first parents." *Q.* "Wherein does this natural depravity consist ?" *A.* "In this, that man is by nature incapable of good, and prone to evil." *Q.* "What is actual sin ?" *A.* "All evil thoughts, words, and deeds."

In a note from the author, complying with our request for a copy of this little book, the hope is expressed, which we violate (it is presumed) no confidence in most heartily seconding : "I would be glad if it should be found to suit the latitude of New England Christianity." We do not consider this as a necessary indorsement of every shade of thought which Dr. Schaff may entertain as a theological teacher ; but so far as our perusal of this statement of his views and those of his church has gone, we think that "New England Christianity" might suffer many a worse evil than a large infusion of the distinctive spirit of this Catechism.

Immanuel ; or the Mystery of the Incarnation of the Son of God. Unfolded by JAMES USHER, Archbishop of Armagh. "The Word was made Flesh." John i. 14. Reprinted from the editions of 1649 and 1677. London : James Nisbet & Co., Berners Street. 1862.

THIS beautiful edition of the great Archbishop Usher's profound treatise comes to us from an unknown hand, through our London publishers. In virtue of our peculiar privilege as Americans, we

take leave to *guess*, that we are indebted for this courtesy to a clergyman of the establishment, and that the direction on the wrapper was by the delicate hand of his wife.

It is a masterly work, original, profound, rich in thought and illustration, and, withal, exceedingly scriptural and evangelical. How refreshing to listen to the godly and learned Prelate in this simple and unanswerable exposition of cardinal Christian doctrines, after the stale rehashes served up in "Essays and Reviews," and "Tracts for the Times." We rejoice to know that there are many faithful men in the English establishment — clerical and lay — who are valiant for the truths delivered by Jesus Christ and his apostles, and fully competent to grapple with all the sophistries by which the truth of God is assailed in these latter days, as it has been in all the days gone by.

The particular motive for this reprint is thus stated in a brief introduction :

"This discourse is reprinted with the view of contrasting the preaching of the clergy of our church two hundred years ago with that which prevails among them in the present day. The testimony of a man so orthodox, and of such high standing and authority in the Church of England, so soon after the great war of the Reformation from Popery, furnishes a model for comparison entirely unobjectionable, and free from sectarian prejudices.

"As the preaching in both cases cannot be right, it is well to inquire how this important matter stands; or we may unwittingly be allowing Christianity so to fall through, as to be going on without it."

The Ecclesiastical History of New England; comprising not only Religious, but also Moral and other Relations. By JOSEPH B. FELT. Vol. II. Boston: Published by the Congregational Library Association. pp. 721. 1862.

WE have been much interested in reading this second volume of Dr. Felt's very valuable history. It covers the period from 1648 to 1678. What attracts so much is the minuteness of important detail of facts which are furnished in the most simple and transparent way. There is no attempt to charm the reader by style, or draw attention to the writer; but to furnish in the most comprehensive manner possible the ecclesiastical history of this most important period and people. No Christian, or inquiring mind that looks into this volume will turn aside from it until the end is reached. There is much significance in that part of the title which reads, "not only religious, but also moral and other relations." The church and the world will long have occasion to thank Dr. Felt for the great amount of labor which he has so wisely and ably expended on this work. In its department it leaves

nothing to be added or desired. Here is a specimen of the very many subjects which come into view: Way of Congregational Churches, Salaries, Assembly's Confession of Faith, Witchcraft, Synod, Temperance Measures, Fashion of Long Hair, Levellers, Deaconesses, Fraud in Bread, Arms at Worship, Cotton's Address to Cromwell, Cromwell's Answer, Excess in Apparel, Slaves, &c.

The Sunday-School Prayer-Book. By J. TREADWELL WALDEN, Rector of Christ Church, Norwich, Conn. 18mo. pp. 112. Boston: E. P. Dutton & Co. 1862.

A LITURGY made on the plan of the Prayer-Book of the Episcopal Church—a Child's Prayer-Book. The idea is new, and offers advantages to those who feel a difficulty in conducting devotional exercises for children. There is often trouble in interesting them in these services, which may be to some extent obviated by engaging their attention to the responses here set down. Persons who have used this little work in a former edition have expressed much gratification with it. We have heard of its successful use in other communions than that for which it was written. It has a service, short and easy, for opening and closing the school, including a Psalter, an excellent collection of Hymns, the recitation of the Commandments, or of the duties of children, and short, simple prayers which they can understand. It is a great improvement on the former edition, and is neatly, yet not expensively, printed at the "Riverside Press."

ARTICLE X.

THE ROUND TABLE.

"A HANDFUL OF CORN IN THE EARTH." We find on our Round Table a miscellany of Pamphlets, classed under the general heading of African. We group them for a little Round Table talk. Lord Macaulay has somewhere in his Miscellanies a playful prophecy of an illustrious University in Timbuctoo, to which noble youths of every land will be attracted by the eminence and worth of its professors. The prediction is in a fair way to be fulfilled. A College with the usual appliances and appurtenances has been inaugurated at Monrovia,

and the account is before us in "Proceedings at the Inauguration of Liberia College, at Monrovia, January 23, 1862. Published by order of the Legislature of the Republic of Liberia."

The idea of such an institution is not new. In 1836, Capt. Ross, a Mississippi planter, left by will an estate, estimated at \$100,000, for this purpose, and to settle his freed slaves in Liberia. But litigation wasted the estate. In 1850, a Board of Trustees was incorporated in Massachusetts for the gathering and holding of funds for this object. The first donation was made by Amos A. Lawrence, Esq. The estate of Samuel Appleton, Esq., furnished \$10,000. In 1855 the funds amounted to more than \$22,000. But there were other donors and channels. The late Anson G. Phelps, Esq., gave conditionally, \$50,000. Mr. Bloomfield of Rome, N. Y., left about \$25,000 to be used in the College more especially for the benefit of candidates for the Christian Ministry. Other sums, large and small, and through various channels, have much increased the general fund. The institution was formally inaugurated January 23, 1862. The edifice itself is seventy feet by forty-five, and three stories high. Prof. Crummell, one of the Faculty, has been in this country during the year procuring books for the Library, and has secured the donation of several thousand volumes. Harvard College gave about six hundred volumes. A good cabinet of minerals has also been obtained, and a fair beginning for a collection in conchology. The outline of study is of course simpler and more immediately practical than what is common in this country.

Thus the six hundred miles of Liberian coast, with its vast and indefinite interior, is lighted up. "The morning cometh" for Africa. New England had her College before the first child born here was old enough to use it, and Liberia is almost as prompt. The beginnings are small, yet more ample than were those of Harvard. The Faculty are to be obtained entirely within the limits of Liberia, and so we are in a fair way to see what the African can do in the matter of education. The exercises of the inauguration give good promise. The actors show a consciousness of their humble origin, and are modest but hopeful and courageous. The literary execution of the several addresses on the occasion is good. We have seldom read a better plea for the study of the ancient classics than Prof. Blyden furnishes in his inaugural, as Professor of the Greek and Latin Languages and Literature.

Thus another element is contributed for the solution of the one great American question — the future of the negro. With a Republic in Africa, wholly under the control of Africans, enlightened, culti-

vated and virtuous, vigorous in internal improvements and commerce, and expansive into the rich domains of that long abused and neglected continent, it will not be so difficult to do the best thing possible for those of African descent among us. Their enforced freedom is but the beginning. The practical and humane lies beyond, under the question, What shall be done with the free negro? We expect that Liberia College will cast much light on this dark problem.

The Addresses on the occasion of the inauguration—Chief Justice Drayton's, President Roberts' and Prof. Blyden's—would do honor to any body of men who speak and write the English language. Two Orations of Prof. Crummell, "The Duty of a Rising Christian State," and "The English Language in Liberia," and a letter on "The Relations and Duties of Free Colored Men in America to Africa," are worthy of a graduate of Queen's College, Cambridge, as Prof. C. is. All these pamphlets do great credit to the learning and literature clustering around and constituting this African College, and they are a fit reply to those who deny the capacity of the Africans for a national standing. We have read them with pleasure and assurance and from them we venture to auspicate honor and strength and perpetuity for this young enterprise in a young State.

THE LATE LORD OCKHAM. — The recent death of this grandson of Lord Byron makes one thoughtful of the freaks of blood, noble and ignoble. He was marked by both the mental strength and the eccentric genius of the Poet. He early showed a sovereign contempt for English aristocracy. Though a peer of the realm, he never claimed his seat in the House of Lords, and it is thought he never entered it as a spectator. From his earliest days he showed the same aversion to assuming the privileges of his nobility. He kept aloof from the castles and estates to which he was heir, and supported himself on the wages and fare of a common mechanic. Though once in the navy, he left it to become a common sailor in the merchant service. Covering his rank and name, he worked for a time as an ordinary laborer in a large iron establishment in New York. At the time of his death, at the early age of twenty-six, he was employed as a ship-builder and engineer in Russell's ship-yard at the Isle of Dogs. As a great mechanical genius he loved this work.

As further showing his utter contempt of a factitious and hereditary rank, he is said to have formed an honorable marriage alliance with the daughter of a fellow-laborer in the ship-yard. So we mark the fickleness of fortune. This heir to aristocracy denies his rank, while this mechanic girl becomes Lady Wentworth, and her son, if she have

one, becomes a British peer, and takes rank above Lord Palmerston. Indeed Fortune jostles the urn before the lots are drawn.

This career and end of young Ockham show a sad decline in the house of Byron so far as literature is concerned. Of his only child he says in "Childe Harold":

"Ada! sole daughter of my house and heart!"

And now her son of noble blood glides through life obscurely, before the mast and among common workmen, and closes his career at the youthful year of twenty-six, and leaves no record for the honor of letters or family tablets. He seems to have been imbued with all the scorn and contempt of his grand-parent, but with none of his poetic fire — a genius erratic and ruinous.

It would be an interesting inquiry, suggested by the fact before us, how many renowned authors have given children as well as volumes to the republic of letters. At the bare suggestion a catalogue of noble names passes before us, while of each we say —

"Lycidas is dead * * *
* * and hath not left his peer."

OF CAKES. — Were we discoursing homiletically on this topic we might take as a text words in Hosea vii. 8: "Ephraim is a cake not turned." But at our Round Table free and familiar remark does eschew texts, though we may follow closely a topic. If we may seem professorial in our analytic and divisional method of unfolding a subject, let it be ascribed to habits taught and shown in the Lecture-Room, where our juvenile and more human theology was served up in a plastic and divisional way, being albuminous and ossiferous only. Our three years curriculum there made us familiar with an alphabetically and arithmetically arranged and administered system of faith. And let us add (while we do not forget that our topic is cakes) that we have found it very convenient, since we left the seminary, to remember and say, according to our "Notes," when before annoying and notional councils, and in unhappy controversies, (that disturb the fellowship of the churches,) that a statement may be true in the sense of *b*, while not true in the sense of *k*, as proved in the professorial and so ultimate analysis. And when one's soundness on any article in the Catechism has been doubted, it has much helped us toward a more charitable and liberal Christianity to remember that according to our carefully copied "Note Book" one may be totally unsound in the sense of *a* (1), while in the sense of *o* (9) he may hold to an average Calvinism. And even now, let us add, (not forgetting our cakes which we hope will not get cold,) that we are trying to work off an invariable rule and test of orthodoxy from a formula made up from our

seminary notes on the topic. The formula is very simple, being an ultimate analysis, and stands thus :

a (1) $+z-i$ to s , inclusive, $+x^a \times e w = \text{orthodoxy}$.

But on this formula we must remark :

a. That it is made up with specific reference to the doctrine of sin, and is not a universal formula for a complete creed.

b. That e , as here used, is used in the sense of e ecclastic, and not e telic.

c. That x indicates the unknown quantity of progress and improvement — an essential element in any sound and *fixed* orthodoxy.

d. That x raised to the n^a power indicates the height of improvement one may attain in a progressive orthodoxy. The n^a or unknown power is used because no one can tell how far a man has gone or may even yet go in improving orthodoxy.

e. That the result in the solution may be varied more or less in its mere phraseology, as one may be wishing to attach himself as a disciple to a master, or be wishing to attach disciples to himself and constitute a sect.

But *revenons a nos moutons, ou cakes*. Where it says, "Ephraim is a cake not turned," Ephraim is a collective word for the people of God. In it we shall find all varieties of good men, from the least to the biggest; and they are all set forth under a figure, as if a cake. Now cakes may vary in two ways: (1) In their composition; and (2) in their cooking. In these divisions will we speak of them, and so analyze and exhaust the topic.

1. *Cakes in their Composition.*

a. Some are made of the finest of the wheat. They are of the shock of corn fully ripe, and are ground out by a divine power between the upper and the nether mill-stones of the law and the gospel. Such were Eli, Anna, Simeon, and Paul.

b. Some are made of the tares and the wheat in offensive mixture. The fan of the Lord did not thoroughly purge the threshing-floor whence these came. Such were Naaman in the house of Rimmon, and Demas, and certain Galatians whom the apostle stood in doubt of.

c. Some cakes have in them little or none of the leaven of the kingdom, which spreads and works till the whole is leavened. These never rise, but do lie flat and solid, and are exceedingly unseemly to look upon. They are much as unleavened bread. By this it is said, in a figure, that grace has but little affected or changed them, so that one would say: all men have grace, or these have none.

d. Some cakes have but a human leaven. Such are those that are raised only by the heats and fumes of a human excitement. They fall from the grace they have when the man who gave it is gone.

e. Some cakes are made wholly of buckwheat, instead of the genuine Palestine wheat. These cakes, despite the grinding in the Lord's mill and the leaven of the kingdom, do always retain a strong original flavor, and have a crusty, brittle, and buckish quality.

Rem. The ultimate analysis of this part of our subject would protract our free remarks to *q* (7), but we forbear.

2. *Cakes in their Cooking.*

z. These are those to whom the time was well appointed, and the heat well tempered, and the turning judicious. Ephraim was a cake not turned. But to these there is an evenness and a congruity of part with part. None is overdone, and none under. The loaf is equally good on all sides, having no burnt surface, or soft centre. This meaneth, in the figure, that they are good Christians on all sides, and in all things, and every time. Their piety has neither moods nor tenses as some verbs.

Rem. There are some Christians who are always in the subjunctive mood and future tense, and some there be whose good experiences are as inceptive verbs and preterite tenses.

y. There are some cakes that are baked under a flashy and sudden heat. The fires of such ovens are as the crackling of thorns under a pot. These cakes may be known by being very broad and thin. They have more surface than substance.

x. Some are soured before or in the cooking. The leaven is not timely given, or it is not gracious and heavenly enough to correct the natural acids and evil vapors and humors of the grain. So these evil qualities are left in the loaf. Such cakes do always cast reproach on the grain, and the oven, and the baker; and when they use them men will say they do not want divine cakes. So is the religion of some men, full of acids, bitterness, and a puckering taste. Men will not have it, they say, for that it is morose, or angular, and has a grit in the grace, and is hostile to good cheer among good men.

w. And some cakes are baked only on one side. "Ephraim is a cake not turned." On this side a burnt crust, on that, dough. He has a Sunday side, and a Monday side. The one is over-done by long prayers and boisterous piety, and the other is but dough as yet in the kneading-trough of a carnal nature. His religion never gets into his business, though his business does sometimes mix itself up with his religion. He says grace very graciously, and makes bargains with you after meat most nippingly. He seems very good on his pious side, and has a dexterous way of keeping that side toward pious people. But as he was not turned in the baking, so he will not bear turning in the life. A clean cut through the loaf is neither this nor that, so that one shall say, this man should be better or worse, one

side of him does so contradict the other. The old man and the new are so yoked together in his daily working that you will declare he breaks that word of the Lord by Moses: "Thou shalt not plough with an ox and an ass together."

Rem. α. It is a sad reflection that all the grain for Christian cakes must be raised from ground that hath been cursed — Egyptian, Palestinian, or Genessee, it is all of the same field.

Rem. β. Our main dependence is on the divine mill, having the upper and nether stones of the law and the gospel, and the leaven of the kingdom.

Rem. γ. Our main fear should be of the preparing and cooking. For men will tinker the mill, and get substitutes and imitations for the true leaven, and work all kinds of lighter fuel, as well as strange dampers and draughts, on the oven. We have even portable kneading-troughs and ovens, that will do annual and triennial bakings for a people. This will relieve a family or community of daily house-work, but gives them burnt loaves, and loaves half baked, and, near the close of the period, loaves quite stale — "bread dry and mouldy," like that with which Gibeon did impose on Israel.

Rem. δ. Cakes not turned — may they never be found in our families or on our Round Table.

WE closed our Second Volume in comfort, and promised a third in hope. The times have been against us from the first, but we have steadily and cheerfully gone onward and upward. We are not, however, so far forward as to be beyond the reach and need of any cordial and helping hand. Can the friends of this Review-interest do a better thing incidentally for the church of Christ, than to make some small effort and extend the reading of such a periodical? We are not yet independent of personal burdens, and the expense of this present Number is double the cost of the first, so far as paper is concerned. We hope this fact will reach the eye of the few who are in arrears as to payment.

Since we closed the last volume pledges to our subscription-list of more than one hundred, have given us new courage as well as strength. Will not our old subscribers make themselves sociable over the Boston Review by getting a few new ones in their churches and neighborhoods?

We have the humble confidence that the Head of the Church has a work for this periodical to do, not only in a pure theology, but in a sanctified literature. We hope to furnish a literary offering safe and instructive, as well as agreeable and entertaining for our Christian families.

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ARTICLE I.

THE PRAYER OF FAITH.

OF the prayer of faith there are three kinds ; the miraculous, of the apostolic age, the submissive, of the common Christian, and the prayer that both expects and insures a specified answer.

By a special and delegated authority the apostles, and some of the private Christians of that age, were authorized to ask for and expect a specific answer to some of their prayers. The most of such answers were of a miraculous kind, and implied a special divine interposition. The right to offer such prayers was a prerogative of the apostolic age. The answers were to constitute a part of the evidences of Christianity for that age of spectators, and for all subsequent ages of readers. Such prayer stood inseparably connected with God's policy of proving and establishing the Christian religion as a divine institution. After sufficient evidence of the miraculous and supernatural kind had been accumulated, and by inspired men had been made a part of the permanent record and scripture of the church, God caused the accumulation to cease. As there is a point where cumulative evidence of the same kind ceases to add to its force as a whole, there must be a limit to the useful multiplication of the miraculous evidence of Christianity. The doubling of the number of miracles wrought by Christ, or by his apostles, would not aid in the conviction of a man who is now sceptical in view of those actually wrought. That kind of evidence has already

spent its force on him, and no increase of its amount would increase its force. For this reason, among others, we may suppose that God allowed miraculous power to cease with the apostolic age. So those promises that warranted Christians of that age in praying for and expecting miraculous aid, we must regard as confined to that age in their use. Casting out devils, speaking with new tongues, taking up serpents, drinking deadly poisons, healing the sick, and such like miraculous acts, the early disciples, as well as the apostles, were able to perform. The specific promises of Christ warranted them in praying for this specific power with a faith absolutely expecting the power. "Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also; [the miraculous works] and greater works than these shall he do; because I go unto my Father." John xiv. 12. "The topic of discourse here," says Olshausen, "is the working of miracles on earth." "Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig-tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done. And all things whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. xxi. 21, 22. "This promise was evidently a special one, given to them in regard to working miracles. To them it was true. But it is manifest that we have no right to apply this promise to ourselves. It was designed specially for the apostles; nor have we a right to turn it from its original meaning." Barnes, *Com. in loco*. These passages must serve for a class, and the meaning that we are compelled to give to these must confine the import and application and use of them to the apostles and to the church of the apostolic age. Their scope lies within the area of the supernatural, and the faith they encourage in prayer is the faith of miracles.

A second kind of prayer of faith is what we have called the submissive, or the common prayer of the common Christian. By this we mean a prayer, however intense, specific, and persevering, that is poured into the ear of God, and left, in a total and resigned uncertainty as to the notice he may take of it. This is the prayer of faith, in the sense that he offering it has faith in God that he will do only what is best in the answer;

either granting the petition wholly, or denying it wholly, or granting it with variations. It is faith or confidence in the wisdom and justice and goodness of God. It is prayer in blank for God to fill out according to his most holy will. We have a perfect illustration of this kind of prayer, both in form and in spirit, in our Saviour's agony in the garden. He had a specific desire, and it was a holy desire, and most fitting to constitute the body of a prayer. It was proper that he should urge it with a most sincere and concentrated and repeating earnestness. Yet, with an overmastering faith in God, he makes his personal desires and will in the matter cheerfully and totally submissive to the divine will. In this thrice offered prayer, there is in each instance the same contingent veto supplicated on the same intense petition: "Nevertheless, not as I will, but as thou wilt." Here the desire for the object, the faith in God for granting or denying, and the submission in advance to his unknown decision, are equally eminent and holy and worthy of imitation. And these three elements, an absorbing and persevering earnestness, a faith in God's justice and wisdom and love, and a sweet submission to his unknown will, constitute the acceptable prayer of a child of God.

A third kind of prayer of faith is the prayer that expects and insures an answer specified and defined in the petition. This is a kind of prayer clearly taught by some, and blindly and painfully labored for by many of their disciples. Few religious and doctrinal errors, as we apprehend, have occasioned more confusion of theological truth, or vain struggle for a supposed eminence in holiness, or despondency under a constant defeat. (The piety that is supposed to offer this prayer of faith, has assigned to it a special elevation in the attainment of a Christian life. /Hence, to those whose piety is more emotional and ecstatic than it is doctrinal and reflective and uniform, this teaching has a fascination and a temptation. They crave that sublimated and glowing nearness to God, bordering on the perfect state, and they have holy aspirations for a position and power so at one with God that they may properly ask what they will and receive it. And the ill-defined approaches to this elevation and its misty surroundings enhance their desire to reach it. For as we know that clearness in a religious truth or way is a stim-

ulus to some, so a cloudy overshadowing, and a dim religious light, are a stimulus to others.

We begin our examination of this kind of prayer of faith by quoting some definitions or declarations of it by one of its leading teachers. We make our quotations from Mr. Finney, and for the double reason that he has put on record very clear and generally received statements of this peculiar doctrine, and because he has done as much probably as any living author or preacher in spreading the doctrine :

“What encouragement have we to pray for anything in particular, if we are to ask for one thing and receive another? Suppose a Christian should pray for a revival here — he would be answered by a revival in China. Or he might pray for a revival, and God would send the cholera, or an earthquake. All the history of the church shows that when God answers prayer, he gives his people the very thing for which their prayers are offered. . . . When he *answers prayer*, it is by doing what they ask him to do.” “When a man prays for his children’s conversion, is he to believe that either his children will be converted, or somebody’s else children, and it is altogether uncertain which? All this is utter nonsense, and highly dishonorable to God. No, we are to believe that we shall receive the *very things* that we ask for.” “I am speaking now of the kind of faith that *insures* the blessing, . . . the faith which secures the very blessing it seeks.” “I will proceed to show that this kind of faith *always obtains the object*.” . . . “Persons who have not known by experience what this is, [the prayer of faith] have great reason to doubt their piety.”

Such is this modern prayer of faith in its nature and scope, and the last quotation we have made indicates the spirit that sometimes possesses those who believe, and try to practise, such an article of faith. We now proceed to an analysis of the doctrine.

There must be a great difficulty in obtaining the evidences on which to found such a faith. According to the premises, the faith must amount to an assurance and certainty of obtaining the very thing prayed for. But faith is a consummation of the highest logic, a culmination of moral certainty from proofs. The faith in question must arise from proofs that God will, beyond all question, confer a specified favor. Where are these **proofs** to be had? God only can furnish them, and if found

at all, they must be found in his providences, or prophecies, or promises. The providence of God assures us of nothing in advance that lies in particulars. Providences are acts of God completed. They are fruits or results, and not to be fore-known. They can only be known in retrospective, and so can constitute only a general warrant for us to expect general favors in the future. They reveal God's character, and so give us a basis for a broad confidence in him. For any particular acts or events in the future these providences can furnish no data of assurance, since providences, as circumstances, never repeat themselves in distinctive particulars. Prophecy can in no way furnish a basis for this faith from the very obscurity that hangs over its import, and the time of its accomplishment. It is but the pre-announcement of an event, whose time is with God. It should be added, too, that prophecy is rarely, if ever, so minute in details, as to descend to a specification of items, such as this prayer of faith is supposed to lay hold of. The promises of God, for those who would plead them in prayer, have the same vagueness. A reserved sovereignty, as to times and modes, envelopes them. (Let one attempt to refer to chapter and verse that shall assure him of the recovery of an only daughter from sickness, or of the conversion of his second son, or of a certain prominent and hopeful member of the congregation, and he will apprehend the point we now make.

The promises of God do not run like a commercial order, payable to bearer at sight, or in thirty days. More than this, they are all conditioned on our doing thus and so, conditions that human sinfulness is liable constantly to infringe. Hence an approximation to perfection is indispensable to an approximation to certainty that God will grant a specified favor. Take a text much used by the advocates of the tenet in question: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John xv. 7. This promise they use on two assumptions, that it is not confined to the apostles as an offer of miraculous power, and that any, the least sin, is incompatible with abiding in Christ. So is it the sinless one, for the time being, who can offer the prayer of faith on this promise, and obtain the specified answer. Of necessity, a pressure toward sinlessness must precede a pressure

toward the prayer of faith. So Mr. Finney says, "Entire consecration is indispensable to the prayer of faith." Hence the historical fact in the church that the doctrine under discussion and the doctrine of perfection are usually found associated.

In the arguments used to show that the providences, prophecies, and promises of God furnish a basis for the prayer of faith, there is always apparent a consciousness that they are not enough. (Hence there is a constant tendency to quote and appropriate the promises made for use only in the apostolic age, and that warranted a prayer for miraculous aid. The advocates of this doctrine under discussion fail to discriminate between the extraordinary and the ordinary promises.) Indeed, to be able to appropriate some of these promises of supernatural aid and specified mercies, Mr. Finney finds it expedient to discard the distinction between miraculous and common faith: "Just as if the faith of miracles was something different from faith in God!" Miraculous and common faith he makes the same, and so of course the two classes of promises must become one. Such reasoning puts him offering the prayer of faith on apostolic ground, as to power with God. He may ask what he will among natural or supernatural favors with the assurance of getting them. Yet even the ordinary and extraordinary promises together do not seem to constitute a sufficient warrant always for the prayer of faith. They are not felt to be specific and tangible enough to beget assurance and positiveness in him praying. Hence the resort to a warrant and evidence based on our desires, as desires begotten of God:

"If you find yourself strongly drawn to desire a blessing, you are to understand it as an intimation that God is willing to bestow that particular blessing, and so you are bound to believe it. God does not trifle with his children. He does not go and excite in them a desire for one blessing, to turn them off with something else. But he excites the very desires he is willing to gratify. And when they feel such desires, they are bound to follow them out until they get the blessing." "If God give other evidence besides the senses, where is the objection? True, there is a sense in which this is a new revelation; it is making known a thing by his Spirit." "If we are not bound to expect the very thing we ask for, it must be that the Spirit of God deceives us. Why should he excite us to desire a certain blessing, *when he means to grant something else?*"

This is an assumption of modern, daily, inspiration. The Scriptures failing to give a man warrant to press God for a specified object, he supplements the Scriptures by an inspiration of his own. His moods constitute new chapters, and the separate desires are the verses thereof. "There is a sense in which this is a new revelation." A broader platform for the wildest fanaticism is not needed. The counsel of the heart is esteemed the voice of God. This strange assumption of authority has been the germ of the grossest excesses in Christian history. A notable illustration is found in the hallucinations of Edward Irving and his followers. When this theory is put in practice there is religion enough in it to intensify all the impulsive activities of the soul, while there is left sufficient latitude for the wildest wanderings of enthusiasm. For by the conditions of the theory quoted, nothing outside the man, or appealing to him through the ordinary channels, can control him. Being by admission beyond the warrant of any specific promise, he is a law unto himself; and if he construe his desires "as an intimation that God is willing to bestow that particular blessing," he is both "bound to believe it" and to refuse all outside evidence to the contrary. So do extremes meet. Theodore Parker says that his own heart is a sufficient source of inspiration for himself, and he glides away into infidelity. This new school of religionists, in an extreme devoutness, construe their desires as a supplement to the Scriptures, and added by the Spirit, and they glide away into perfectionism and antinomianism.

It is strange that discerning and thoughtful men should adopt such a theory of government by desires. With the knowledge and admission that the heart is deceitful above all things, and with the painful fact standing forth in the history of the church that the gravest delusions have had their origin and growth in this theory, we marvel at its adoption by intelligent men. Allow for all the holiness we will, and in those most sanctified, when the person praying goes beyond the warrant of any specific promise covering his specified object, and makes his intense desire an assurance of the Holy Ghost that he shall certainly obtain the very thing he asks, he is but praying on his own judgment. He is taking the responsibility of claiming and ex-

pecting the favor on the ground only that he does extremely wish it. The "discerning of spirits" is overruled, and no margin is left for the mistakes of sinful and broken human nature. It is true "the Spirit maketh intercession for us with groanings which cannot be uttered" when "we know not what we should pray for as we ought." But we are nowhere told what mode for helping us the Spirit adopts. Least of all are we authorized in saying that he does it by begetting in us specific desires that we are to consider as a warrant from God "that we shall receive the very things that we ask for." We are wisely thrown back on our moral judgments to determine how much of our intense longing for an object of prayer is of ourselves and how much of God. The joint action of our hearts and the Holy Spirit in these deep religious emotions and wishes will not resolve itself with a perfect clearness in a human analysis. "It is the glory of God to conceal a thing" when he thus works in us to will and to do.

As it is impossible, therefore, to obtain evidence warranting a certainty that the very thing prayed for shall be obtained, so it must be impossible to be sure of obtaining the thing. In other words, this prayer of faith is an impossible prayer. It cannot find a basis for the certainty of the answer. Every man praying knows so much of the deceitfulness of his heart, and of the variations and mysteries in providence, and of the many high conditions that God imposes for acceptable prayer, that he cannot bring himself to the full belief of obtaining a specified object. } He will doubt, not God, but himself, while he prays; and the best part of his prayer will be this self-distrust. For that honest scepticism on his own motives and spirit and warrant and expectations will probably make him so Christ-like as to say: "Nevertheless, not my will, but thine, be done." Doubtless individuals are sincere in thinking that they have offered this prayer and received answer to it. This is easily understood. Their prayers were sincere, earnest, and persevering, with the reasonable labor accompanying that is adapted under God to work an answer. Such prayers are the ones that God usually answers graciously; and in the cases supposed the answers were answers to the common prayers of devout, earnest hearts. Because in certain instances the thing granted was the

thing asked for, we may not assume that the prayer of faith obtained it, and so urge the obligation to have and use this faith of getting just what we ask for. Such conclusion is broader than the facts will warrant. The answers may have had, and probably did have, no connection with the assurance that they were to obtain those very objects. The fallacy of all this reasoning from supposed answers to the prayer of faith will be apparent if one will make his argument tabular, and composed of all the facts that should go in. Let him draw his schedule with columns for the person praying in the full faith supposed, the time, the place, the object, and the answer. The blanks in the column for answers, when the very thing sought was not obtained, will destroy that presumptuous certainty that we can have the precise favor we ask for. The truth is, Christian ardor and an emotional piety have outrun the logic of texts and induction to establish a favorite theory. The argument has been based on the exceptions, and the conclusion will be denied if the table of facts is made out in full and allowed in evidence.

We have yet another difficulty with this theory.

If Christians of a tender and devout spirit are urged to the exercise of this prayer of faith, it must work frenzy and fanaticism. For striving for it takes one out of the region of the senses, of evidence, knowledge, and reasoning, into the region of the enthusiastic, the visionary, the inspired. The safe basis of revealed truth and established fact is left for the structures of a devout fancy. An inner light, the most delusive of all lights, is taken as a supplement where the revealed light ceases to shine. So the man is urged on over a dim and perilous way, his desires alone being guides to his dangerous footsteps. What shall keep such a man from being sufficient unto himself, and fanatical without limit? In his Lectures on Revivals, Mr. Finney cites a case within his own knowledge, so exactly to our point that we close this part of our argument by quoting it:

“I knew a father at the West. He was a good man, but he had erroneous views respecting the prayer of faith; and his whole family of children were grown up, and not one of them converted. At length his son sickened and seemed about to die. The father prayed, but the son grew worse, and seemed sinking into the grave without hope. The father prayed till his anguish was unutterable. He went at last

and prayed — there seemed no prospect of his son's life — but he poured out his soul as if he would not be denied, till at length he got an *assurance* that his son would not only live, but be converted; and not only this one, but his whole family would be converted to God. He came into the house, and told his family his son would not die. They were astonished at him. 'I tell you,' says he, 'he won't die. And no child of mine will ever die in his sins.' That man's children were all converted years ago."

That is fanaticism, ready for any wildest freak, and bordering on religious insanity; and this theory is calculated to drive any one into such extravagances, whose theological system is narrow, and whose feelings are too strong for his reflective powers.

Moreover, how can one exercise a truly submissive spirit while offering this prayer of faith? One's liability to mistake God's will, or his own real good, must be overlooked; the favor sought must be specified, as in an order, and the certainty of receiving it must be absolute. For "this kind of faith always obtains the object." Where is the place left for one to feel and say: "Nevertheless, not my will, but thine be done!" That glorious and gracious condition, which leaves all the responsibility of granting or denying with God, and gives us such a bold refuge from our errors in judgment or feeling, is thrown out. (The suppliant, trusting spirit is supplanted by a self-sufficiency;) the only will recognized is the man's will, and the faith exercised is the faith that the man has in himself that he is right, and is sure of gaining his end. It is not at all the sweet faith that trusts God, the Infinite, to do as he pleases, and leaves the place of secret prayer in a cheerful, triumphant uncertainty as to what it may please God to do. There is no tender yielding of our most cherished desires or sacred interests, as when "Abraham stretched forth his hand, and took the knife to slay his son." According to this prayer, the man and all his projects do not enter into and disappear in the unknown will of God, leaving this voice only to be heard: "Father, glorify thy name." It precludes the rich experience of those eminent saints whose prayers were almost turned to praises before they came to the gates of pearl, so little of their own will had they left. | In contrast with such the prayer of faith is business-like, and they who offer it are apt to manifest an easy familiarity with God, and at

times a spirit almost exacting and demanding.} Such prayers do not remind us of Abraham's intercession for Sodom, and David's for his sick child, and Paul's over the thorn in the flesh, and our Saviour's in Gethsemane.

{ We have yet to remark only on the depressing influences of this doctrine on some minds. A tender, sensitive, prayerful heart, if once gained over by this doctrine, would not soon or easily escape the power of it. We have met many on whom its effects were most painful and distressing, till the truth as to the real prayer of faith relieved them. For they felt pressed by the teaching to ask and expect mercies of a definite and specified kind, while they could find no scriptural warrant for such definiteness in expectation. They felt that there was an alarming and sinful deficiency in their faith, if they did not feel certain of obtaining the favors sought, while they could find no basis for such certainty. While they were conscious that their hearts often deceived them, they felt that in the prayer of faith they must make no allowance for error in feeling or judgment, and so shade the certainty of the answer with a doubt. They felt that the doctrine gave no leeway for the unknown and overruling will of God, and discouraged that submissive spirit in prayer which leaves the answer contingent and uncertain. In brief, they found that the doctrine pressed them to offer an impossible prayer. After years of depression and struggle, they have escaped from the entangling error, and come into the joyous liberty of having faith in God. They can now be joyous in a filial confidence. They can press their desires warmly, perseveringly, and with a struggle at the throne of grace, sometimes most earnestly, "being in an agony," and then with a Christ-like contentment leave their garden of Gethsemane saying, "Nevertheless, not my will, but thine be done."

ARTICLE II.

ARTHUR HUGH CLOUGH.

The Poems of Arthur Hugh Clough. With a Memoir, by CHARLES ELIOT NORTON. Boston: Ticknor & Fields. 1862.

THE thoughts of a rare, choice spirit lie entombed in these pages. Clough was one of those men who leave a marked impression upon the circle in which they move. He had the magnetism of personal influence. He could charm by word, by cheer, by the indefinable air of intellectual superiority, those among whom he familiarly lived. To these his poems, the truthful revelations of the man, have more than ordinary attraction. Memory gives each of them a special meaning. To us who never knew him, until this little volume came to hand, they have a charm, as they reveal a singularly honest and earnest nature. And more, they are instructive, as showing the intellectual spirit of the times. It was given to Clough, as to Sterling and to Blanco White, to pass through the region of modern doubt. Each of these men came to nearly the same conclusion; each threw aside hereditary opinions; each pushed out into great vagueness of speculation; each, after a long flight, like a bird spent of its strength, fluttered to the ground; each is now learning for himself those secrets which to mortal eyes are not revealed.

Hence Clough, aside from his merely literary character, is a representative man in religious thought. He would not be called a religious thinker. In this respect, he only claims our notice as one who rejected, at much personal loss, his ancestral faith, and tried to solve the problems of our spiritual nature. His minor poems are mainly occupied with suggestions upon these. They touch upon doubt, necessity, duty, fidelity to truth; they show fully the longing for peace and hope; but they set forth only that contentment which arises from baffled purpose. They ex-

hibit a negation of warm religious belief; they are sad from a want of Christian faith. The man is 'representative' because he tried the pathway of religious doubt, with intellectual gifts and scholarly endowments which ought to insure success, if it were possible. Because he did not succeed, he is worthy of notice in these pages. He had a stronger mind than Sterling; he had a stronger grasp of truth than Blanco White; but his splendid powers were of no avail in the solitary march for peace and rest, away from Christ. We honor the noble honesty of Clough, but we regret the misuse of his religious nature. It is too common that the whole influence of a university education is to undermine one's faith in Christianity. The spirit of doubt is not confined to the young men of Oxford and Cambridge. It is in our own universities. It is a strong undercurrent at Harvard and Yale, at Amherst and Brown and Williams. The young men who are first in intellectual power, are weakest in their belief in religious truth. Clough is the very type and leader of these. He is honest, as they are; he tries to explore the whole realm of religious thought, as they do; he frankly gives up the church, as they do; he fritters away fine powers of thought, as they do; and the golden season of manhood is spent in doubt, when under a more genial sky, it would have been spent in service to Christ. Our finest minds engage, as the work of life, in occupations which are far below them, perhaps chiefly because they have no settled religious faith. Yet where is the remedy? It seems to be a necessity for these men to prove their belief. But they are readiest to do it, when they have least fitness for it. And besides, the intellectual leaven of this age is at work in nearly every ingenuous mind. It was the spirit of Arnold which gave the impulse to Clough's mind; and then the Tractarian movement only helped to spur it on when he came to Oxford. His eminence there made him perhaps a sort of leader among radical young men. And it is not strange that, when the Oxford honors were all in his hands, and life looked bright before him, he should feel compelled to resign his Fellowship and bid *Alma Mater* adieu. And he does this in the following sonnet, which is also a good sample of his shorter poems:

" Well, well — Heaven bless you all from day to day !
 Forgiveness, too, or e'er we part, from each,
 As I do give it, so must I beseech :
 I owe all much, much more than I can pay ;
 Therefore it is I go ; how could I stay,
 Where every look commits me to fresh debt,
 And to pay little I must borrow yet ?
 Enough of this already, now away !
 With silent woods and hills untenanted
 Let me go commune ; under thy sweet gloom,
 O kind maternal Darkness, hide my head ;
 The day may come I yet may re-assume
 My place, and these tired limbs recruited, seek
 The task for which I now am all too weak."

But he never returned to the Oxford cloisters. His mind was too radical for that. The pupil of Arnold had gone beyond him. And so has the spirit which Arnold aroused gone beyond the bounds which he would have assigned to it. Its legitimate fruit is the "Essays and Reviews," which has made an epoch in theological literature.

Now the real value of all this writing and thinking is slight ; it is negative ; it would not be worth writing about, did not these men win the ear of those whose minds are yet unformed. Here is precisely their evil influence. Men, like Arnold, and Carlyle, and Sterling, and White, and Clough, and Jowett, are the very ones who have intellectual raciness and zest for the young men in our colleges. Their spirit is noble, earnest, winning. But however honest they may be with themselves, their principles are unsound. He who follows them will soon feel his Christian beliefs giving away. The men themselves feel their religious unsoundness. Here are some passages from Clough's "Amours de Voyage" which reveal his religious condition. "Had he been writing in his own name," says Mr. Norton, in his charming memoir, "he could not have uttered his inmost conviction more distinctly, or have given the clue to his interior life more openly, than in the following verses":

" I will look straight out, see things, not try to evade them :
 Fact shall be Fact for me ; and the Truth the Truth, as ever,
 Flexible, changeable, vague, and multiform and doubtful."

* * * * *
 ' Ah, the key of our life that passes all wards, opens all locks,
 Is not *I will*, but, *I must*, I must — I must — and I do it.'
 * * * * *

‘ But for the steady fore-sense of a freer and larger existence,
 Think you that man could consent to be circumscribed here into action ?
 But for assurance within of a limitless ocean divine, o’er
 Whose great tranquil depths unconscious the wind-tost surface
 Breaks into ripples of trouble that come and change and endure not, —
 But that in this, of a truth, we have our being and know it,
 Think you we men could submit to live and move as we do here ? ’

This man persists in relying upon those very things in human belief that are most involved in doubt. He has doubted so long that he sees every truth double, and is uncertain which side to accept. He finally comes to the sceptic’s jumping-off place — not the “*I will*, but *I must*.” Clough’s poems are often disfigured, many of them made obscure by the spirit of restless mental questioning. They may give many thoughts peculiar to our time exceedingly well ; but most of them seem as if written by a man whose heart is ill at ease. There is a tone of sadness, at times almost pathetic. This is true more especially of the minor poems. There is little of genuine poetry in the misgivings of mental doubt. It is unfortunate for his reputation that these were ever printed ; and yet they are valuable for insights into his intellectual character. To apply his own words used for another purpose :

“ Our native frailty haunted him — a touch
 Of something introspective overmuch.”

He analyzed his emotions, his thoughts, too keenly. His doubt became his disease, precisely as with Sterling and Blanco White.

Yet all his poems are not of this *doubtful* character. “ The Bothie of Tober-na-Vuolich ” is full of frolicsome and hearty playfulness. One would never guess, from reading it, that at the time it was published, the author’s opinions were too radical for Oxford. It is a Long-Vacation Pastoral, an Idyll of the Highlands. Its peculiarity is the freshness of its scenes, its fidelity to nature, and the quaint Homeric simplicity of its language and structure. The hexameter verse is here successfully employed. We have come even to enjoy the measure as Clough uses it in his two longest poems. He truly says : “ It is not an easy thing to make readable English hexameters at all ; not an easy thing even in the freedom of original composition, but a very hard one indeed, amid the restrictions of faithful translation.” Yet he has overcome the difficulty ; very often

his verses have "the true Homeric ring." In these lines there is even music in the flow :

"Tiber is beautiful, too, and the orchard slopes and the Anio
Falling, falling yet, to the ancient lyrical cadence ;
Tiber and Anio's tide ; and cool from Lucretia's ever,
With the Digentian stream, and with the Bandusian fountain
Folded in Sabine recesses, the valley and villa of Horace."

And again in these lines from the *Tober-na-Vuolich* :

"There, in the bright October, the gorgeous bright October,
When the brackens are changed, and heather blooms are faded,
And amid russet of heather and fern green trees are bonnie,
Alders are green, and oaks, the rowan scarlet and yellow,
Heavy the aspen, and heavy with jewels of gold the birch-tree,
There, when shearing had ended, and barley-stooks were garnered,
David gave Philip to wife his daughter, his darling Elspie ;
Elspie the quiet, the brave, was wedded to Philip the poet."

There is nothing unhealthy in all this. The "Bothie" is made out of the experiences of Oxford students while rustivating in the Highlands. In its way, it is perfect ; it is interesting because it gives pictures of the Highlands ; it is full of student life ; it is also more a work of art than his other poems, which seem to be rather the unstudied utterance of his mind ; but it is too scholarly, in spite of its peculiar beauty, ever to win many readers ; those, however, who can understand it always will prize it highly.

It happened to Clough, as to many other recent English writers, to be more truly recognized in America than in England. We are in more sympathy with such earnest, searching minds, than the mass of Englishmen. The fresh and tasteful memoir reveals many most amiable traits of character. His life was only that of the scholar. He was born in Liverpool, January 1, 1819 ; educated at Rugby, gaining every honor which the school could bestow ; carried away the Balliol scholarship at Oxford with a renown beyond that of any of his predecessors ; became a Fellow of Oriel ; resigned his Fellowship because he found "the restraints of the University incompatible with independence" ; was in Rome and Paris during the Revolution of 1848-'49 ; came to Boston in 1852, where he won many friends ; returned to England and was married in 1853 ; took an office in the Education Department of the Privy Coun-

cil, and there labored until his health gave way and he was compelled to seek rest and change of work. He went to Greece and Constantinople; he came back to England, his health but little improved. Again, he sought relief in travel upon the Continent — "He spent some time with his friends, the Tennysons, in Auvergne and among the Pyrenees." Later, with his wife he passed through Switzerland to Italy. "He had scarcely reached Florence before he became alarmingly ill with symptoms of a low malarious fever. His exhausted constitution never rallied against its attack. He sank gradually away, and died on the 13th of November, 1861." "He was buried in the little Protestant cemetery at Florence, a fit resting-place for a poet — the Protestant Santa Croce — where the tall cypresses rise over the graves, and the beautiful hills keep guard around."

He has left behind him, so his friends claim, no adequate memorial of his powers. He revised, and almost retranslated, Plutarch; he wrote for the "North American" and for "Putnam's Monthly"; but he was never an easy writer. His style is jerky and fitful, yet his choice of words is often inimitable. His poetry is his chief legacy to literature. His "Mari Magno, or, Tales on Board," is on the plan of the "Canterbury Tales," but has not the finish of the "Bothie," or of the shorter poems. The conception, however, is good, and could he have wrought it out carefully, we think this would have proved a very happy success. The spirit of these sketches is more quiet and subdued than in the earlier poems, and even the measure into which he runs the verse indicates a more balanced and reposeful mental state. There are signs in his later writings that faith was gaining ground upon his unbelieving habit of mind. He had a rare gift for describing natural scenery. He could have excelled, too, had he written poems like "The Song of Lamech" or "Jacob." To our mind these, if less piquant, are more complete than perhaps any of his other works. But he had a humorous vein. The "Spectator ab Extra" is full of genuine humor; so also is the poem beginning —

"How, in Heaven's name, did Columbus get over?"

There are few poems more finished in every respect than

Clough's "Highland Lassie," quoting which we must bid adieu to the little volume which is to keep his memory green :

" Farewell, my Highland lassie ! when the year returns around,
Be it Greece or be it Norway, where my vagrant feet are found,
I shall call to mind the place, I shall call to mind the day,
The day that's gone forever, and the glen that's far away ;
I shall mind me, be it Rhine or Rhone, Italian land or France,
Of the laughings and the whispers, of the pipings and the dance ;
I shall see thy soft brown eyes dilate to wakening woman thought,
And whiter still the white cheek grow to which the blush was brought ;
And oh ! with mine commixing, I thy breath of life shall feel,
And clasp the shyly passive hands in joyous Highland reel ;
I shall hear, and see, and feel, and in sequence sadly true
Shall repeat the bitter-sweet of the lingering last adieu ;
I shall seem as now to leave thee with the kiss upon the brow,
And the fervent benediction of 'Ο θεός μετὰ σοῦ !

" Ah me, my Highland lassie ! though in winter drear and long
Deep arose the heavy snows, and the stormy winds were strong ;
Though the rain, in summer's brightest, it were raining every day,
With worldly comforts few and far, how glad were I to stay !
I fall to sleep with dreams of life in some black bothie spent,
Coarse poortith's ware thou changing there to gold of pure content,
With barefoot lads and lassies round, and thee the cheery wife,
In the braes of old Lochaber a laborious homely life ;
But I wake — to leave thee, smiling with the kiss upon the brow,
And the peaceful benediction of 'Ο θεός μετὰ σοῦ ! "

ARTICLE III.

ENGLISH PARTIES ON AMERICAN AFFAIRS.

The Edinburgh Review : The London Quarterly Review : The North British Review : The Times : Blackwood's Magazine — on American Affairs : Edinburgh and London, 1861-1862.

By parties we may interpret nations. In their authorized dicta the various principles which divide a people are brought to a focus ; and to them we may resort, as a standard by which

to ascertain the state of the public mind. The predominant party is, for the time being, a representative of the majority; and although they are not to be regarded as an exact criterion, we cannot reach, by a more certain method, the true popular idea. If, then, we would know the real opinion of the English community in reference to the present crisis in this country, we can hardly fail of arriving at a tolerably correct conception by ascertaining the positions the various parties take in their public emanations.

Whether we contemplate philosophy, science, or politics: whether we view communities or continents, we discover a natural and systematic grade of opinion extending throughout the social body. In England party lines are distinguished by a strong individuality. The maxims which have alternately governed, in that country, are historical, and derived from their ancient institutions. In the first place we find a class devoted to the precepts of antiquity, distrustful of innovation, and yielding reluctantly to irresistible reason in behalf of change; intent on preservation, and suspicious of the bold spirit of reform which the progress of intelligence calls into being. Then there is a moderate class, recognizing both the advantages of innovation and of prescription, respecting authority and yet open to the convictions of liberal reason. Still another party comprises those sanguine and hopeful spirits, who are morbidly progressive, bold in the assertion of theory, inclined to think all change as for the better, and quick to detect fallacies in inherited institutions.

The extremes of these different bodies are equally unreasonable, — the ultra conservatives being bigoted and timid, and the ultra reformers reckless and blind to the dictates of moderate reason. But it is gratifying to observe that the enthusiasts of either extreme are generally in a hopeless minority. Those who would sacrifice the spirit of progress to the authority of antiquity, and those who would reject the lessons of historical experience to achieve Utopian reforms, are equally distrusted; and a large majority of the conservatives are averse to absolute monarchy, while the mass of liberals are equally averse to anarchy.

The present conservative party of England comprises a majority of the nobility — spiritual and temporal — the church, the universities, and the landed gentry. They held the power in

the old days of regal ascendancy, and before the development of the popular influence. As broader views of the science of government have become recognized, their authority has been gradually diminishing.

They are the disciples of Pitt and Castlereagh, of Philpotts and Horsley. They carry the ideas of strong government and a political church to their last consequences. They are the supporters of high prerogative, and the doctrine of religious incapacities; and look with extreme jealousy upon the innovations which experiment and discovery, both in the art of governing and the deductions of a more exalted philosophy, have introduced. When the reform of 1832 was carried, it was under their vehement protest. The revolution of 1640 was, in their view a usurpation of the rabble, a blot upon history, a despotism of the mob power over legitimate sovereignty. The French Revolution was a spasmodic effort of the frenzied multitude to overturn the authority of law and order. Even the pacific assumption of the crown by the Prince of Orange savored too much of opposition to established power.

If we imagine the Tory party looking at our rebellion from the point of view dictated by such principles as these, we are at first struck with a seeming paradox. That the advocates of conservatism should be inclined to excuse a formidable and causeless disaffection, against an established, as well as beneficent government, clearly defiant of political order and stability, undertaken, not on account of oppression, but for a vain idea, sustained by domestic tyranny, and involving every symptom of treason, looks, to say the least, inconsistent. But when we go farther, and consider their prejudice as an hereditary one, their present position becomes entirely harmonious with their doctrines. A Tory king, abetted by a Tory ministry and parliament, introduced the oppressive measures, which finally drove the American colonies to seek their independence in revolution. The parliamentary debates, and periodicals of that and later periods, exhibit the great obstinacy of the king and his "friends," the rancor they bore toward our ancestors not only during, but subsequent to the Revolution, and the jealousy which their apologists have ever since borne toward our national progress. We see that their prejudice originated, ex-

actly conformably to their principles, in opposition to popular resistance. They have never ceased to regard the United States, in a degree, as the revolted colonies of great Britain. If their indifference to the rebellion were a theoretical, disinterested, and sincere approval of the rights of communities, we might well wonder ; but when they look upon it as revolution balanced against revolution, and the last as the less blamable, being a revolt from a revolted, instead of a loyal people, everything is clear. Our government began as an experiment, in the face of the received political doctrines throughout the civilized world ; we could not therefore expect from hostile systems that hearty coöperation, which sympathy of race and language might otherwise call forth. While the conservatives are not to be supposed in direct sympathy with the rebellion, they look with great complacency upon an internal war, arising from the very doctrines, as they conceive, which deprived England of her transatlantic colonies ; and which flatters the hope that the prosperity of a great rival democratic community will be subverted. It cannot afford much surprise that those political philosophers, who are bred and confirmed to think monarchy the only safeguard of the community, should view with pleasure the downfall of a system, heretofore refuting their cherished axioms ; and of a people, who preceded the formation of a free constitution by an act of rebellion.

This we conclude to be the sentiment of the conservative party, as viewing the question according to their own tests. But this party is, and has been for many years, in a decided minority. Their long dominion, which lasted from the beginning of the century till 1830, has been followed by a decided preponderance, both of crown and people, against them down to the present time. We cannot therefore accept "Blackwood" and the "London Quarterly" as the exponents of British public sentiment, but only as the representatives of a minority party.

We will next consider the political sect, of which Messrs. Bright and Cobden are the leading spirits. They comprise that class who have adopted the precepts of Sydney and Milton, and who are advocates of universal suffrage, the separation of church and state, free trade, and social equality. They look to us as

exemplars of the policy which they are rather inclined to introduce into their own country. From our experience they derive a practical illustration of the efficacy of their principles. They are zealots who are certainly premature in attempting so radical a reform in the spirit as well as letter of their ancient constitution. They are about as far in advance, as the ultra-conservatives are behind, the prudent convictions of the masses. The tendency is toward them, but their ideas must be gradually infused, and carried out by degrees. At present they cannot claim to represent the popular mind.

This party is deeply interested in the perpetuity of American institutions. In their failure, they foresee the death-blow to their most cherished schemes for the regeneration of the British empire. If the great idea, that the people are the true and the only source of legitimate authority, and that it is by elevating them to a superiority over both crown and oligarchy, that the true basis of society is preserved ; if this idea should meet a signal refutation, in the failure of a people, who have adopted it under the most favorable auspices, both as to external advantages and the genius of the nation ; this event cannot but recoil with fatal force upon those who are struggling to sustain this great principle against the time-honored monarchies of Europe. From our example they have derived all the encouragement they have hitherto received, that they might achieve ultimate success. They have gained, step by step, reforms in the ancient constitution, by apt comparisons they have been able to make between American and British civilization. By showing that universal suffrage in this country was attended by none of those excesses of the mob-power which monarchists claim as the legitimate offspring of republicanism ; by demonstrating that the levelling of ranks stimulated the whole mass of the people to exertion and emulation ; by proving that under our generous commercial system the trade of our ports was swelling already beyond that of Liverpool and London ; by noticing the ease with which taxes were borne, the cheapness of an executive, free from the expenses attendant upon the state and ceremony of a regal court, the encouragements of an unrestrained agriculture, and the equal and effective administration of power, they have occasionally drawn on the British com-

munity not only to entertain, but to put in practice, the more moderate articles of their faith.

When they have turned from the disheartening failures which have, until a recent period, marked the efforts of free politics on the continent ; when the abrupt and convulsive struggles of the French to incorporate popular institutions have resulted in the establishment of a rigid despotism, and lesser nations have arisen to independence only to sink lower in political degradation ; when the attempts to subvert the dynasties of the Hapsburgs and the Bourbons have only availed to confirm and strengthen their dominion over Germany and Italy, they have always reverted with triumphant satisfaction to the example of America. Other reverses, they said, have proceeded from intellectual incapacity ; the sloth of the Italian, the stolidity of the German, the fickleness of the French, were ill adapted to sustain an experiment, reasonable indeed, and capable of success, but demanding consistency, energy, perseverance, and a high degree of enlightenment. America had at length withstood the ordeal. It was for the Anglican race, that race which had already framed the most enlightened of constitutions, to proceed still farther, and follow out later and greater consequences of those ideas which had become distinctively their own. It was for a new continent, disenthralled from the listlessness which marked the advancement of political science in the Old World, to rear an enduring fabric, composed of new materials, but partaking of the spirit which had already been manifested in an imperfect degree, in the construction of the British constitution. We were a kindred race, inheriting the same spirited aspirations for liberty, and the same determination of purpose, with their own countrymen ; and we had been exemplars of the same results, achieved by the same ideas, which they earnestly recommended to Englishmen as a security for stability and progress. In our ruin, then, they see a certain destruction of the theories which at present give them some importance in Europe ; they must, in that event, forego the attainment of the great purposes of their political efforts, and the reaction must settle Great Britain and the Continent still more firmly under the dominion of the systems bequeathed by the bigotry of the dark ages.

It is easy to conjecture, that this party cling with zeal to the hope, that our Constitution may survive the trial through which it is now passing. They insist, in opposition to the conviction which has seized upon many English statesmen, that the Union is not yet destroyed, and that its permanency has not been subverted by the events which have passed into history. While the conservatives have been claiming that there is no Union, and trying to force themselves, or at least others, into a belief that anarchy had already begun its dread reign among us, the radicals reasoned with more potent logic, that while the issue is yet undecided, victory can be awarded neither to the government nor the rebellion ; and that as every nation has to experience convulsions which test its efficiency, so the United States is now contesting their first great calamity, and until rebellion is successful or conquered, no conclusions derogatory to our national security can be drawn.

But neither party which we have been discussing can be regarded as the recognized exponents of the public feeling in England. As Lord Macaulay has forcibly observed, "Between them has always been a great mass, which has not steadfastly adhered to either, which has sometimes remained inertly neutral, and has sometimes oscillated to and fro. That mass has more than once passed in a few years, from one extreme to the other, and back again. Sometimes it has changed sides, merely because it was tired of supporting the same men, sometimes because it was dismayed at its own excesses, sometimes because it had expected impossibilities and had been disappointed. But whenever it has leaned its whole weight in either direction, resistance has for the time been impossible."

The mass of the community think about half way between the two extremes ; Tory policy to-day was Whig policy a century ago ; and, as all parties have imperceptibly advanced, the Whigs have kept the lead, the masses have followed at some distance, and the Tories have been drawn on reluctantly after, all the while holding back, and yet irresistibly impelled forward by the spirit of the age.

At the beginning of the eighteenth century William the Third was seated on the throne, and his original allies, the Whigs, held the reins of power. Through a greater part of

the reigns of Queen Anne and the first two sovereigns of the House of Brunswick, this party continued dominant under the premiership of Walpole, Newcastle, Pelham, and Chatham. The opposition consisted of the old nonjuring clergy, and those malcontents who opposed the Protestant succession and the measures of Pitt. The first English-born king of the Brunswick line mounted the throne in the person of George the Third, in 1760; and that event was the signal for the downfall of Whig power and the installment of Lord Bute, a bitter Scotch Tory, as first Commissioner of the Treasury.

Excepting the brief ministries of Lords Rockingham, Shelburne, and Grenville, the Tories monopolized the control of the government from Lord North's assumption of power until the downfall of the Duke of Wellington, in 1830. The Whigs, during this long and very eventful period, remained in a decided, and not unfrequently, in a hopeless minority. The nation seemed fully persuaded that the conservative doctrines which had been so ably and forcibly sustained by the younger Pitt, during his brilliant career in the lower House, and which had received a seeming confirmation in the results which followed from the French Revolution, were the only security for the British Constitution. But a long monopoly of power cannot but gradually corrupt and weaken the party enjoying it. Confident of success, and certain to retain the sanction of the nation, they become arrogant, grasping, and unruly. This cause was added to the light which was gradually let in upon the national mind, the rapid growth of education, and the rise of a new and intellectually powerful sect of political philosophers. After clinging with desperate zeal to power, the influence of the high Tories was finally dissipated in 1830, when the great chief of the Reform party, Earl Grey, made a triumphant entry into the Treasury, and gathered about him such men as Brougham, Durham, Campbell, and Russell. From this time the tide turned decidedly in favor of the Whigs. Although Lord Grey was found to be rather in advance of his time, and was, after a four years' ministry, constrained to give place to the more moderate Liberals under Lord Melbourne, the tendency from that period to the present has been toward the Whigs and away from the Conservatives. Sir Robert Peel, indeed, held the power five

years, but even he was obliged to bend to the popular voice, and in spite of all his former political proclivities, only saved himself by adopting the great principle of free trade, which was a vital article in the creed of his opponents.

For the past fifteen years the British government has been in the hands of the Tories but two years, and in the hands of the Whigs thirteen years.

We may then conclude that the party now holding the reins of government, is, in a degree, the true representative of the general opinion of the British public. They derive their main support from those districts which are commercial, and which act as a check upon the selfishness and exclusiveness of the landed gentry ; the seaport towns ; the manufacturing interest, consisting of the cities of York, Birmingham, Manchester, Bristol, and others of less enterprise ; a large minority of the nobility, headed by the illustrious houses of Norfolk, Bedford, and Devonshire, who, if they do not predominate in numbers, comprise at least the wealthiest portion of the Peers ; a majority of the Scotch and Irish influence ; the Protestant non-conformists, and Catholics ; the lower orders of society, and those independent speculists who have grown, to a great extent, important within the past fifty years.

Since the separation of the colonies from Great Britain, the progress toward a popular improvement of the ancient constitution is decidedly visible in the gradual strides these interests have made over those before enumerated. As the eyes of theorists and statesmen have been opened by political experience, ideas before unknown or unrecognized, have gained ground, and become established as reasonable principles. In this change, a tendency, although unconsciously introduced, toward republicanism, may be discerned. The power of the sovereign and the aristocracy has sensibly been diminished, and the people have attained a new scope of authority, so that the balance bends rather toward them than otherwise.

The old narrow principles, which a selfish exclusion to the landed interest had established by the long sanction of time, have been wonderfully modified by the growth of trade and manufacture, the adoption of free trade policy, and a higher regard for the comity due between nations. An hundred years ago the land-owners were almost irresistible. Commerce was

restricted to the interest of the great feudal proprietors. Now the great cities exercise an influence in national policy, which, if it does not control, at all events counteracts the receding claims of agriculture.

The British empire is not, then, as we would infer from the emanations of conservative authorities, a stagnant system. Deep-rooted as their constitution is claimed to be, it is not impervious to the impressions of a national spirit distinctively progressive. The efforts of the antiquated and neglected politicians who moan dismally from the pages of "Blackwood" and the "Quarterly," and who are continually wringing their hands, after the fashion of old men in their dotage, over the degeneracy of the age, cannot stem the tide which sweeps over the rotten hulks of systems swiftly sinking before a more vital and vigorous force.

The more reasonable tenets which are now recognized, cannot but convince the English people that the acts of their ancestors in oppressing the American colonies were unjustifiable, and contrary to the rights of an intelligent race. Looking upon those acts with their present light, they must admit, that, if the course of the colonies was not in accordance with justice, there was at least some excuse for achieving, by violence and rebellion, what they could not obtain by appeal and submission. They must reason that an energetic people, impelled by a bold spirit, and the principles of self-preservation, were not culpable in disregarding abstract maxims, to maintain a right founded in the very ideas which lay at the base of the British structure.

Approving, then, of the principles which gave birth to the Revolution, we should imagine that they would regard us rather as the descendants of a common ancestry with themselves, inheriting a common tongue, ruled for centuries by a common dynasty, and participants of a kindred civilization, than as a rival and hostile polity. They should see in our prosperity a reflection of the virtues they themselves possess. They should look upon the high rank we have attained in the estimation of nations, as the natural result of the same characteristics they boast in common with us. And although they are not yet cordial sympathizers with the form of government under which we have hitherto been successful, they should incline rather to that

form than to the old dynasties, which have yet to be eradicated from the Continent. Their tendency should seem to be toward us, and away from their sister nations across the Channel.

The tone which has recently been adopted by several leaders of the ruling party would seem to indicate a regret at the prospect of a dissolution of the Union, and a desire to see our institutions perpetuated. The instructions of the Foreign Secretary, Earl Russell; the incidental remarks of Viscount Palmerston, the Premier; the speeches of the Duke of Argyll, the Privy Seal; and the various proclamations of the Queen, do not sound inimical, if they may not be deemed positively favorable, to the government. Attempts, either to break the blockade, or to assist the rebels, do not seem to be encouraged by the ministry, though Tory journals sometimes manifest contempt for the former and a disposition to favor the latter. Nevertheless, whatever favorable expressions have fallen from the lips of those in authority, they display the greatest caution and ambiguity, and leave open an opportunity for prevarication, if such a course should become expedient. Lords Palmerston and Russell are notorious for their cunning and trickery; and we cannot place much confidence in the amiable assurances of a Secretary who could, in the short space of two months, explicitly denounce, and then turn round and as explicitly encourage, the designs of Sardinia on Venetia, in an official despatch and in the face of all Europe. Neither of these noble lords have so spotless a record but that their professions must be looked upon with extreme suspicion; and the force of popular odium, and a keen eye to British aggrandizement, must surmount all civilities and empty compliments.

But there is a great moving principle, which transcends all party distinction, all philanthropic theories, and all generous comity in the eye of the British public. Their history throughout is one consistent record of the fidelity with which they have clung to it. No age has displayed a majority whose reason has not been perverted by, and whose conscience has prevailed over a sacrifice to, this great principle. The moment that it enters into the national policy, Tory and Whig, Republican and Monarchist, Dissenter and Churchman, unite on common ground. Party issues are thrown aside, old prejudices

forgotten, fraternal coalitions cemented, when this magnetic influence acts upon the body politic. And this influence is the ascendancy of Great Britain over continents, on land, on sea, in wealth, in power, in the accumulative splendor of a nation determined to be the first, at all hazards and by every means.

It was for this selfish principle, not only of acquiring for herself, but of preventing the acquisition by others, and a determination to undermine a prospective or present rival, that the British government has been fighting continually for centuries. The seeming inconsistencies in her history, when tested by this standard, reduce themselves to entire harmony and method. When we see her at one time sustaining despotism, at another encouraging a nation struggling for freedom; when sometimes she has joined with other powers to demolish dynasties, and sometimes to reconstruct empires, we cannot attribute a consistent and disinterested motive which can reconcile her capricious policy in Continental politics.

In the great conflicts which resulted from the rivalry of Francis the First and the Emperor Charles, in the sixteenth century, King Henry the Eighth allied himself with each in turn with wonderful rapidity, as he saw an undue preponderance of one or the other in national vigor. Elizabeth, than whom a more crafty sovereign, or a more devoted guardian of British greatness never lived, followed vigorously the policy inaugurated by her father, in the affairs of the Low Countries. The imbecility of the governments of the last two Stuart kings, indeed, (in whose reigns British importance sunk to a second-rate power, and the nation was little better than a subject province of France,) prevented that energetic spirit of aggrandizement from controlling the policy of Europe. During the wars of Marlborough, of the Spanish Succession, and of Frederick the Second, we find England still watchful and jealous. When the Emperor Napoleon threatened to surpass the glory of England, by erecting a splendid national fabric from the ruins of Bourbon tyranny, the same envious and crafty policy embroiled all Europe in a devastating and protracted conflict. In more modern times, retaining the selfish maxims which were adopted by her sovereigns in periods when civilization had not revealed the fact, that in the common prosperity

the individual prospers, Great Britain has allied herself with a rude and unchristian nation, to restrain the influence of the Russians on the Black Sea ; she has been vacillating in her policy during the Italian wars ; and she has watched with the greatest caution and dislike, the vigor and enterprise which has marked the government of the present Napoleon. In fact, this narrow and selfish disposition has so impressed itself upon the British character, that all nations look with suspicion upon every move of her diplomacy. The despatches of her Foreign Secretaries and diplomatists are notorious for their ambiguity, their subtlety, and the capacity they always have to bear a double construction. They bear the highest evidence, that those from whom they emanate, practice on principle the maxim of Talleyrand, that language is given us to conceal our thoughts.

The welfare of peoples, of dynasties, of principles, of constitutions, must yield to this omnipotent policy. The balance of power must be preserved at the expense, if need be, of civilization, of art and science, of commerce and martial enterprise.

Powerful polities must be humbled, great princes restrained, and national growth warped, to subserve the glory, wealth, and power of Great Britain. No one imagines that, as is contended by a few, incompatibility of temper and difference of character have produced long and violent wars between the neighboring kingdoms of western Europe. When we consider that France has been not only the nearest, but also the most formidable rival of Great Britain, and that the latter has been forced to see, under her very eyes, a people boldly contesting with her the enviable rank of the first European power, the pioneer of civilization, and the arbiter between nations, we need not wonder why the splendid governments of the Napoleons have been regarded with jealousy and distrust from the other side of the Channel.

We cannot hope that this propensity, which is so distinctly national, and which stands as a paramount consideration in her foreign policy, will yield to any interest the English may have in our prosperity either by the ties of kindred, our exemplification of liberal theories, or former confidence and mutual goodwill. Those who see in our downfall the interest of Great Britain, either monetary, maritime, or political, will not, if we

may judge from the whole course of history, hesitate at the scruples of conscience, or the inconsistency of belying former assurances of friendship. We cannot but contemplate with gratitude the good-will of those disinterested spirits, (who we are sorry to reckon as a small minority,) who, rising above national selfishness, and boldly announcing their noble principles, indignantly denounce the American rebellion, and all who, on the other side of the Atlantic, would countenance the disruption of the Union. Such men are not wanting, even among the wealthiest and most powerful noblemen. No one can read the spirited addresses of the Duke of Argyle, (than whom a more ingenuous, energetic, and popular nobleman does not exist,) in which he deprecates with sincere and heartfelt regret, the present calamities of the United States, without admiring the independence and candor with which he rebukes the selfish spirit of less disinterested statesmen. The same feeling, we would hope, from their previous course, exists in the breasts of such men as the Earl of Carlisle, Lord Hatherton, and Lord Brougham. Those philanthropists, who have hitherto regarded slavery as the great blot upon American character, and who are not impelled by meaner motives to hope for our ruin, ought to look upon the present struggle as one in which if not the total disappearance, at least the restriction and ultimate extinction of that institution, might take place. They could not encourage the erection of a powerful confederacy, whose cornerstone was to be slavery, and whose professed object it would be to perpetuate and extend it. Every innate motive which prompts them to abhor and denounce it, should lead to a disgust of those who foster and cling to it. They have employed their rhetoric hitherto in tirades against the inhumanity of the South for maintaining, and the assumed pusillanimity of the North for permitting, the existence of slavery. Certainly, these men ought naturally to be found on the anti-slavery side. Some of them have been disinterested enough to declare in favor of the maintenance of the Union, others have been silent, and yet others have found sophistries enough to evade this issue, and have looked with apparent pleasure on a prospect which we are happy to say looks now very remote, and never likely to be realized, that this popular Empire will be divided into fragments.

Then comes in the cotton interest to mould opinion in England. While such men as Cobden and Bright are fearlessly sustaining the cause of the Union, the great cities of Manchester and Birmingham are loudly grumbling, in the fear that material for manufacture will fail them. Here comes the John Bull spirit again, with all its essence ; and while under ordinary circumstances, and in accordance with avowed principles, plainly indicated by the election of radical Whig members of parliament, these interests would zealously favor the entirety of our nation, the great power of self-interest chokes up every nobler sentiment, and we can hardly look for their countenance in the present crisis.

From this cursory survey of the different views in which Englishmen look upon the war now waging among us, we may gather the conclusion, that it is not for the preservation of the American Union alone that we are now sending forth our hundreds of thousands to occupy the fields of Virginia and the ports of the Carolinas ; but that the civilized world is intensely interested in the issue. It is, and should be, our first aim to re-establish, on an impregnable basis, the authority of the Constitution throughout the length and breadth of the land. We should make it our paramount endeavor to restore the country to a state of equal and even greater security than we formerly possessed. We should leave no effort wanting to maintain a vivid and successful exercise of the machinery of government ; and to give malecontents an efficacious warning against further attempts to subvert the integrity of the Union. But while stimulated by an active patriotism ; while urged on by a contemplation of the certain ruin which must ensue from failure ; while emptying our coffers, sending forth our best blood, and responding with zeal to every call of those in authority ; while aroused by the deep insults offered to our flag and the memory of our fathers, to a spirit of vengeance against such astonishing ingratitude, we should also be incited to more arduous trials and exertions by the reflection that the fate of millions of fellow-creatures in distant lands hangs upon the fidelity with which we maintain the great principles which have hitherto been the darling hope of the oppressed of all nations. It is not merely due to our own highest interests that we should uphold an

illustrious example of the capacity of man to govern himself, but it is no less due to the liberal spirit which we see awakening throughout Europe, which has already alienated the fair land of Virgil and Terence from the dominion of the Hapsburg line, which threatens, ere many years have been completed, to eradicate that dynasty altogether, and which, if sustained by the glorious maintenance of the greatest of free polities, must finally level feudal thrones and temporal churches in its resistless course. Let us not, then, confine our view to our own self-interest in the present war, but, expanding it, embrace within its comprehension, those earnest and hopeful millions whose fate is fixed by our fate, and whose hopeless depression or joyful disenthralment hangs upon the success or failure of the American rebellion. To this end, inconceivably grand, let us devote our utmost energies, and never lose sight of the awful stake involved in the issue.

ARTICLE IV.

JOHN CALVIN.

To present in clear colors a true picture of such a man as Calvin, making evident to all both the grandeur and the deficiencies of his character, must be the work of one who stands, in some respects, on a level with him he describes. Or rather, occupying some yet loftier and more central post of observation, he should be entitled, from wider views and more perfect insight, to criticize and to judge. Such a picture we have yet to look for. They meantime who would form for themselves a better acquaintance with this true hero of the sixteenth century, must seek a gradual familiarity in such memorials of his life as remain to us, taken always in connection with the circumstances of his time, in his writings, and especially in his letters, those faithful records of the moment, which often reveal so much more of a man's heart and temper than the labored productions intended for the public eye.

Every age has an atmosphere of its own, in which the glories of the past often pale and expire, or else shine with an exaggerated splendor which by no means belongs to them. It is only the few, who, endowed with keener insight, rendering themselves, by the power of thought and imagination, independent of the fashion of the hour, yet availing themselves of that added light of experience which is not the product of the present only, but of the present joined with the past, can judge the great men of former times, as they could not have been judged by their contemporaries. There are some, indeed, whose characters seem to baffle even such scrutiny, on whose true motives the world will never come to a perfect decision ; and there are some of whom the world, as such, can never form the right estimate, the principles of whose action are lifted so high above its ken, that its verdicts are worth nothing to us in determining what we should think of them, or on what grounds we should afford them blame or praise. Let us remember these things as we endeavor to form for ourselves some notion of this great Reformer, this bold vindicator of the truth of God against the madness of men ; and if at times he went farther in his zeal than the spirit of Christianity would warrant, let us not forget the ages of darkness that preceded him, nor wonder that neither he nor the noblest and best among those who were his contemporaries, could mount upward at once to a full perception of the glorious liberty of the gospel of Christ.

The object of the present sketch will be merely to offer a brief outline of the life of Calvin ; dwelling a little on some of its more important epochs, and to display, as nearly as possible in their true aspect, some of his views of morals and of doctrine, especially in regard to certain points on which his opinions are particularly liable to be misunderstood.

John Calvin was born at Noyon, in Picardy, in the year 1509. His father was a notary of the ecclesiastical court of that town, and secretary to the bishop. His parents were in good circumstances, and able to afford their son advantages of education and culture such as few of the Reformers enjoyed. Both remained Catholics to the day of their death. His mother especially was characterized by an earnest piety. She had been taught, it is said, to pray under the open sky. No doubt the

early maturity of her son's moral and religious character may be traced in great measure to her influence.

After having received the rudiments of education at the College des Capettes in his native town, he was sent, at the age of fourteen, to the High School of Paris. Already, when he was not yet twelve years old, his father, who intended him for the church, had procured for him a chaplaincy in the Cathedral Church of Noyon, to which was afterward added the living of Marteville. When Calvin in the Institutes rebukes the Romish practice of intrusting sacred offices to the hands of children, he speaks not without experience of his own. Perhaps it was a sense of responsibility thus imposed upon him that made him, even in these boyish years, a reprover of the faults of his young companions, to whom his superiority, not only in regard to moral principle, but also in mental power and facility of acquisition, already made itself evident; a superiority which kept him in advance of his fellows through his whole career as a student.

Paris was at this time a place in which other things beside Latin were to be learned. The Reformation was there making great advances, not only among the poor and ignorant, but also among the rich and powerful. Some of Calvin's associates had accepted its principles. But the whole atmosphere of the time was such, that a mind like his, in the main so noble and sincere, so capable of making acute distinctions, and already inclined to a stern and uncompromising morality, could not fail of being drawn, as by natural affinity, toward the purer and simpler doctrines now beginning to be preached. But he himself speaks of an inward struggle, and a sudden change that was more than a change of opinion; and when he afterward discourses of faith and repentance, it is as one who has himself tasted those experiences more deeply than men ordinarily do.

It may have been in connection with this change in his son's feelings and views that Calvin's father altered his plans with regard to him, and sent him to Orleans, there to engage in the study of law. Thence he afterwards proceeded to Bourges, where was, at that time, the most famous law-school in France. But he still devoted his best hours to theology; and when now a great interest in the gospel was awakened in both these cities, he was accustomed to speak in its behalf with great earnestness

and effect. He also preached in several of the castles in the surrounding district. Evidently his own wishes still held him to that earlier calling which he had given up only at the desire of his father, and on the death of the latter, which occurred probably before Calvin had yet finished his studies, no longer hindered by a feeling of filial obligation, he left Bourges and came to Paris, intending to devote himself wholly to the spread of the gospel. Here he preached for a little while with much success, and in 1532 made his first essay in publication by editing "*Seneca de Clementia*," with a commentary of his own, hoping, it would seem, in this indirect way to approach the conscience of the king, whose conversion was with him, as with other reformers, a favorite project. The king's greatly beloved and illustrious sister, Margaret, was already counted of their number; and it was not thought vain to hope that Francis, whose character was not yet fully known, might yield himself to the truth if it was once clearly brought before him. His next experiment was a more dangerous one. Cop, the newly-elected rector of the Sorbonne, had to deliver an oration on All Saints' day, according to the custom. This oration Calvin undertook to supply. But in it the doctrine of justification by faith, and the authority of Scripture, were maintained in a manner not to be tolerated by that jealous and conservative body. Calvin, who became suspected as the author, was obliged to flee. Having first disposed of his chaplaincy and living at Noyon, he took refuge in Saintonge, and afterwards at Nerac, the residence of Queen Margaret. Still later we find him at Angouleme with his friend Du Tillet. It is here that he is supposed to have prepared the first sketch of his "*Institutes*." A certain vineyard in this neighborhood was long known as "Calvin's Vineyard."

But in 1533, he ventured back to Paris, where the next year he received a challenge from Servetus, who appointed a day and hour to meet him in disputation, but failed to appear at the time agreed upon. About this time the intemperate zeal of certain reformers so inflamed the anger of Francis, that he began to take a more decided stand against the new doctrines, inaugurating the change by a solemn public procession, in which he, with his three children, walked barefoot, and by the horrible

torture and martyrdom of about four-and-twenty persons convicted of Lutheranism.

Calvin now once more took leave of Paris, and in company with his friend Du Tillet, set out for Basle. It was here that, having first sent forth a certain work entitled "*Psychopannychia*," directed against the Anabaptists, who were about this time dispersed from Munster, he finished and published his first edition of the "*Institutes*," with its famous Introduction addressed to Francis First. On this, his greatest and best known work, his reputation as a theologian will ever most securely rest. Though he was not yet twenty-six years of age, the opinions expressed by him at this time never suffered any essential alteration. "He never had occasion," says Scaliger, "to recant, which, considering how much he wrote, is a subject for admiration. I leave you to judge whether he was not a great man." This first edition, however, seems to have been little more than an outline compared with the full and systematic work we now have. He himself thus alludes to the many revisions and alterations it afterward underwent :

"Quos animus fuerat tenui excusare libello,
Discendi studio, magnum fecere volumen."

Whether it first appeared in Latin or in French seems not quite certain, but a French version was very early prepared by him. Of this, or some later one that proceeded from his hand, Michelet characteristically expresses himself in terms of high admiration. "If the act," he says, "was bold, the form was not less so. It was a language unheard of—the new French language. Twenty years after Comines, thirty years before Montaigne, already the language of Rousseau." "Its most formidable attribute is its penetrating clearness, its extreme luminousness—that of silver, rather of steel—of a blade that shines, but that cuts."

It has been regretted that Calvin did not seriously undertake a translation of the Bible. No better one exists in the French language, it is said, than that made by his relation, Olivetan, and revised by himself. No doubt this circumstance has greatly retarded the spread of evangelical religion among the French people. But perhaps Calvin lacked in too great a degree a

certain poetical or imaginative element, which seems essential to the perfect translator. Without this, the logical form may indeed be preserved, but the life, the soul, is wanting. A comparison of different translations of the Bible, and of their relative truthfulness and success, will best illustrate what is meant. Our own incomparable translation, and even that of Luther, need scarce be pointed to as bearing witness of this truth.

Now Calvin betakes himself to Italy, there to visit the court of the Duchess of Ferrara, a woman of a noble and constant spirit, that led her to adhere to the Reformation through every trial of her faith, and whose fine personal character and highly cultivated intellect gave her an influence not to be despised. But we have no particulars of his stay, and circumstances seem to have soon compelled his return. The death of his eldest brother occurring about this time, he went back to Noyon to settle up the family estate, and then quitted France forever.

On his return to Basle, he was obliged to take a circuitous route through Geneva. There he took up his abode for the night, as he thought, and there the fiery and impetuous Farel, who had already inaugurated that strange transformation which was destined so soon to swallow up the lively and dissipated city, found him out where he lodged with the minister Viret, and, having tried persuasion in vain, changed his tone to that of authority, and in words that struck Calvin dumb with awe, commanded him to remain. "I declare to you," he said, "in the name of the Almighty God, to you who only put forth your studies as a pretence, that if you do not help us to carry on this work of God, the curse of God will rest upon you, for you will be seeking your own honor rather than that of Christ."

"As I was kept in Geneva," says Calvin, in his preface to the Psalms, "not properly by any express exhortation or request, but rather by the terrible threatenings of William Farel, which were as if God had seized me by his awful hand from heaven, so was I compelled by the terror thus inspired to give up the plan of my journey, but yet without pledging myself, for I was conscious of my timidity and weakness, to undertake any definite office." Words and actions more characteristic of the ~~two men~~ could hardly be chosen.

Geneva, from its situation — a thoroughfare of nations subject

to all kinds of influences from without, and from the light and thoughtless character of her inhabitants, easily yielding herself to all—was at the beginning of the Reformation not merely a gay and frivolous city, but given up to all manner of profligacy and vice. It was partly through political motives, partly through indignation at the character of the bishop, who had also the administration of her temporal affairs, partly the influence of bold and zealous preachers, but especially of the fearless Farel, which decided her in favor of the Reformation. Her citizens, however, were far from foreseeing all the consequences which this step implied. In order to understand what followed, we must remember that the adoption of the new religion was a state affair, that all the privileges of church membership were claimed by every citizen. No wonder that Calvin trembled at entering upon so vast a labor as the purification of this immense and fearfully corrupt church.

It was partly for the use of the new community, and partly that the doctrinal position of its teachers might be clearly known to other churches, that Calvin soon after his arrival prepared a catechism, or rather a Manual of Faith, to which was appended a Confession drawn up by Farel. This Confession formed the basis of the new order of things now to be established. With the acquiescence of the council, the citizens were summoned by tens and swore to its adoption, and the civil rights of those who refused were thereby forfeited.

Thus was the spirit of the Jewish Theocracy, which had been transmitted through the Catholic Church, received here, as elsewhere, into the bosom of the Reformation. The same principle, in some form, still prevails in nearly all the states of Europe, though in this country it has at last been entirely cast aside. Even our Puritan fathers brought it with them from the scene of their persecution. The freedom they sought was a freedom for that only which seemed to them right, and they excluded from its participation those who, not being able to endure that yoke to which they willingly subjected themselves, imperilled at the same time their enjoyment of those privileges which they had so dearly purchased. But such is not the true Christian idea, nor could its opposite be more clearly expressed than in the words of Christ, replying to the suspicions of Pilate,

"My kingdom is not of this world." Strange that this principle has been so slowly apprehended by the Christian consciousness; yet, on the other hand, he must be blind indeed who does not see how naturally the other arose in the attempt to solve the great problem of the church's outward constitution. The discussion of this question is not, however, suited to the limits of the present article.

The Genevese soon began to repine at the severity of the rules which had been drawn up by Farel for the regulation of their social morality. The adherence to them implied a revolution of manners far greater than any merely political revolution, and it was impossible that such a change should take place without the most formidable and obstinate resistance. The first serious trouble, however, arose from certain Anabaptists who attempted to take advantage of this discontent, and introduce themselves to notice and influence; but failing to maintain their ground in a public disputation held with Calvin and Farel in the presence of the council and a numerous audience, they were ordered to retract, and refusing to do so were banished.

The next difficulty sprang from the restless temper of Caroli, a vain and ambitious man who afterward vacillated between Protestantism and Romanism according to the interests of the moment. He ventured to attack the orthodoxy of the three teachers, Calvin, Viret, and Farel, accusing them before the Council of Berne of Arianism. Though the ministers refused to subscribe at his requisition the Nicene and Athanasian creeds—not, apparently, because they could not do so with honesty, but because they did not recognize any authority in Caroli to compel them—the affair ended in their own complete acquittal before two synods which were successively convened to inquire into the matter, and in the disgrace of Caroli, who, to avoid being exposed by others, voluntarily confessed some of his past misdeeds and crimes, not, however, to the full extent of his guilt. The kindness afterward shown to this man, even by those whom he had thus endeavored to injure, was very great. Calvin soon after expresses his regret that they had hesitated to subscribe the creeds; "for," says he, in a letter to Farel, "it was certainly somewhat discreditable that we should have rejected those documents, which, since they have been received

by the approving judgment of the whole church, ought to be considered as beyond controversy."

Calvin, Viret, and Farel, though afterward separated in the scenes of their ministry, continued to be intimately associated with each other, both in labors and in affection, throughout their lives. Beza, who knew them all, thus speaks of their friendship: "It was indeed a most delightful spectacle, these three men so illustrious in the church of God, joining together with such consent in the divine work. Farel excelled in a certain greatness of spirit; his thunders no one could hear without trembling, nor could any listen to his ardent prayers without being lifted up almost into heaven itself. Viret so excelled in sweetness of eloquence that his auditors could not but hang upon his lips. Calvin filled the mind of his hearers with weighty thoughts, as many as the words he uttered; so that it has often occurred to me that he would be in some degree a perfect pastor who should be combined of all these three."

The troubles at Geneva rapidly increased. Though Popery was expelled, the licentious vices which had thriven so long unchecked under its dominion still continued to flourish. Private enmities, which had arisen during the war with Savoy, were still cherished, and the admonitions and corrections now administered only seemed to exasperate the evil. Finally a faction was distinctly formed, in opposition to the new order of things, to which many utterly refused to submit; and matters went so far, that Calvin and Farel at last declared that they could not celebrate the Lord's Supper in a community where such discord prevailed, and among citizens who would not submit themselves to any kind of ecclesiastical discipline. Another occasion of difficulty arose about this time. Among its outward regulations the church of Geneva had determined upon the use of common bread in the celebration of the Lord's Supper. It rejected the use of the baptistery or stone font as necessary in baptism, and had also abolished all festival days except Sunday. But the church of Berne had decided differently on these points; and, having obtained the acquiescence of Lausanne, now desired Geneva to accede to their practice, that the churches might preserve as much uniformity as possible, not in their belief only, but also in their external rules. To

this proposition Calvin and his associates would not consent, though afterward, when the use of unleavened bread had been adopted in their absence, they were silent with regard to it, thinking it by no means a matter worthy of contention. Their present refusal, however, was displeasing to many of the people; and the Libertine party, as it was called, gathering strength from this circumstance, seem to have succeeded in electing the yearly syndics of their own party. The latter called an assembly of the people, who passed a decree banishing Calvin, Farel, and Conrad, an aged and blind, but intrepid and zealous preacher whom they had brought with them from Paris. When Calvin heard this news, "Certainly," he replied, "if I had been serving men, an ill reward had been paid me; but it is well that I have been obedient to Him who never fails to give his servants what he has once promised."

Thus closes Calvin's first experience in Geneva. It extended over a period of about a year and a half of conflict, and, entered on with reluctance, was afterwards looked back upon with terror. Had he never returned thither, not only would the future history of Geneva, and through her of the whole Reformed church, have been different, but the character of Calvin himself would doubtless have been essentially modified. The events that followed this change must be reserved for a succeeding article.

ARTICLE V.

THE TEMPTATION OF CHRIST.

SATAN was no visionary being to the Saviour. He had the most vivid faith in his personal presence. His language in speaking of him, subsequently, has a lifelike reality and visibility. "Get thee behind me, Satan," he said to Peter; as though Satan still stood before him, a terrible remembrance. "Satan hath desired to have you, that he may sift you as wheat." "I beheld Satan as lightning fall from heaven." It is fair to infer that this graphic force of expression is attribu-

table, in part at least, to a previous sensible contact with the tempter. We are glad that a writer so learned and reverent as Ellicott declares his conviction of the outward nature of the temptation, of the presence of the Evil One, real and external, to our Lord, to be as strong as that of his own existence.

That the temptation of our Lord is to be understood literally and objectively, that there was an actual appearance of the tempter, we argue from the harmony of this view with the incarnation of Jesus. The fact of the appearance of Satan is in entire keeping with the bodily appearance of the Son of God. They are both spirits standing out before us. Not both incarnate spirits; for the appearance of Satan was not an incarnation, but rather like the occasional temporary assumption of the human form by Christ, before he came in the flesh, and took into indissoluble union with himself the human nature. Again, the appearance of Satan accords with the appearance of angels in the Old Testament history. They assumed the shape of men — why not the angel of the bottomless pit? At this very temptation the angels of God were present. They came and ministered unto Christ, at the close — brought him food, doubtless — that word, “ministered,” is such a human word. The angel appeared to Zacharias. He announced his birth to Mary. The hosts of them sung to the shepherds over the plains of Judea. They appeared at his resurrection, in human shape, like two young men, and again at his ascension, as two men; and there is every reason to believe that they thus appeared in the temptation; and why not Satan appear as well as they? Why should not Satan come to him in the manner in which all other spirits come to him? All appearances to him, all approaches to him, by the inhabitants of the other world, were in bodily shape. Moses and Elias, two men in glory, appeared and talked with him in the transfiguration.

This view accords best with the record. It is the most obvious and natural way in which to regard the account — the first impression it makes on the reader. “The tempter came to him, and said” — spoke articulate words, *pointed* to the stones, “*these*” particular stones. Christ answered him and spoke — quoted a passage of Scripture. “The devil taketh him up into the holy city, and setteth him on a pinnacle of the temple.”

There are just as conclusive reasons for believing this to be all actual, as there are to believe that the scene on the mount of transfiguration was actual. There is no more reason to believe that the temptation was a dream, or a vision, or was subjective in Christ's thought only, than there is to believe this of the transfiguration. The temptation partakes of the substantial reality of all the other great events of Christ's life.

It could not have been a struggle within Christ's soul. There was no place for such a struggle in his holy nature. It could not be that Satan attempted to approach him unconsciously; for Christ anticipated, and prepared to meet some such encounter. Why should he be impelled by the Spirit, and driven into the wilderness, if the temptation were subjective, or a vision? Moreover, the analogy of the first temptation forbids any such interpretation; for then we should have to regard the garden of Eden, the tree of life, and the serpent as all subjective. It was as essential that Christ's temptation should be like the first great temptation of man, as like our subsequent temptations. The necessary and causal connection between these two great temptations — the temptation of Adam, and the temptation of Christ, the second Adam — is too often disregarded. The temptation of Christ was not the testing of an individual, like the trial of Job, and like ours; but the testing of the Messiah, the Son of God; the proof of his perfect holiness, that Satan had nothing in him. "If thou be the Son of God" is the key to the whole temptation. After Satan has got within man, as he did by the temptation of Adam, there is no necessity for his approaching him externally. There may have been an awful significance to Christ, in Satan's coming to him in human form. It was the human nature, possessed by the devil, under his power, that Christ came to save. He was manifest to eject Satan from man. There was Christ in human form, and there was Satan in human form, contending for the control of man. Angels in human form might be suggestive of what man ought to be. Satan in human form, the god of this world, is a terrible picture of what man is in his latent tendencies.

The only objection brought against the appearance of Satan is, that this makes the temptation of Christ essentially different from our own, contrary to the scripture, which says, "he was

in all points tempted like as we are." This objection mistakes a difference in external form for a difference in essence. There is a great variety in the scenes and instruments by which temptation assails men. Christ's temptations were essentially the same as those which assail us. Satan does not usually urge us to make bread out of stones ; nor does he set us on the pinnacle of the temple ; nor show us all the world from a mountain, either actually or in vision ; shall we therefore say he did not thus tempt Christ, even subjectively ? Christ's temptation was the temptation. He was tempted as the Messiah, and as our Head, for us. Therefore, though like ours in one view, in certain important respects it would necessarily differ. Moreover, it should be remembered that this threefold temptation of Christ was not the whole of his temptation. It is probable that subsequently he assaulted the Saviour, invisibly, yet really and personally present to him. "He left him for a season." If any one insists on the similarity of the form of Satan's approaches to Christ and to ourselves, we have it, therefore, so far as the invisibility is concerned. The angels of God are ministering spirits unto the heirs of salvation. We might as well argue that, because this service is rendered invisibly and unconsciously to us, therefore angels have never appeared unto men in time past, as to say, because Satan does not appear to us, therefore he did not appear to our Lord.

If any one still insists on this objection, we would say further, that there is something in our experience not altogether dissimilar. Satan does assuredly tempt us also through the human form. As powerful temptations as ever assail man come through his fellow-man. It is an awful truth, that the tempter uses men as his most ready and effective instruments to allure us to perdition. It is a truth that walks the streets with us, enters our houses, and sits down by our side, day and night. Satan goes by the side of us in human shape, as really as he went by the side of Christ. It serves his purposes as well. He actuates men to such an extent, that they may be called Satan. So Christ called Peter : "Get thee behind me, Satan." So he rebuked and repelled Satan on the mountain ; as though these two temptations, to all intents, were the same.

Christ came forth from the Father, and was manifest in the

the flesh. He has returned to the Father, and we henceforth know him no more after the flesh. Satan once came forth from, and has gone back into, his pitchy darkness. He no longer assumes a human shape. That we are not tempted by Satan in visible form, so far from being an argument against Christ's being thus tempted, rather seems to require such a temptation of Christ to render ours visible and palpable through his. It is because Christ was thus tempted that we are not now ignorant of Satan's devices. In that temptation we have a picture of our insidious foe, a bodying forth impressively for our instruction and warning what is going on with us still in silence and obscurity. It may be asked, Why, then, were there no actual witnesses of the temptation? We reply, that this was not the main purpose, but subsidiary. The great conflict with Satan must be alone. The angels were the witnesses. Why was the knowledge of the transfiguration withheld from the disciples until after the resurrection? Why were not all permitted to witness it? Why, in the resurrection, did no man see Christ coming to life, and walking out of his tomb? And why did no one but believers witness the ascension? There were no disciples, no believers, at the time of the temptation. We could not be witnesses for ourselves; but it does impress us more vividly when we regard it as an objective reality. We have Christ's own witness to what occurred; for Christ must himself have narrated the temptation to the disciples. If it was subjective, it is hard to believe that they would have recorded it without saying so. Christ, in relating it to them, could not have left them under a false impression.

Another point to be considered, in order to the elucidation of the temptation, is its necessity. Why must Christ be tempted? Why be brought into such close contact, and be placed side by side with the most malignant embodiment of sin?

The necessity is found in an event far removed by the intervention of long periods of time; but with which this temptation is connected by a closer, a more vital and significant tie, than that of time; an event, without which its meaning cannot be fully understood, the temptation and fall of the first man in Eden. The temptation of Christ is indissolubly connected with the temptation of Adam. Our Lord stands before us as the

second Adam, a new Head for man. The malignity of Satan would not suffer him to leave the first Adam in his innocence. If the ruin by the fall is to be restored, as Satan is still the prince of evil, the temptation by which he ruined man must be met and resisted. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." The first great work of the devil was the fall of man. Therefore the first public work of Christ is a direct encounter with that murderer from the beginning. Step by step, that which was lost in the fall is to be recovered in the redemption. At the point where Satan began to work, Christ began to destroy his work. Beginning just where he did, it is a remarkable proof that all sin is to be traced back to its original source in the fall by the first temptation. It is a wonderful testimony that the power of sin in man, and the control of the devil, cannot be broken until the effect of that original fall is counteracted. The temptation of Christ for us is an evidence that we sinned in Adam, and fell with him in his first transgression. And in that earliest prediction of a Redeemer, it was announced that the redemption from sin should involve a crushing contest with Satan. Thus the first temptation rendered necessary the second, and we see here another wonderful link binding together the Old and the New Testaments in a living and developing organism. Christ became man for us. He identified himself with us, and stood forth as our head and champion, the captain of our salvation, to bring many sons to glory. Inasmuch as he was man, he must be tempted of the devil. Satan permits none of our race to slip by him unnoticed. As Christ undertook for man, he would as inevitably seek Satan as Satan him. Hence, under the impulse of the Spirit, he went forth into the wilderness to encounter the tempter.

It was to be expected that Satan would bend all his mighty energies to save himself from irretrievable defeat, and baffle the last resource of Deity, where triumph would be final and forever unquestioned. There was every consideration to stimulate the devil to this contest. The spotless purity of Christ would add an infernal zest to the malignity with which he plotted to seduce it, while the humanity of the Saviour veiled the splendor of his divinity, and gave place to such unbounded pre-

sumption. He had succeeded with a perfect humanity in its full vigor; there was now before him a physically weakened humanity, actually under the suffering Satan had introduced into the world. The nature of Christ's work, and the nature of Satan, rendered the contest inevitable. Christ was tempted for us, to break the yoke of the tempter from off our necks; "to destroy him that had the power of death, that is the devil." Yet the triumph in the temptation did not complete our deliverance.

The relation of the temptation to the baptism of Christ, and its occurrence at the beginning of his public ministry, are considerations too important to be overlooked. The temptation and the baptism help to explain each other; and there are obvious reasons for the occurrence of one immediately after the other. The heavens were opened over him in the baptism, and a voice from heaven declared, "This is my beloved Son in whom I am well pleased." This voice was sufficient to arouse the attention of Satan, and direct it toward Jesus. It was from the baptism that he took the phrase he uses in the temptation, "the Son of God." The Spirit which descended and abode upon the Saviour was given him to prepare him for the work of redemption, to which he was consecrated by that rite. Hence, no sooner has the Spirit in its fulness descended upon him, than that Spirit "immediately" impels him into the wilderness to be tempted, leads him forth to begin his work. It was by that dovelike Spirit that he overcame the tempter, and held fast his faith in his Father. The reason of the occurrence of the temptation in the beginning of Christ's ministry is found in the nature of his work, which involves, throughout, a contest with the spirit that now worketh in the children of disobedience. To overcome sin, he had to contend with a living person, the embodiment of sin. And before he had taught a syllable—before he had called a disciple—that he should, first of all, go away alone into the wilderness to encounter Satan brings out the nature of his work. It was not merely instructing man—it was by himself alone, unaided by disciple or angel, to triumph over sin and Satan, in a personal encounter. The temptation was a part of his sufferings for us. It was of his humiliation that he was subjected to it. Our sins

rendered it necessary. The curse of God leaves man to the tempter. "He suffered being tempted." "Though he were a Son, yet learned he obedience through the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." Suffering and obedience were blended in the temptation, as in the whole expiatory work. It was the atoning Sin-Bearer, on his way to the cross, who triumphed in the temptation. It was only by his offering of himself on the cross that he finally destroyed Satan. More is necessary to rescue man than the successful resistance of the solicitations of the tempter. Remove him beyond all temptation, and he is not saved. It was through the death of Christ that he who had the power of death was destroyed.

But why did the temptation assume the threefold form,—why resolve itself into the three specific temptations? The explanation of this also may be found in the fact that Christ was tempted for us, and with our temptations, and that he must encounter essentially the same temptations by which Adam fell; the three great temptations of life, under which all others may be ranged—the lust of the flesh, the lust of the eye, and the pride of life. In Christ's case, of course, they are modified by his peculiar character and position as the Messiah, the Son of God. He was tempted with the temptations common to man, the temptations of his brethren. This enables us to understand how the Saviour could feel the power of temptation, which it is difficult to understand if we look at him exclusively in his divine nature. It was his human nature which was appealed to, which loses none of its likeness to ours by being united to the divine. And he met the temptation with his human nature alone, aided only by the Holy Spirit, as all holy men may be. He was tempted as a man, the man, the head-man, and he resisted as man. There is reason to believe that he felt the power of temptation as much as the first man. Temptation approached him through the same avenue through which it approaches every man, through the desires and fears, through which alone it seems possible for temptation to assail a holy being—desires which are right in themselves, but which

may be misdirected and stimulated to excess. The fact that he resisted promptly, and with apparent ease, is not evidence that there was no power in the temptation; but rather proof of the strength of his holiness. The holier we are, the more easily we resist temptation; we have the more power to do it, though we may be more fiercely assailed. And, now, all we have to do is to turn our back on Satan, and he will flee from us. Stronger, greater, is he, this tempted Christ, that is in you, than he that is in the world. The desires in Christ were as full as in any man: that he had more self control, more firmness of will, is not to be attributed to the weakness of the temptation, but to the strength of his holy nature, and to his long previous fasting and prayer. It was necessary for him to summon up his energies, and bring to bear the power of his piety. It was his sublime faith that kept him calm, that brought the Scriptures quick to remembrance, that enabled him to seize hold of the truth, and to penetrate the devices of Satan. It was his filial reliance on his Father, and the fulness of the Spirit in him, that gave him the victory. He must be filled with the Spirit before he is tempted: but this did not render him insensible to human desires, did not place him beyond the reach of Satan; but rather led him out to meet Satan, and left him to feel the full force of those desires. He felt the power of temptation for us. He perceived how powerful it would prove to allure us to sin and ruin.

Looking upon the temptation, it behooves us to remember that we are not disinterested spectators. We brought the Lamb of God to the abasement of being side by side with the worst element and component of hell, and forced him to endure the presence of the most abhorred of his Father's enemies. This, it is well said, is something beyond Christ's humiliation, a deeper depth. "It was not only laying aside his majesty, but suffering the glory of his holiness to be concealed and to be questioned; for Satan evidently supposed it possible to tempt him to sin." Our sins caused that humiliation. We threw that heavy shadow, black as darkness and death, across the holiness of our Saviour.

Let us look and see the awful fact of temptation. It is something beyond the depravity of our nature. The most powerful

influences are brought to bear upon us to involve us inextricably in sin. An intellect, mighty and subtle beyond our conception, is plotting our ruin. This reveals our need of such a Redeemer as Christ, who alone can conquer the foe. In view of his own temptation, the words of the tempted one are most impressive: "Watch and pray, lest ye enter into temptation;" and his solicitude, which provided for us the prayer, "Lead us not into temptation, but deliver us from evil." Sin is no mere individual matter. Sin is an organism, a kingdom, with combined and ready forces. That kingdom must be overturned, that organism crushed, before one of us can be delivered from the dominion of sin, and rise superior to evil.

The Saviour resisted Satan in the temptation, then went forth to eject devils from the bodies and souls of men; and, finally, through death destroyed him that had the power of death, and delivered them who, through fear of death, were all their lifetime subject to bondage.

It may be asked, why Satan alone is spoken of as tempting Christ and us? as though there were but one devil to tempt man. We reply, Satan is the head of the kingdom of darkness, therefore all temptations may be said to come from him. He left the great work of tempting the Saviour to none of his subordinates. Devils are represented in the New Testament as possessing men, and Christ as casting them out. Possibly, it was from their knowledge of the temptation of Jesus that they gained their remarkable knowledge of the Son of God, which they manifested when he approached them.

ARTICLE VI.

EDWARD IRVING.

The Life of Edward Irving, Minister of the National Scotch Church, London. Illustrated by his Journals and Correspondence. By MRS. OLIPHANT. 8vo. New York: Harper and Brothers. 1862.

MANY lives of men and women strangely wind themselves around our hearts, though we would not wish to make them the model of our own existence. This is one of them. There is no mystery in the strong grasp which it lays on our sympathies. The very weaknesses of a regal nature like Irving's invest its bold and commanding features with a heightened interest, constraining a tender love where otherwise there might be only much admiration. When, moreover, as in this instance, some deep, consuming sorrow moans along the story, gathering itself at last into a thrilling and pathetic 'Cry of the Human,' then biography takes on a dramatic power all the more irresistible because of its severe reality, and creates a world of radiant glories and sombre griefs, through which we travel with a sense of the arrest of another's destiny upon us that no art of fiction can ever produce. Minute and extended as is this narrative, its attraction gathers strength to the close.

The lady who gives the public this history has fitted herself for the labor by a thorough possession of the requisite materials, and by that hearty entering into the spirit of her subject which, while in danger of making an author too much of an eulogist or apologist, as possibly sometimes here, is necessary to a congenial and satisfying treatment of the theme. She dedicates her volume, with a charming feminine grace, "To all who love the memory of Edward Irving, which the writer has found by much experiment to mean all who ever knew him." That she is one of the former every page brings proof. Irving deserved such an interpreter, for he was every inch a man, though sad to say, one most unfortunate and misunderstood. That six feet and

a third stature could not have caged a narrow soul save by a strangest freak of nature. His spirit was worthy its tenement. No one now will hesitate to concede to him masterly powers of mind, the true *aura* of genius. He was one of the few originals, born to be a leader of men.

Irving came of a sturdy race, being born among the wool-growers and small farmers of Annandale, just over the Scottish border, on the fourth of August, 1792 — the second of eight children. His ancestors were a notable people, particularly on the mother's side. An uncle "lives in local tradition as the good-natured giant of the district." A sister, Irving's mother, "handsome and high-spirited," transmitted to her son the physical and mental peculiarities of her family. The parents were religious in the traditionally ecclesiastical spirit of the region. The boy early caught the same tendency. At a very childish age, we see him trudging off of a Sunday morning, with the rustic neighbors, five or six miles to attend a seceder meeting which he preferred to the established church of the village. Possibly the pleasant walk had something to do with his selection. His romantic turn of mind, moreover, was already stirring, and it found a ready stimulant in the tales of persecution for the truth with which the country-side abounded. The elderly folk were pleased with so eager and intelligent a listener to their inspiring talk by the bright peat fires, and along the burns and vales which led to their Sabbath shrine. Irving never outlived the influences of these juvenile scenes and employments. To the day of his death he was only the larger and older child of those simple years at Annan.

This town, close by the coast of the Solway frith, gave the resolute youth abundance of pastime "in that wilderness of sand and shingle with its gleaming salt-water pools clear as so many mirrors, full of curious creatures" at ebb tide; and once, at least, he, with his venturous brothers, came within a perilous step of being caught far out from shore, by the in-rushing of the impetuous waters. His physical powers got a good development before the brain began to do much work. He was at home among the graziers, drovers, and salmon-fishers of the district, and in his father's tannery also, agile at all sports and handy at all tasks. Hugh Clapperton, the African explorer of

a later day, was one of his playfellows, and many a castle in the air did the imaginative boys build together, as they planned all manner of possible travels for future execution. It was long before Irving gave up this rambling fancy, and when, by and by, he became a clergyman, this taste of his boyhood took the direction of a missionary life in unknown lands, which, at several points in his career, he almost reached the purpose of accomplishing.

We must not linger too long over these youthful notices, but the physical life of Irving was so marked a part of him, that a few anecdotes of his prowess must be given. While teaching school, at about the age of twenty, he walked some seventeen miles, of an afternoon, to Edinburgh, to hear Chalmers preach. The church was crowded, but seeing a vacant place he pushed for it, when a man obstructed his way — saying that the seat was engaged. Irving waited for the occupants to arrive till “his patience gave way, and, raising his hand he exclaimed, ‘Remove your arm or I will shatter it in pieces.’ His astonished opponent fell back in utter dismay and made a precipitate retreat,” while the schoolmaster and some of his boys who had accompanied him fell into the vacancy victoriously. At another time, wishing with some friends to gain admittance to the Scottish General Assembly, which the doorkeeper refused to allow, “he put his shoulder to the narrow door, and applying his herculean strength to it, fairly wrenched it off its hinges.” He was impetuous in his dislike of all kinds of upstart assumption. It roused his ire and nerved his arm alike. Once having escorted some ladies to a meeting and got a good place near the door, to crowd in when it should be opened, an official personage bustled up commanding the bystanders to give way, and when no one obeyed him, he put his hand on Irving’s shoulder to move him aside. “Irving raised in his hand the great stick he carried, and turned to the intruder: ‘Be quiet, sir, or I will annihilate you!’ The composure with which this truculent sentence was delivered drew a burst of laughter from the crowd which completed the discomfiture of the unfortunate functionary.”

A native grandeur belonged to all his movements — the shining of a clear and gallant soul through its commanding

bodily presence. While laboring in Glasgow as Dr. Chalmers' assistant, he called on a parishioner. The lady being very busy in domestic duties had ordered the servant not to admit any visitors. But speedily the maid came back in a great flurry. "'Mem!' burst forth the girl, 'there's a wonderful grand gentleman called; I couldna say you were engaged to *him*. I think he maun be a Highland chief!'" Another citizen mistook him for a cavalry officer; and still another told the amused doctor that his colleague passed among them for a brigand chief. Hailing a ferryman, one day, to set him across a river, the man put forth from the other shore with a skiff, then returned, and after a while came over with a heavy, lumbering boat. Irving, a little impatient, as the 'gloaming' was deepening, asked the reason of this delay. "'I thought you were a man and a horse,' cried the startled ferryman, looking up bewildered at the gigantic figure and portmanteau which distance and darkness had shaped into a centaur." This majesty of bearing, natural to him as to breathe, reached its fullest expression in his pulpit address. Erect, and well proportioned to his height, with raven black locks flowing down his shoulders, he walked up the aisle of a church with the step of a master in Israel. Each movement was indicative of intellectual as well as physical strength. His features were full of the liveliest play of emotion, benignant yet firm, with 'forehead, broad, deep, and expressive; the eye dark and penetrating, hung over with thick, black, projecting brows; the mouth beautifully formed and exceedingly expressive of eloquence'; and a voice of finest modulations and farthest reach. In the open air, he was sometimes distinctly heard a quarter of a mile off, and audibly though not distinctly at double that distance. These are the reminiscences of old acquaintances. We can the better understand, through their aid, the secret of the magical power which he held over the thousands who hung upon his lips.

But this supremacy of the new aspirant for pulpit honors was not at once acknowledged. A long and weary probation followed his graduation (1809) and his licensure (1815), during which he was studying divinity in a not very regular method, teaching schools, travelling the country afoot in quest of pleasure and business, listening patiently to sermons which he felt

were far too spiritless and perfunctory to convert the world to Christ, now and then trying his own gifts in a way which brought him far more of surly criticism than of popular acceptance; and withal, perfecting the preliminaries of a conjugal union with the daughter of the good minister of Kirkcaldy, where he presided for several years over the academy. This interval has its marked characteristics. Irving came slowly to his professional position. People did not understand him, did not like him. He partly provoked this unpopularity. His mind was restless and somewhat annoyingly invasive of old opinions. "This youth will scrape a hole in everything he is called on to believe," said a friend and patron of his, long before. While waiting for the field of pastoral labor which Providence should appoint him, he had been meditating whether the church did not demand a different kind of ministry to finish the apostolic work, and had been studying prayerfully those early scriptural models for his own guidance in fulfilling the commission which in due time he should receive. Now and then invited to supply a parish pulpit, his doubtless crude experiments upon the conclusions which were thus forming in his own mind, were neither an orderly walking in the old paths, nor as yet a very well-defined manifestation, to these opinionated Scotchmen, of something better. He had his own ideas and ideals, but the day was not yet arrived to find them appreciated:

"The fervent beginnings of his eloquence were thrown back cold upon his heart; no eye in his audience making response to that imperfect splendid voice of half-developed genius, which was so wonderfully distinct from the commonplace shrills of ordinary pulpit declamation which they listened to and relished. He had 'ower muckle gran'ner' for the good people of Kirkcaldy. His chaotic splendors disconcerted them; and no doubt there was a certain justice in the general voice. A style so rich and splendid might very well have sounded turgid or bombastic in youth, before the harmonious key-note had been found." — p. 61.

Nor did his connection with Chalmers in the Glasgow pastorate (1819–1822) much advance his fame. The dull commercial city did not discover his capacities; bore with him because the great doctor had selected him for a helper, but

never ceased to wonder over the choice. Irving threw himself into the lanes and foulest dens of that populous and vicious town with his whole energy, doing a missionary's toils with untiring zeal, climbing into attics and delving into cellars with his unfailing "peace be to this house." Thus he won his way to many hearts as a sympathizing friend. He was as generous as the sun. Receiving a legacy of perhaps seventy pounds, he had it changed into one pound notes and gave them away, one daily, to the poor, as long as they lasted. He converted a radical, infidel shoemaker into a decent and regular church-goer by getting up to the weak side of him through his own acquaintance with the mysteries of leather learned in his father's tannery. "He's a sensible man, *yon* ; he kens about leather !" said the subdued Crispin to a neighbor, a while after, as the tall minister was passing. But whenever Irving took the pulpit, the pews shrugged their shoulders. It wasn't Chalmers, 'the day.' Chalmers was almost as much at fault concerning his associate. He loved, admired, was indulgent to, his friend. His preaching, said the doctor, is like Italian music, appreciated only by connoisseurs. It was like anything save his own ponderous yet thoroughly elastic common-sense. Irving had the disadvantage of coming to a people already preoccupied by one of the greatest of living pulpit orators. Two kings could not rule in that realm. One had the sceptre in a firm grasp. The other must go elsewhere to find his regal recognition. He found it soon. But this is beautiful, that not a trace of envy, or the slightest mislike is observable in the man who, through these years, saw the full tide of popular praise flowing steadily from himself to his senior, whose eminent powers no one more heartily confessed than did Irving, while also conscious that he had within himself at least an equal power of wielding the public at his will.

A charm of this biography is the effect produced by the appearance of persons upon the stage in whom the world has long been interested, and with whom Irving was intimately connected, from the beginning to the ending of his romantic career. This effect, at times, is quite scenic, as the contrasts and interplay of strong characters mingle in the story. Thus, in quite early years, we have Irving and Thomas Carlyle associating in a debating club, and laying the foundations of a manly friend-

ship. We may as well take a little space, at this point, to gratify the reader with some of these well managed combinations. With Carlyle, there was the attraction of mutual genius and fraternal sympathies, but the lack of any true religious oneness always kept a barrier between these men's innermost hearts. Carlyle lamented Irving's subsequent enthusiasms and premature death like a human brother; but he erred in ascribing these erratic courses to a wish to maintain a hold upon the waning admiration of a London auditory. Irving never lost his early affection for "the philosopher"; but the philosophy was ice to his fervid soul. Between Irving and Chalmers there was the bond of Christian experience; but there was hardly anything else in common. Chalmers was a man of thorough business views and habits; an organizer, administrator, statesman. His parish was his little kingdom, which he ruled over, not so much for the good of its individual constituents, as of the whole. He was a mighty spiritual machinist, intent on the right running of the mechanism which he was ever contriving and putting in motion for the moral and religious elevation of the thousands around him. He grasped the practicabilities of his position, whatever it was, and bent a prodigious strength to make the most of them, with little fondness or patience for any mere visionary speculation. Irving, on the contrary, was a pure idealist. With him, the individual was the directly engrossing object, and nothing could be greater. His mind sublimed whatever it rested on. He instinctively raised every emotion into its loftiest sphere, and threw around every object a kind of entrancing glory. There was a witchery before his eye (his countrymen call it a *glamour*) which gave unreal shapes to things. He colored them with his own wonderful imagination, till they in fact ceased to be what they were, under this suffusion of sunset splendors. He could not look on a subject in the ordinary atmosphere of mortals; must set it apart and dissect it to its innermost vital element, and then expound it so far asunder from the region of everyday experiences and possibilities, "that people accustomed to look at it only from the outside, stood by aghast, and did not know the familiar doctrine which they had put into his hands." It was all alike with him, week days and holy days. In his family, he was the

patriarch, blessing his children and his servants with Abrahamic dignity. In his church, he was the priest, the apostle, the angel of the church, ever wearing the invisible robes of the sons of Aaron. That church is to him the veritable kingdom of heaven, intrusted with the personal honors, and glorified with the continual presence, of its Divine Lord. The sanctuary is the palace-house, the throne-room of a presiding and approving God. He believes in the unseen and the eternal as if visible facts. A missionary sermon is with him the portraiture of a modern Paul, which he drew out of his own consciousness, as the type of what the world now wants, more than it needs all our well-adjusted organizations to convert the nations. If it takes him three and a half hours to preach it, if it sets all London in a hubbub, and alienates his friends and patronizers — it matters nothing. This makes him an ultra conservative in politics, demanding a theocratic severity of restraint to all error and unrighteousness. It carried him very closely to the dogma of baptismal regeneration, which captured him through his idealizing tendency and his parental anxieties. It was fascinating to his intensifying and mystic apprehension, and he took it to his embrace. This explains his love of adventure, his glowing pleasure in high achievement, in beautiful and sublime natural scenery. It turned his sermons into orations. It drove him into antagonism to ecclesiastical authority when this took the stand of opposition to what he deemed the rights and glory of Jesus Christ. He expected hourly to see the embodied Saviour at his second advent. He almost saw him in his daily meditations. It was a strange thing to contemplate — this life of a man so out of the world in every habit of his being, while yet in the world, and in the midst of the busiest, most earth-bound population of it.

“The ‘vision splendid’ attended him not only through his morning course, but throughout all his career. The light around him never faded into the light of common day. Unawares he addressed the ordinary individuals about him as though they, too, were heroes and princes, . . . made poor astonished women, in tiny London apartments, feel themselves ladies in the light of his courtesy; and unconsciously elevated every man he talked with into the ideal man he ought to have been.” — p. 293.

Of this idealistic rapture there was almost nothing in his illustrious countryman. Chalmers looked on and shook his sagacious head; distrusted, by and by disapproved, but never deserted his old associate, when he could be of use to him, which indeed at length grew impossible. But here is a group of the immortals — Chalmers, Coleridge, and Irving — in a chatty letter from the first to his wife from London after Irving's settlement there:

"Irving and I went to Bedford Square. Mr. and Mrs. Montague took us out in their carriage to High-gate, where we spent three hours with the great Coleridge. He lives with Dr. and Mrs. Gilman, on the same footing that Cowper did with the Unwins. His conversation, which flowed in a mighty unremitting stream, is most astonishing, but, I must confess, to me still unintelligible. I caught occasional glimpses of what he would be at, but mainly he was very far out of all sight and all sympathy. You know that Irving sits at his feet, and drinks in the inspiration of every syllable that falls from him. There is a secret, and to me unintelligible, communion of spirit between them, on the ground of a certain German mysticism and transcendental lake poetry, which I am not yet up to."*

The good doctor had no plumage with which to skim that cloudland. When Chalmers rallied Irving upon the fogginess of Coleridge's talk, saying, that he liked to look all around an idea before giving in to it: "Ha!" retorted Irving, "you Scotchmen would handle an idea as a butcher handles an ox. For my part, I love to see an idea looming through the mist."† After morning prayers, Irving dips into the quarterlies. "While I partook of my usual repast, I glanced at that very remarkable article 'Milton' in the Edinburgh Review, which came in from the library. I take it to be young Macaulay's. It is clever — oh, it is full of genius — but little grace." Charles Lamb, also, flits through these pages, with a puzzled, pathetic smile, to whom Irving was a splendid incomprehensibility. Davie Wilkie and Allan Cunningham loved him, too. The picture is full of life and noble simplicity:

"In this wide circle the preacher moved with all the joyousness of his nature, never, however, leaving it possible for any man to forget

* Page 282, supplemented from Hanna's *Life of Chalmers*, Vol. III. pp. 167, 168.

† *Chalmers' Life*, *ut supra*; note.

that his special character was that of a servant of God. The light talk then indulged in by magazines breaks involuntarily into pathos and seriousness in the allusions made in *Frazer's Magazine*, years after, to this early summer of his career. The laughing philosophers over their wine, grow suddenly grave as they speak of the one among them who was not as other men. 'In God he lived, and moved, and had his being,' says this witness impressed from among the lighter regions of life and literature to bear testimony: no act was done but in prayer; every blessing was received with thanksgiving to God; every friend was dismissed with a parting benediction. The man who could thus make his character apparent to the wits of the day must have lived a life unequivocal and not to be mistaken." — p. 160.

Our grouping has outrun the history. Irving had been translated to the British metropolis at the call of the Caledonian church in Holburn. He had sprung to this position (the word is not too strong) with the eagerness of a general hasting to the head of his division on the eve of battle. He was thirty years old, and burning with desire for a field all his own on which to try unhampered his cherished schemes of ministerial enterprise. Huge London had opened its arms to receive him, but whether to engulf him in obscurity among its millions, or to herald him to fame, remained to be tested. Mackintosh is arrested by an expression in one of his prayers; he speaks of him to Canning, who comes to hear him, and directly alludes to the eloquent Scotch preacher, in a speech in parliament, with highly eulogistic words. That is enough. The ear of fashion catches the news that a great celebrity, not to say eccentricity, is ministering in the little Caledonian chapel. Straightway the tide is setting thither. The unconscious clergyman and his humble flock are thrown from their propriety by the concourse of strangers pressing to hear this new Chrysostom of the golden mouth. "The nobility, members of parliament, judges, and barristers of every description, physicians, clergymen, dissenters, duchesses, noted beauties, besieged the doors and were crowded together in the passages, attracted no less by the eloquence and power, than by the plain-spoken originality of the preacher." On this wider theatre, Irving renewed the pastoral explorations of Glasgow. With a family establishment of his own, at length, his house became a religious hotel

thronged by every sort of applicant for spiritual or hospitable supplies. His family-worship was thrown open to his people and became a stated meeting of prayer and Christian conference. The amount of his labors soon became almost fabulous. Sermons followed each other at rapid intervals from two to three hours long. Books were written, translated, published, with wonderful facility. Hours were daily spent in visitations and conversations on the one subject which swallowed up all others. Then he would set forth on preaching tours to Scotland or other parts of the island, delivering whole courses of lectures on prophecy at six o'clock of the morning, as later in Edinburgh, with immense audiences, to catch the members of the General Assembly before their session began for the day, and even those staid old divines could not avoid the contagion of the summons. "Certainly there must have been a marvellous power of attraction that could turn a whole population out of their beds as early as five," writes Chalmers: a thing which he never thought of attempting. This, and a hundred-fold more, was crowded annually into ten short years, in one of which "Edward preached thirteen times in eight days" — so writes Mrs. Irving, who knew full well what a sermon by her husband meant, as counted off on the dial. At another time, we find him speaking "almost constantly from nine in the morning till eleven at night, what with expositions, dictating for an hour, and answering questions." He makes an appointment to expound the epistle to the Hebrews, in a distant city, in fourteen consecutive days, at the rate of a chapter a day. All this illustrates his habitual earnestness which, with him, was a perpetual, glowing passion. His constitutionally enthusiastic temperament and his vast amount of physical elasticity propelled this activity. But it is impossible to doubt, from his diaries, letters, and everyday spirit, that he was also an unusually devout and Christian man. He lived for and in Christ, and this gave speed to his flight as on the wings of eagles. He lived by this truth, "That when the Holy Ghost departs from any set of opinions or form of character, they wither like a sapless tree": so he writes to his wife in a familiar letter. And again; "Meditate, Isabella, this deep mystery of the spirit in man quickened by the Holy Spirit. I had one meditation at home, that immortal souls, not

written compositions, nor printed books, were the *primum mobile* of a minister's activity." This was the key of his apostleship, nearer to the primitive type, in most things, than often seen in these latter ages.

One can more easily imagine the peculiar power of his oratory than describe it. Enough has been said of his commanding physical accessories. His method was largely expository; his language was biblical and metaphorical; he was a deep colorist in the use of words, in which his vocabulary was copiously rich. His action was energetic and various, at times to a Whitfieldian excess. But, beyond all this, there was an air of combined benevolence and unworldliness about him which instantly arrested and enchained the listener. He bore an aspect of purity and unaffected grace which was irresistibly magnetic to all susceptible minds. Then the cultured and original intellectuality of his discourses, even the most unpremeditated, won the delighted attention of multitudes who had no sympathy with his earnest faith. There was breadth and vigorous handling of massive truth about him. He could hardly turn his mind around without throwing off some such thought as this, as in another unstudied private letter to his wife:

"There are certain great feelings or laws of the soul, under which it grows into full stature, of which obedience to government is one, communion with the church is another, trust in the providence of God another, and so forth, which form the original demand in the soul, both for religion, and law, and family, and to answer which these were appointed of God, and are preserved by His authority. My notion is that the Ten Commandments contain the ten principal of these mother-elements of a thriving soul — these laws of laws, and generating principles of all institutions. These also, I think, ought to be made the basis of every system of moral and political philosophy."

Educated men were fed by this masculine thinking. Knowing what we do of the sustained popularity of Mr. Spurgeon amidst that same London population, it ceases to surprise us that a man so vastly superior to him, as Irving, in all the endowments of a public speaker, should have wielded so lordly a sway over his hearers.

The crowds which followed his eloquent discourings made it

necessary to erect a larger edifice for his services, which accordingly was done in the founding and opening of the spacious National Scotch church in Regent Square. But the skies were giving signs of tempests. From almost the first, he had been subjected to a sharp criticism among the London wits, and to a grosser sort of attack from the wags and scoffers of the city. Caricatures had turned the laugh on him in the shop-windows, and dignified journals had adjudged him a clerical mountebank and fanatic. This outside opposition and ribaldry, however, could have done him no harm. It was to be expected in such a Babylon. Nor was it of much matter to him that his published as well as spoken rhetoric did not suit the canons of the reviewers of the day. His heaviest and finally fatal troubles originated from altogether interior sources. Irving himself was enamored of doctrinal discussions in the pulpit, while not a theologian in the systematic and thorough sense. He studied the Bible with a deep conscientiousness, but not under a well-balanced judgment and a broad out-look. He was an ultra literalist. His mind was converging continually towards the flaming foci of special truths and their applications, and was forever scorching itself in these intense fires. He was one-sided in his views and teachings, and thus was marked heretic, when he had no consciousness of departing from the strictest standards of his mother-church. He was so antipodal to everybody else, in temperament and methods, that he was perpetually misunderstood, dreaded, and ultimately hunted down as a common foe to good order and orthodox Christianity.

The story of his trial for heresy and eventual deposition from the ministry by the Presbyterian courts, is soon told. Thoroughly and most sympathetically human himself, he had come to conceive of the Lord Jesus Christ as partaking, in fullest sense, the humanity of our race, that he might console its sorrows and lift it from its degradations. He held, and with his wonted energy taught, that Christ took our fallen nature, and not our unfallen, that is, "the flesh of man as he found it," or, as the apostle says, the seed of Abraham, and not "a certain Eden-fiction of humanity, not so much holy as innocent." This he considered as essential to a true incarnation for our redemption. On the other hand, he utterly denied the accu-

sation which was charged to his doctrine — that Christ was a sinner in any way, through this assumption of our sinful nature; for that the Holy Spirit so dwelt in him from his conception, that he was, even before birth, what he was called — “that holy thing.” Thus, with him, our Lord’s sinlessness was not constitutional, but by divine grace supplied without measure from the point of an ante-natal regeneration. His opponents, however, could not make this close and subtle dissection. If Christ took our fallen nature, then he was fallen — was their conclusion. In vain did Irving in every possible way protest and plead against this deduction from his premises. In vain did he prove, for the thousandth time, in sermons, pamphlets, letters, and other defences, that a Saviour who took the unsinning Adam’s humanity could not be tempted in all points like as we are, though still without sin. The proceedings in the case were tedious and most harassing to all parties involved. The biographer enters heartily into the persecuted preacher’s championship, and is severe upon his former patron and lifelong friend Chalmers for not stepping forth for his rescue. Looking at this controversy after thirty years have grassed over the fierce battle-field, we can well enough see that the doctrinal issue thus contested was but a small part of the trouble involved. Other things had come in to undermine confidence in this bold and innovating leader. He was out of *rapport* with his professional brothers, and with the churches which they served. Had there been nothing else but this difference of doctrine about a *pre* or *post*-Adamic humanization of our Lord, as thus defined, Irving might have gone unscathed by church-censures. What we see, Chalmers doubtless felt. He could not save his friend; no one could. He must follow his destiny; and that was one of the saddest on which a great and good heart ever was wrecked.

A feature comes out continually in Irving’s character which was to him the source of measureless misfortune. He was one of the most impressionable of men. Honest and transparent to a fault, he had no distrust of any soul which came across his track with the appearance of sincerity. He was ready, even to weakness, to listen to everybody’s new notion or crotchet upon the gravest themes, and to accept for truth the most in-

credible facts, and their more incredible explanations. There was a lack of the power of sound judgment—something in his mental making-up curiously answering to the side-long cast of his eye, which looked at you and did not look at you, but at anything else, at the same moment. We cannot go into a detailed justification of this serious indictment, but a careful perusal of this large volume leaves such a conviction resistlessly on our minds. Already, he had swung off into a fevered study of prophecy with a select circle of congenial spirits. The cloistered conferences of Albury, with the oracular forthputtings of the “Morning Watch,” were as fuel to his excitable nature. Females had begun to take a leading part in his public worship. His acceptance of the Second Advent was of the intensest and directest type. Then came the stories of the gifts of healing vouchsafed to some favored disciples, and he gave them his impassioned embrace. The gift of tongues began to turn his services into scenes of wild ardors and confusions of unintelligible sounds. He saw in it the promise of the Father to the church of the last days, and rejoiced in the visible demonstration of the presence of the Pentacostal Spirit. The apostolic church was restored in the heart of London, to his faith, with all its pristine powers of miracle and inspiration; and with a child like wonder and a martyr’s fervor he maintained the challenge of its genuineness against the world, and harder far than that, against his dearest family friends, who could not but condemn his irreclaimable aberrations.

These irregularities wrought Irving’s ruin. He had entered a labyrinth from which there was no extrication. The utter surrender of his belief to the truthfulness of these manifestations put the whole matter with him on a footing of conscience from which there was no appeal. No one can doubt his ingenuousness in this “sublime unreason,” can suspect him of a taint of charlatantry. It is mournful to see the limits of his influence for good, and the circle of his personal friendships, continually narrowing under this new possession. Deposed by the judicatories of the church to which he owes fealty, shut out from his beloved pulpit, he turns the streets and fields of London into preaching places. Soon he is set aside from the ministering of ordinances by the authoritative word of one of

his own members endowed with the prophetic power, and instantly he yields an obedience to this mystic mandate which he had promptly refused to the grave divines who had adjudged his cause adversely. Nothing can be more affecting than the attitude which he now assumes, or rather, which is forced upon him. Amidst all these distributions of extraordinary gifts to his flock — while illiterate men and women were speaking with tongues and exercising apostolic powers — the devout, praying, watching pastor had received no such mark of the divine favor. Wonderful, that this had not sprung a doubt in his mind respecting these demonstrations. But he drew no inference of the kind; his early scepticism seems entirely to have expired in this clamor of his heart for the signs which should herald the coming of the Son of Man. For awhile, he worshipped in abeyance among his excited congregation, accepting his humiliation with the uncomplaining spirit of a sheep dumb before its shearers. Then permission comes again, through the same channel, to the servant of the Lord to resume his functions, and he gratefully submits to a re-ordination at the hands of his own church-members. The narrative has a tragic painfulness as we see the strong man bowing himself beneath burdens imposed upon his meek spirit by what he feels to be God's chastening, rebuking will — which burdens we know will before long crush all the marrow out of his bones, and all the life within him which can perish into an untimely grave. "His characteristic fire," says a gentleman who had heard him in earlier and brighter days, "had then, in a great measure, given place to a strangely plaintive pathos, which was as exquisitely touching and tender as his exhibitions of intellectual power had been majestic."

But amidst this excessive morbidness, a pure and healthful flow of domestic affections runs on to the end. This is one of the strongest attractions of the man. That wonderful series of journal-letters sets forth its fulness and power, sent off by him day by day for nearly two months, to his absent wife, and covering over eighty pages of this volume. We know of nothing like it in diary-literature. It is just the whole of his living and thinking — private, professional, domestic, and sacred — put upon paper for the only human eye which could

thus be let into his innermost existence, and that their two beings might thus the more perfectly become one. His heart never cankers. It is large enough to shelter a world had its power been equal to its compassion. Preaching to an out-door London multitude, in these days of darkness and scorn, he picks up a lost child and puts it in his bosom till the discourse is finished, and then finds for it its mother. At this time, too, he writes charming letters to his young children, full of local description and legendary tradition, and his communications to his wife and their respective families have all the sweet and artless tenderness of former happiest days. It is evidently impossible to sour or embitter that most truthful and loving soul, though all the vials of contumely and desertion be emptied into it. We must give one of these familiar epistles, written to his wife within three months of his death, while away in pursuit of a brief repose, just to show the heart of this almost consumed sufferer — how elastic and receptive of universal beauty it yet continued. It is sent from Wales :

“ I am again returned to the banks of the Wye, and shall ascend it to near its summit in ‘ huge Plinlimmon.’ Of all rivers that I have seen, the grace of its majesty surpasseth. I first came in sight of its scenery as we rode to Hereford, a few miles from Kington, and, as far as the eye could stretch up to the mountains from which it issued, it seemed a very wilderness of beauty and fruitfulness. My eye was never satisfied with beholding it. But how impossible it is to give you an idea of the vast bosom of Herefordshire as I saw it from the high lands we cross on the way to Ross ! . . . My soul was altogether satisfied in beholding the works of my God. . . . But the valley of the Usk . . . hath a beauty of its own ; so soft, with such a feathery wood scattered over it, gracing with modesty, but not hiding, the well-cultivated sides of the mountains, whose tops are resigned to nature’s wildness. . . . Now, my dearest, of myself : I think I grow daily better by daily care and the blessing of God upon it. I ride [in the saddle] thirty miles without any fatigue, walking down the hills to relieve my horse. . . . I have you and the children in continual remembrance before God, and them also that are departed, expressing my continual contentedness that they are with Him. Now farewell ! say to Martin [his little son] that I am going to write him a letter about another king — St. Ethelred.” — p. 548.

This journey was his last. The tide of life was ebbing.

Venit Hesperus. Growing worse, he hastened through Liverpool to Glasgow, where his ever constant Isabella joined him. For a few weeks he was seen slowly pacing the streets of that early home of his, but no longer with the old heroic step. The prematurely worn-out man of only forty-two years has nothing more to do but to die. Twelve years of London toil and excitement had turned the youthful athlete into a bowed-down, white-haired invalid. His last sickness was rapid. "He grew delirious in those solemn evenings, and 'wandered' in his mind. Such wandering!" It was upon the mighty themes which had tasked and exhausted his life. Almost at the end of all, he was heard repeating some unfamiliar words. His father-in-law stooped close and recognized the "Hebrew measures of the twenty-third Psalm—'The Lord is my Shepherd, I shall not want.'" It was the old patriarchal spirit clothing itself in the robes of the Christian conqueror. Yet there was another struggle of his soul to grasp the crown. It was successful. On "a gloomy December Tuesday" he escaped to the land of everlasting rest, adding to his former attestations of faith and hope the apostolic confession—fit sentence to pronounce the farewell of such a spirit to earth—"If I die, I die unto the Lord, Amen." And the excommunicated minister was borne to his sepulchre in Glasgow cathedral church, most heartily mourned by the clergy and their people who had consented (we may trust reluctantly) but a few months before, to his exclusion from their Christian communion and fellowship.

In reading a memoir like this, we have a saddening impression of the isolation of every human life, at certain points, from its fellows, at which the efforts of others to understand it must stop, for none but God—not even itself—can thoroughly know its motives and explain its history. Irving's soul had many of these deep places. His history, as here so ably rendered, strikingly points this solemn lesson; that the purest conscientiousness needs to be guarded, in a world like this, by a large amount of practical wisdom. And to no one is this of more importance than to prominent and popular leaders of the religious world.

ARTICLE VII.

COLENZO UPON MOSES AND JOSHUA.

The Pentateuch and Book of Joshua critically examined. By the Right Rev. JOHN WILLIAM COLENZO, D.D., Bishop of Natal. New York: D. Appleton & Co. 1863.

THAT a Christian bishop should set himself to the task of disproving the genuineness of any portion of Holy Scripture presents an incongruous idea. That he should be, at the same time, a missionary churchman among the Hottentots, does not help the incongruity. The statements are antagonistic, *per se*. That this person may have a legal right to attempt such work, that he may be sincere in his scepticism, does not relieve the difficulty. There is a fitness of things which should be observed. Not every one should volunteer every kind of enterprise. If a writer neglects this common law of appearances, in selecting his subject, he must suffer the evil of having his edifice entered through this unsightly porch. The bishop is suffering just in this way, as is evident in many notices of his book. This is not an invidious criticism: nor is it to be set aside, in a case like this, by the more frequent than conclusive assumption that truth is the object sought, and that everybody, in every way conceivable, not only is at liberty, but is under obligation, to pursue this search. We all know that the pretence of a special mission to set the world right has covered the propagandism of error in all the ages.

This volume consists, first, of a narrative of the author's doubtings and mental troubles, from which we conclude that he is honestly perplexed by biblical questions which he cannot answer. Then follows the critical examination of the sacred history which has caused his difficulty. The passages involved are those which may be called the arithmetic of Moses and Joshua. Thus — the front of the Tabernacle was eighteen feet
 single files, nine men could have stood in this space,

at which rate, with eighteen inches or so between the ranks, it would have required twenty miles for the whole congregation to have been assembled before the Tabernacle, as is described in the Pentateuch. This is incredible; therefore an error is detected; therefore, no divine authority in the documents. Abraham, again, could not have had three hundred and eighteen servants born in his own house, to lead against his hostile neighbors, as is affirmed. (?) Consequently — another mistake, and no inspiration. These are fair specimens of the reasoning of this new treatise upon numbers. Its author, years ago, published an elementary work in the mathematics, and this is its application to the science of hermeneutics. From these examinations with slate and pencil he gathers (1) that the Pentateuch, as a whole, cannot possibly have been written by Moses, or by any one acquainted personally with the facts which it professes to describe; (2) that the so-called Mosaic narrative, by whomsoever written, cannot be regarded as historically true. And so with Joshua.

The defect in the bishop's argumentation is obvious. In order to an inspiration from God, of religious authority, through human agents, he requires the impossibility of the slightest departure from historical accuracy in the transmission of the minutest details of events through thousands of years; that is, he demands an absolute truth, in all the unimportant accessories of the narrative. This is simply to destroy the human element of the Bible, and to turn it from its true function of a religious revelation, into a text-book of secular knowledge. We do not admit a large portion of the bishop's calculations and alleged exaggerations. As usual with these writers, he has drawn largely on the conjectural. But we know of no respectable advocates of the divine origin of the Scriptures who adopt the theory that an impossibility of all misstatement, in every circumstance of an inspired narrative, is necessary to the defence of its inspiration. We thought that this point was settled among biblical critics, on the ground that divine wisdom and power never perform a needless miracle, which this would seem to be. Other answers to this very lame logic were easy, but this is conclusive. Looking at the labored investigation thus, we feel the force of a contemporary reviewer's judgment of the volume: "This is a

much less important book than we had supposed it to be." For the same reason we are sorry to see that more of what, it is presumable, will be of the same quality, is promised. A friend put this point to us the other day in just its right light. It is (said he) like walking along the outside of a cathedral — the windows seen from the street are only wretched and unmeaning daubs. But enter, and walk slowly up the aisles, and those painted lights become radiant with seraphic glories. So must God's scriptures be seen from the inside, not the outside, if their beauties and splendors shall ever open upon our souls.

In the last number of the "North American Review," in the article, "Phases of Scholarship," we find a sentence or two so germane to the subject of this notice and to the increasing class of similar publications, that we must find room for it here :

"It is a fine thing, we admit, to arraign a line in Hesiod upon the charge of obtaining credit on false pretences, to hear the evidence, to weigh it, and perhaps finally to condemn the line to be expunged from all future editions. We are not disputing the value of such judgments, we are but pointing out the subtle temptation to the judge of perpetually asserting his authority. Thus the arrogance of criticism leads to change, to rejection, to annihilation. The mind becomes morbidly active, and a hunger takes hold of the reasoning power which constantly craves some new food ; but it never is satisfied because it is diseased. . . . Tragic indeed is the interest which attaches to these solitary, restless spirits, vainly pushing on and on after perfection, and lying down at last, so many of them, with the cold mists of sceptical death gathering about them."

We should judge this author to be one of those very conscientious and weakly men, of considerable learning, yet narrow view, whose chief disqualification to become a guide to others lies in the one idea which so frequently takes exclusive possession of them — that Providence has given them a special commission to "reconstruct" the groundwork of our most important beliefs. The bishop will doubtless be surprised at the slight impression which his painful labors will make on the Christian world, though his position in it is giving them a notoriety which otherwise they could not command. We have no fears but that Moses and Joshua will still be read and historically accepted when this impugner (and others) of their authenticity and biblical authority shall be alike out of print and memory.

For the perpetual certification of these ancient books, to the human heart, as divinely inspired, lies in the savor of a pure piety which they preserve, in undiminishing freshness as the ages roll away. To the end of days, the memory of Abel and Enoch and Abraham and Moses, and others of those worthies, will be inseparably associated with a godly life and conversation in the world. Their histories and spirit could never have been the creation of a merely human genius. They show for themselves that they were men regenerated and sanctified from their generation by the Spirit of the Lord. Those records are all pervaded by a holy spirit, as none others of a similar national significance ever were. They embody the organization of society and the institutions of religion upon a different basis, and by an essentially unlike moving power, to anything else of which the early history of men gives account. Now, to go searching into such a series of documents to find here and there some superficial and very likely clerical flaw, and, on the discovery of something of this kind to proclaim the demolition of the whole biblical authority of the narrative, is puerile in the extreme. If men, of this author's antecedents and surroundings, or others less conspicuous, will still do it, they can hardly expect that any one, who has other serious occupations in hand, will stop to refute their busy idleness with much particularity. At least, we feel inclined to wait until it begins to be proved, as well as surmised and asserted, that there was no written language among the Jews until centuries subsequent to the time of Israel's sojourn in Egypt and the desert.

ARTICLE VIII.

SHORT SERMONS.

"Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died." — *John xi. 21.*

THIS was like Martha — busy, careful, frank, impetuous, loving Martha. And it was like Mary — contemplative, humble, devout — to

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sit still in the house. Both were overwhelmed with sorrow for their brother's death. Martha's sorrow was as when the sea wrought and was tempestuous. The sorrow of Mary as when dark night settles down on the beautiful landscape, and waits in silence for the morning.

Martha had been restless and impatient till Jesus came, and hastened to meet him, and said just what she had wished and meant to say: "Lord, if thou hadst been here, my brother had not died."

Here was Martha's faith and unbelief.

It was a noble testimony to Christ's divinity — her instant acknowledgment of his absolute dominion over disease and death. But why had he not come sooner, and saved her, as he, and he only could, from this huge and bitter grief, aggravated by a thousand regrets? Some intended comfort or embellishment for her brother's chamber had been put off by other cares; some impatient word had been spoken, to which he had answered only by silence; or she had carelessly missed the opportunity to accompany him in his last stroll through the corn-fields of Bethany. Now it was too late forever. Why had not the Master's love saved her from this?

There was transcendent benignity and wisdom in the Saviour's reply: "Thy brother shall rise again." No word of reproof — Oh wondrous love! — for he saw her heart full of anguish; but light shall spring out of this dark dispensation, such as she could not have conceived. That sublimest of all the sayings of Christ, "I am the resurrection and the life," his unutterable sympathy for the sorrowing sisters, his tears at the grave, and the miraculous resurrection of Lazarus — these, for the assurance and consolation of the mourners to the end of time, were the decreed result of that great calamity which fell upon the little family at Bethany.

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." — *John xv. 8.*

THIS is that truest greatness in the kingdom of God which is placed within the reach of all — to bring forth much fruit. Genius is not required, nor learning, nor eloquence, nor riches, nor eminent position in the church or the community.

I. What is the fruit spoken of?

Not so much external as internal, the fruit of the Spirit: "Without me ye can do nothing." Any man can be active in a religious way; may mightily stir up others, like Jehu, by his zeal; may go to the

ends of the earth as a missionary ; yet be utterly dead and without any fruits unto God. So you may bind painted fruits to dry sticks, but grapes can only grow from the union of a living branch to a living vine. "The fruits of the Spirit are manifest, which are these : love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

II. The means of this fruitfulness. The Word of God and prayer.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Mark how entirely the work of spiritual renovation is of God. Grapes of thorns and figs of thistles would be far less an impossibility, than a single right thought, or feeling, or desire, without God's supernatural grace. "Being filled with the fruits of righteousness, which are by Jesus Christ, unto the praise and glory of God."

III. The certainty of the attainment.

It is absolutely pledged. "Ye shall ask what ye will" — of divine grace, that is, that ye may bring forth fruits unto God. Here is the prayer of faith and its answer. "This is the confidence that we have in him, that if we ask anything according to his will he heareth us." And that nothing can be in more perfect accordance with his will than prayer for personal holiness is certain, for "Herein is my Father glorified, that ye bear much fruit ; so shall ye be my disciples."

Highest and most commanding of all motives to the Christian ! The glory of the eternal Father ! To give another moon to the starry firmament, or set a new and brighter sun in the heavens, would be a little thing in comparison. Just as soon as the church takes hold with her might on this doctrine of Christ, "the light of the moon shall be as the light of the sun, and the light of the sun as the light of seven days."

ARTICLE IX.

LITERARY NOTICES.

The Divine Human in the Scriptures. By TAYLER LEWIS, Union College. pp. 407. 12mo. New York : Carters. 1860.

NOT confining our attention to the newest issues of the press, we would like to recall our readers to this not only valuable but uncommon work. Its design is to secure a thorough re-study of the Bible

as the only sufficient antidote of the scepticism, both lettered and unlettered, of the times. To this end it offers a thoughtful and most Christian discussion of a variety of closely related topics. We give a very brief outline of the argument.

Striking the key-note of his theme in the much deeper than verbal analogy — “The Written Word; The Incarnate Word” — the author begins by showing how these terms — “the Word of Truth; the Word of Life” are used in the Scriptures, bringing out the meaning of the title “Son of Man” as expressing the pure humanity of Jesus. No man was ever so human. Thence, the humanity of the Written Word is deduced: the divine in the human.

The *language* of the Bible was divinely chosen. It has therefore a divine significance. Modern interpretation makes too little of the oneness and spirituality of the inspired books. If the fathers found more in them than the text always justifies, we are drifting under a critical and rationalistic guidance, to the other extreme. The Living Word breathes everywhere through the Written Word.

Verbal Inspiration is the specially designed product of *emotions* supernaturally inbreathed, becoming outward in *thoughts*, and these again having their ultimate outward forms in *words* and *figures*, as truly designed and inspired as the thoughts and emotions in which both the ideas and images had their birth. This theory of *theopneustia* begins with the most interior spirituality of the subject of it, and ends with the language as the last outward result. Old truths are reset in more arresting forms. Moral conceptions demand not only clearness of expression but intenseness. The colder ethical formulæ give place in the Bible to a penetrating human tenderness or personality. The Infinite can reveal Himself in language. The denial of this ends in pantheism, and precludes the whole doctrine of the Supernatural. It admits only the one total movement of the universe. Men instinctively abhor this blank naturalism. Miracles are refused as contrary to the credence of the senses, not of the reason. The real wonder is that God does not speak oftener to us.

Farther; the denial of the “anthropopathic,” and hence the supernatural, forbids any divine knowledge of the Finite: He cannot know our knowledge, on that theory. But he does. He thinks our thoughts, feels our feelings, cognizes our consciousness, as well as his own eternal exercises of mind and heart. The true Scripture pantheism does not imperil the personality of God. God’s knowledge of our sin, while himself sinless, is a mystery, as Christ’s taking our guilt, while guiltless.

If Revelation is human, it must be most human. Nature is a gen-

eral epistle addressed to our reason. The Bible is an individual epistle addressed to each human soul. Its language, whether direct or typical, is admirably fitted to its purpose. It is not obsolete, for it is the unchangeable speech of human sympathy, of holy love. We have not outgrown it. It is the best medium for the utterance of devotion — the nearest to the Ineffable. A philosophical dress would have marred the Scriptures, though the materials of it were at hand. The Old Testament language produced a higher order of thought than that of any eastern or western philosophy. Neither have our modern progressives, literary, political, religious, developed any such moral purity and spirituality as to need a new theological language.

It is an enduring Word ; living forever in a living people, written on the heart of the universal church. It is not, like other "holy books," adapted only to one phase of humanity ; but it is a universal scripture, the most national, yet the most cosmical of writings. Its world-life makes it the most translatable of books. Its marvellousness never becomes grotesque. The natural rises into the supernatural. The Old Testament, but especially the life of Christ, vindicates the moral grandeur of its divine interventions. The natural elements of the Scriptures admitted, the supernatural follow by a logical necessity. No narratives are so human, so inherently credible as these.

The Bible must be either a veritable history ; an entire forgery ; or a traditional compilation. The *second* is impossible. Literary forgeries come of a different order of things. If the Bible were a forgery, the whole contemporary state of the race must have also been forged to fit into its couplings. So is the *third* hypothesis untenable. Internal obstacles discard it. Tradition is hazy, legendary, distorted ; as the Greek myths. Jewish Scripture is numerical, chronological, precise, from 'Noah's Almanac to Haggai's diary.' It is statistical, genealogical, geographical, documentary — replete with careful census-tables, and significant, memorial names, revealing the national character, particularly in its religious tendencies. The *filling-up* proves the authentic nature of the records. The same is true of the New Testament records. The natural in the history of Christ proves a divine interest immeasurable in its intensity. There must be not only a witnessing God, but witnessing all this as a method of the manifestation of the Infinite truth and grace, condemning and vanquishing human sin.

This new life in the world was perpetuated into the apostolic period. It came from the grave of Christ. A chasm in church history, scantily filled by the apostolical writings, separates the ages of canonical inspiration from later times. The new life was more than

the knowledge of Christian truth. Besides the doctrine, it was the risen life, of the Crucified. The disciples were the "Christ-bearers" — "the man in Christ." Saint Paul was the type of the class. Not a dogmatist, he was the most practical of moralists. He thought more of graces than of gifts, of charity than of the wonder-working power.

The Bible is thus shown to be a World-Book, inspired, by the in-breathing of the Lord, with the truest humanity and the fullest divinity; replete with power; none of it superannuated; the book of the race; giving us universal truths in its statements of the fall, redemption, incarnation, and human brotherhood. Our modern rationalists, in discarding its revelation, are making no progress in holiness, the only right advance of humanity; their criticism of the sacred text is essentially unsafe, and worthless, as all must be which "has not the unction of a hearty faith."

We have made this full synopsis of the volume before us, partly in our own, and partly in the author's terms, not even hinting at a hundred of its excellent suggestions, nor adopting its every particular shade and idea, in the hope of attracting some unsettled inquirer to its pages. We have personal knowledge that it is commanding the deep respect of meditative minds, some of them very far from an acceptance of all the truth which it unfolds. It does not travel a beaten track. It is as fresh in its thoughts as it is thorough in its reasonings.

The Holy Bible, containing the Old and New Testaments. Translated and arranged, with Notes. By LEICESTER AMBROSE SAWYER. Vol. 1. The New Testament. Vol. 2. The Later Prophets. Vol. 3. The Hebrew Poets. 12mo. pp. 423, 384, 348. Boston: Walker, Wise & Co. 1862.

A NEW translation of the Scriptures is fast becoming no rarity. Of late this field has been quite tempting, and many are in it. As an indication of the age it is a good one, whatever the private purposes of the translators. We cannot however obscure the fact that the most of them are serving some denominational or theological interest that the received translation does not favor. Hence most of the new translators are at the same time annotators, chronologists, and reconstructionists of the canon. Undoubtedly the text of the common version may be improved, as well as some of its renderings and English phrases. So all these efforts at new translations will furnish welcome aid in the study of the scholar and to the popular expounder of the

Bible. But all the improvements on the common version, proved or claimed, do not yet amount to enough to warrant the church in disturbing her practical and godly faith in the Bible as it is. To revise and accommodate our Scriptures to the changes in the English language is, we think, just the thing we should not do. Since the days of Elizabeth and James the English has been growing less pure, as a language for popular use, and we rejoice in the "authorized" version as the most powerful of forces to keep our language near to its best estate. Its very lack of adaptation for nice discrimination in those earlier days was a high recommendation. A language like the present English, polished and sharp and set for minute distinctions in metaphysics, theology, and philosophy, would be at a wide variance from the genius of the Hebrew and Greek of the original Scriptures.

A translation in our day is in danger of becoming an emendation, because of the nice philosophical distinctions that now possess, as a spirit, our language, yet find no responsive spirit in those ancient ones. And this danger increases where but one sect, or an individual, undertakes the translation.

Mr. Sawyer brings to his favorite work a fair knowledge of the sacred languages and their cognate tongues, and has greatly improved some of the renderings. We do not admire his English. It lacks that felicitous conjoining of precision and grace in turning a thought. It has not the unconscious, unlabored beauty of the version that he would improve. There is also an unprofitable disregard of expressions and phrases. Ages have hallowed them, and sacred associations have added, in our feelings, to their divinity. Nothing but the sternest necessity, imposed by greater fidelity to the original, should do violence to sentences of holy writ that the world of English-speaking Christians have been using for two centuries and a half: "Neither do men light a candle and put it under a modius"; "I tell you truly, you shall not go out thence till you have paid the last quadrans"; "When they arrived at the place called Cranium, there they crucified him"; "And Jeva of gods planted a park in Eden of the East, and set there the man whom he had formed"; "And Enoch walked with the gods and was not, for God took him"; "And God said to Noah, Make you a chest of pine trees, make chambers in the chest." We have no sympathy with such changes. They bring us no nearer to the original, unless it be Cranium, and who wishes to substitute that word for Calvary, the dearest in sacred geography? How is modius better than bushel, or quadrans than farthing, or chest of pine-trees than ark of gopher wood?

In some instances Mr. Sawyer has made our version more grammat-

ical, clear, and euphemistic, but these improvements will not balance the needless variations and positive errors that we think he has introduced. Take the first Psalm: "The wicked shall not rise up at the judgment, nor sinners at the assembly of the righteous." Note. "The rising up referred to is that of the resurrection, and the judgment post-resurrectionary." We find no reason in the Psalm, or in the use of *קָדַשׁ*, to manufacture thus an argument for the annihilation of the wicked. Of Ps. vii. 11, "God judgeth the righteous, and God is angry with the wicked every day," we have this translation: "God is a righteous judge; but a mighty one foams with rage every day." Note. "God is not the being who is angry every day. The Mighty One who is the subject of this infirmity is elsewhere called Satan." But see Ps. lxxvii. 14-16, Sawyer's translation. On the Book of Proverbs we find these strictures: "The continual repetition of the proverb about the contentious wife is disgusting"; "The doctrine of the rod in this poem, as applied to children, has a degree of asperity which marks a rude, uncultivated people."

Mr. Sawyer has singular views on the dates of the sacred writings, and these views he has woven into his translation, in the text and notes. The Pentateuch, Joshua, Judges, first and second Samuel, and Kings, according to his theory, were not written out as we receive them till about B. C. 500. Moses not only did not write the Pentateuch, but had no knowledge of Hebrew letters. David did not write any of the Psalms, nor the major prophets the books assigned to them. Nay more. "All the books of the Hebrew Bible are anonymous, not excepting the later prophets, which are memoirs or memorials of the prophets, professing to represent their labors, and not authentic documents given under their hands and certified from their pens." Vol. II. 293. "None of them can date back beyond the Babylonian Exile"; p. 295. Even "the introduction of letters among the Hebrews [was] subsequent to the time of David." The book of Proverbs may have been composed, Mr. Sawyer thinks, as late as B. C. 150. Canticles "may be assigned to B. C. 140." Job "belongs to the last period of Hebrew literature." These assumed data set the received age and authorship of the sacred books of the Old Testament all afloat.

To these novel notions of the translator we should add his theory that nothing in the Pentateuch is historically reliable before the times of Esau and Jacob. The accounts of the creation, of Adam and Eve, the fall, the death of Abel, the deluge, call of Abraham, offering of Isaac, etc., are to be taken allegorically. The persons named before Esau and Jacob were not real persons. They were "stock men," representatives or types, and not separate persons.

With such strange theories about the composition of the canon and its historical verity, we of course are in doubt how much Mr. Sawyer can serve revealed religion by his translations. Those only should use his volumes who are able to weigh his assumptions and oppose *dicta* to *dicta*, while we confess to his giving us new light on many passages. But with his novelties, crudities, and heresies, his very light has a suspicious glare. We give his translations this credit, that they furnish another strong evidence to the unapproachable excellence of our common version.

Spots on the Sun, or the Plumb-Line Papers. Being a Series of Essays, or critical examinations of difficult passages of Scripture; together with a careful inquiry into certain dogmas of the Church. By Rev. T. M. HOPKINS, A. M., Geneva, N. Y. 12mo. pp. 367. Third edition. Geneva, N. Y.: William J. Moses. 1862.

WE have here eight essays on difficult passages in the Word of God and doctrines in the Church. The themes are those stirring ones for critics on which there have always been struggles in the theological world: "Sampson and his Foxes," "The Dial of Ahaz," "The Resurrection of the Body," "The God-likeness in Man," "The Inexorable element in Law," "Did Christ preach the whole Gospel?" "Stopping of the Sun and Moon," in two parts. Mr. Hopkins takes up these topics with great earnestness, and with a purpose to shed new and useful light. They have evidently been much and long in his mind, and he writes as one who loves the truth, and feels that wrong is done to it by the popular views on these subjects. Most commentators have found it difficult to manage those three hundred foxes, but Mr. Hopkins catches them napping, as he thinks, under an erroneous translation. The word *ḥayot*, fox or jackal, he derives from *ḥayaf*, which he says means "to compress, squeeze together, bind." So the word rendered foxes, he renders bundles, and so translates the passage thus: "Then went Sampson and took three hundred bundles of grain," etc. But Gesenius does not sustain his definition of the word, and we feel the need, in reading the essay, of illustrative passages in the way of proof. The writer shows more ability in presenting the difficulties of the passage than in sustaining his proposed explanation. If his derivation and definition of the word rendered "foxes" can be sustained, he will give much aid on a difficult passage.

"The Dial of Ahaz" is resolved into "A flight of Stairs," or something on which shadows could fall, and so mark the progress of the sun. He convicts our translators of an anachronism, and so of start-

ing a whole train of false ideas on this passage, by using the words "dial" and "degrees." No such chronometer as a dial, he affirms, was in use till centuries after the days of Ahaz. The account of the stopping of the sun and moon by Joshua he regards as an interpolation, and the position is argued at great length and in various ways. Part second of this essay, being a reply to one who had reviewed Mr. Hopkins, we regard as a blemish to the volume, in its personalities, spirit, and general style. The defects are more obvious as being found in a biblical criticism.

We commend the author for his moral courage in attacking these translations and dogmas, though with equivocal success. The essays are too wordy. The difficulties are stated and restated with tedious repetition and much authorial personality. The "foxes" could all have been despatched in one fourth the space by an economical use of ammunition, and "The Dial of Ahaz" would have been a stronger article in twenty pages than in its present fifty. Still we should remember that the essays were originally "Plumb-Line Papers," and designed for popular rather than scholarly readers.

The Canon of the Holy Scriptures examined in the Light of History.

By Professor L. GAUSSEN, of Geneva, Switzerland, Author of "Theophneusty," "Birth-Day of Creation," etc., etc. Translated from the French, and Abridged, by EDWARD N. KIRK, D.D. 12mo. pp. 463. Published by the American Tract Society, 28 Cornhill, Boston. 1862.

THIS is an abridgment of Prof. Gausсен's work that fills two 8vo. volumes, and presents both parts of the great argument for the canonicity of the common version of the Bible—the Historical, and that which appeals to God's guardian care of his Word through the centuries, and to its effect, by divine grace, in the hearts of believers; or, as the author expresses it, "The Method of Science and the Method of Faith."

This volume gives us only the former, and contains an exhaustive discussion of the historical argument. The internal character of the Scriptures must continue to be, as it has always been, the more convincing argument for their canonicity; but that which is presented here challenges, and should receive, careful study. Any one who has never pursued this inquiry, would be surprised to find how complete is the evidence for the Bible as it is. It is difficult to conceive how it could be more so.

Prof. Gausсен begins with the New Testament, because, as he says,

"the proofs which show the canonicity of the books of the New Testament equally establish that of the Old." He traces the notion of a canon of the New Testament to the days of the apostles, describes its first formation in the last half of the first century, and then establishes its genuineness and authenticity by the most incontestable evidence of "Catalogues," "Councils," and "Fathers." Difficulties and objections are considered with patience, and shown to be without any substantial foundation.

The canonicity of the Old Testament is established on the clear and explicit testimony of the Jews, of Jesus Christ, and of the apostles.

This abridgment is of great value, although scholars would much prefer the entire work of Prof. Gaussen, which was published as a sequel to his volume on the inspiration of the Scriptures.

Christian Self-Culture ; or Counsels for the Beginning and Progress of a Christian Life. By LEONARD BACON. 16mo. pp. 270. Boston : American Tract Society. 1863.

THIS treatise travels substantially the route of Doddridge's "Rise and Progress of Religion in the Soul." The well-known name of its author is a sufficient index of its method and spirit. Its style is plain and direct ; its atmosphere is intellectual ; its theology business-like. It professes not to deal with truth doctrinally ; yet a doctrinal substructure must hold up every discussion of the beginning, particularly, of the Christian life. To that which underlies and shapes this treatment of the supreme question of the soul's regeneration, we should give an assent with qualifications ; hardly regarding the clearing up of the subject in chapter second as adequate to the occasion. The brevity of the explanations interferes with the writer's wonted perspicuity. The chapters on the cultivation of the religious graces are analytical and instructive. A warmer glow of spiritual fervor, as in Doddridge's ever quickening book, would better balance the ratiocinative tendencies of this volume, and clothe it with a much more persuasive power. It strikes us that, in the whole development of his theme, much too great a proportionate emphasis gathers about that little word "self" in the leading title, giving an undue preponderance to the human over the divine element in the work of Christian culture. The inquiry is a vital one, whether the true way to excite our most earnest coöperation with God, in this 'culture,' be not to put a very much stronger stress on the fact which Christ affirms — "Without me ye can do nothing." This truth is indeed assumed in these pages ; but they are not so steeped in its power and presence as we could wish.

We are indebted to the same publishing society for several smaller and more popular publications.

The Life of our Lord upon the Earth ; Considered in its Historical, Chronological, and Geographical Relations. By SAMUEL J. ANDREWS. Crown octavo. pp. xvi., 624. New York : Charles Scribner. 1862.

THESE pages furnish ample evidence of careful and reverent study. They show a patient habit of research, and a familiarity with the best literature of the subject in hand. If the author does not always give us his judgment of a *quæstio vexata*, he puts before us the most reliable materials from which to form a decision of our own. His plan assumes the historical truthfulness of the Gospel records ; hence he does not take up the Straussian controversy. Nor does he enter upon the inspiration of the writers, nor attempt any spiritual applications of the discourses of Christ ; while the discussion of points of learned criticism is often quite elaborate, as the title-page foreshadows. The point of view throughout recognizes the supernatural elements of the narrative ; indeed, he carries this somewhat beyond the common understanding, in making, for instance, the flowing of the blood and water from our Saviour's side, a miraculous incident. The spirit of the work is also evangelical. But, could the author have connected some devout, if not doctrinal, observations with the treatment of, for example, the temptation, the transfiguration, the various miracles of Jesus, and the affecting closing scenes of the history, it would have relieved the progress of his labors of a somewhat arid atmosphere. We know, however, that it is very difficult to combine the peculiar unction of a "Life of Christ" like Jeremy Taylor's with a scholarly work like this — perhaps it is quite impracticable. Our author has well accomplished all that he proposed to do in his unusually well conceived and written preface. The preliminary essays upon the dates of our Lord's birth, baptism, and death, are valuable. His birth is assigned, with a strong probability, to December, A. U. C. 749 ; his baptism, to January, 780 ; his crucifixion to April 7th, 783.

Lyra Cœlestis ; Hymns of Heaven. Selected by A. C. THOMPSON, D. D. 12mo. pp. 382. Boston : Gould & Lincoln. 1863.

THE editor of this volume has brought together, from many authors and languages, a rich body of poetry illustrative of the various aspects of the heavenly life. Books of this kind are elevating to the moral feel-

ings, and especially consolatory to the Christian heart. It is well to have them within easy reach as helps to a spiritual tendency of the mind. The reading of devotional poetry is an excellent means of pious culture. In these times of disturbance and distress, heavenly visions become unusually dear to faith and hope. Many of these poems were inspired by just such sore trials as we are now suffering, and they are, next to the Bible itself, the very aids which we need to keep our courage true to our Redeemer, even to the end. There is rest in heaven, if this world is a stormy ocean. We recognize not a few familiar pieces, and find some curiosities, as the full version of Dickson's "O Mother dear, Jerusalem," in sixty-two four-lined stanzas. The work is executed with much taste. Out of its numerous pleasing effusions, we give a single sonnet by Henry Alford, entitled "Our Early Friends."

"One and another, pass they and are gone,
Our early friends. Like minute-bells of heaven,
Across our path in fitful wailings driven,
Hear we death's tidings ever and anon.
A little longer, and we stand alone;
A few more strokes of the Almighty's rod,
And the dread presence of the voice of God
About our footsteps shall be heard and known.
Toil on, toil on, thou weary, weary arm;
Hope ever onward, heavy-laden heart;
Let the false charmer ne'er so wisely charm;
Listen we not, but ply our task apart,
Cheering each hour of work with thoughts of rest,
And with their love who labored and are blest."

How to be Saved. Three Letters to a Friend. By FRANCIS WAYLAND. Boston: American Tract Society. 1862.

BOOKS are not valuable according to their size. Books on a subject like this ought to be small, elementary, divested of every superfluous thought and word. This treatise is divided into three sections: "What the Holy Spirit does for the Sinner." "What the Sinner must do for himself." "What are the Evidences of Conversion." The answers to these inquiries are practical and scriptural. But those which dispose of the first two topics might be yet more simplified, by just saying that what the Holy Spirit does for the sinner is—to create within him a new heart and a right spirit; and that what the sinner must do for himself is—not to do anything which shall hinder God's

Spirit from working in him repentance, faith, love, obedience. Dr. Spencer says that when some one asked a young, rejoicing Christian, long struggling with conviction, what she did to obtain mercy, her answer was, "I stopped doing, and let God do what he wanted to for me." The experienced views and the earnest expostulations of this little book are fitted to do much good to the serious reader, in inducing an immediate and hearty submission to Christ, and in testing, by a few radical evidences, the genuineness of that submission.

Broadcast. By NEHEMIAH ADAMS, D. D. 12mo. pp. 210. Boston : Ticknor & Fields. 1863.

A BOOK of sententious wisdom, pure sentiment, suggestive thought. The author has special qualifications for this delicate work. His gems are genuine, and the facets are skilfully cut. Take these :

"Wherefore askest thou after my name, seeing it is secret ?" Consider the value and beauty of privacy in religion, as regards some experiences which never can be mentioned without both breaking a certain charm in them to ourselves, and incurring the suspicion of fanaticism, or at least, presumption."

"And a great company of the priests were obedient to the faith.' We must not despair of conversions among the ecclesiastics of erroneous systems."

"Hearing one complain that he did not know that God had elected him, the question was put to him, 'Have you "elected" God ?'"

Most of these paragraphs evolve themselves from Scripture expressions. We think that the first reading of them will not generally exhaust their full meaning. They should be pondered carefully, in the precise sense of that word, when they will be found to contain very weighty and impressive significance. For stimulating the mind to the conception of sermons, this book is worth more to a preacher than volumes of printed skeletons.

The Institutes of Medicine. By MARTYN PAINE, A. M., M. D., LL. D., Professor of the Institutes of Medicine and *Materia Medica* in the University of the City of New York, &c., &c., &c. Seventh edition. 8vo. pp. 1130. New York : Harper & Brothers. London : Sampson Low, Son & Co. 1862.

SEVEN editions of a massive work like this, in fifteen years, are a sufficient voucher for its high estimation among the medical faculty,

from the members of which it must have received its main patronage. Its author is a champion of the theory of the *vitalists* and the *solidists* in medicine, as differing from the more recent *chemical* and *excito-secretory* school of practitioners. We confess a liking to conservative views in medicine as well as theology; and although not competent to maintain an argument upon the issues involved in these differences of the doctors, we can see that this stately volume is from the hand of a master of his profession. Its strong points are a broad and thorough treatment of the whole science of physiology, pathology, and therapeutics; a sturdy conviction of the soundness of its positions; a clear understanding of the opposing theories; and a vigorous, classic, concise, and unflinching style of writing. He seems to have gone through the intricate questions involved in his treatise with an independent and well-adjusted mind, which has stored itself with the rich spoils of patient and varied study in his chosen field of knowledge. Possibly, a consciousness of coming to the rescue of his specific views, as a medical man, from the popular spread of later opposing doctrines, may have given his advocacy of the older system a somewhat overstrained look; but this may constitute one of its valuable qualities, as an authority in the profession has put the point: "In an age when humorism and organic chemistry are threatening to displace all other views of physiological and pathological action, this work, *because it is ultra* in its vitalism and solidism, must exert a most salutary influence upon the history of the present and the rising generation." We note that the author guards against the too frequent habit of "excessive medication," and, in a labored supplementary dissertation, contends with great cogency and a truly Christian spirit for the distinct existence and immortality of the human soul, against the materialists and all who, confounding reason with instinct, push us downward towards annihilation. We are gratified that so erudite a *savant* is not reluctant to recognize the authority of the Scriptures in these high spheres of knowledge. His learned labors confer dignity upon the profession of which he is at once a pillar and an ornament.

The Book-Hunter, etc. By JOHN HILL BURTON. With additional Notes by RICHARD GRANT WHITE. Crown 8vo. pp. 423. New York: Sheldon & Co. 1863. Boston: Crosby & Nichols.

A VOLUME of piquant anecdote, juicy humor, and much useful as well as entertaining knowledge. We like it; and despite its own *dictum*, have made the margin of our copy "sedgy" with notes and queries — the paper takes ink beautifully. We commend it to the

clerical brotherhood as a capital alternative for their weightier professional reading. Here, by the way, is one of its oddities — where the author advises that the deleterious mental effects of too much of Gibbon's *Decline and Fall*, and similar elaborate works, be obviated by alternated courses of such books as "Boston's Fourfold State, or Hervey's Meditations, or Sturm's Reflections for Every Day in the Year, or Don Juan, or Ward's History of Stoke-upon-Trent." This singular string of literature reminds us of the call of an after-dinner toast-master upon the music "to strike up something lively — Yankee Doodle, or Old Hundred, or anything of that sort." A good deal of *that sort* burrows between these covers.

The book will nourish a wholesome antiquarianism among our scholarly men, in large classes of whom this is much needed. It will help to the more intelligent and rewarding purchase of books, and foster the library-collecting spirit, while it furnishes the best correctives of morbid excesses in that direction. Its talk about bookstores and particularly book-auctions, is full of interest. The story *anent* "McEwen on Types" would cure a fit of severe indigestion; but we shall not tell it here. The information about Club-Literature is fresh and valuable. The author is a thorough bibliophile, and knows how to bring down his game. He throws some excellent criticism into his very digressive disquisitions, and makes his bibliomanias as attractive as a romance. It is among these lighter species of the book-making craft that we class it — a toothsome dessert after some more substantial bill of fare.

The American annotator has caught the spirit of his text, and ranges about quite as loosely and briskly as his file-leader. Some of these notes are decided curiosities, as that in which he adds certain pithy contemporary war-orders to the list above-given of intellectual digesters. Both author and editor, in fact, have evidently intended to take the bit in their teeth over a very free course. The result is a volume which will doubtless itself have a run, and very possibly impart an impetus to some other heavier literary wares.

ARTICLE X.

THE ROUND TABLE.

BOOKS. What sapient king was it who ordered his librarian to put all his volumes on the shelves with their backs inward, because, forsooth, his majesty would not permit even a book to turn its back on him? A wiser man was an old companion of ours—now a great celebrity—who used to lie for hours looking, in silent reverie, at the goodly rows of his chosen friends in their cheerful coats of sheep, and calf, and muslin, drinking inspiration from a sort of slumbrous yet not sleepy musing on what was within those pleasant tomes, and how it came there. We confess to something of the same thing; for often, when stretched upon our study-lounge for a summer nap, the shining gold-leaf lettering of a row of the *dii majores* or *minores* has caught our eye, and instead of a trip in the first train of balloons to the land of dreams, we have found ourself careering in a most wide-awake mood—to, it would be hard to say where—among the haunts of the muses and the genii—whence have come the beautiful and the wise fancies and thoughts of three thousand years. Next to the inside of books, their backs are stimulating and precious, even if in cheapest *boards*. Yet, we admire also the binder's art, with something of a John-Foster weakness.

In that alcove stand side by side, in loving propinquity, a thousand of the choicest of these "embalmed souls," like the armory of David's tower, "whereon there hang a thousand bucklers, all shields of mighty men." But our weaponry is worth more than his, for, despite the spirit of the times, the pen is greater than the sword. Some of these pens are, indeed, but very soft ones from the eaglet's wing, and others are of the strong pinions which sail right upward towards the sun. But how shall the eaglet's wing become the eagle's, except by use? "Almost an impertinence for a young man to publish a book"—or for a young woman either? The kindly author of "Veal" did not say that, with all his quiet fun over this, and other sorts of immaturity. Nevertheless, beef is more toothsome and nutritious than cutlets.

This extinguisher of youthful aspirations (we have noticed his volumes in a former number) has another "Intuition" which is a truth or a heresy according to circumstances:—"usually an error in an old man to have published two." If the authors of "Festus" and "Uncle

Tom" had heeded this saying, their literary fame would have been much more crystalline than it is or ever again can be. Some have said the same of even Milton and old Homer — may their august shades pardon us for this juxtaposition! But, on the one-book rule, where would ye have been, bright offspring yonder of the gentle "Geoffrey Crayon, Gent."; and the shelf beneath, where Prescott and Bancroft glorify the historic muse; and the goodly octavos of the bard of Avon; and Sir Walter's many-tongued, many-hued witchery of the North? It depends on who makes the books whether the world will be the gainer by the one or the hundred. But there's a way of salvation from the drones and the dunces. Old Time will not drag an ambulance very far for the sick and the wounded. What cannot go on its own legs must lie down by the road-side and — die. It is as unfortunate for a gifted brain to strangle before birth the children of a king, as for an intellectual beggar or bankrupt to be littering the streets with his starveling brood.

"Alas for those that never sing,
But die with all their music in them."

If the mere mechanical organ-grinders would only stop grating the air with their noisy pipes, and the souls that are full of harmonies would give voice to their inspiration, that would be the seventh-day rest and jubilee to the lovers of 'books which are books,' however the book-stores and circulating libraries might suffer. Meanwhile our old acquaintances look cheerily down on us from their cosy corners, and seem to shrug their shoulders at the last comers on our centre-table, as much as to say — 'wonder if *you* have anything inside equal to your bran-new jackets?' *Nous verrons.*

"DUTY IS OURS: CONSEQUENCES GOD'S." — A great truth and a greater sophism. It is the plea of the zealot, the radical, and the hobby man. One desires intensely to do a certain thing, or is obstinately determined on a certain step; and with this good-looking adage on his lips he goes forward, thinking to make God responsible for any evil issue. There is more presumption than piety in thus imposing on providence to take care of our blind and headlong steps. Many, who are the victims of an unreasoning, emotional, and indolent pietism, adopt this short cut at a conclusion and place God on the look-out, rather than gird themselves to the labor of finding out what is duty. Doubtless we are to do our duty and then trustingly leave the results with God. This is the great truth in our caption. But the greater sophism lies in supposing that we can determine what duty really is,

in many cases, without taking the probable consequences into account. Duty is often made a question of probabilities in view of probable results, and the certainty of certain results determines whether the proposed act is a duty or not.

The cases are few where duty is made certain by positive precept. Within the decalogue a man may act, and leave the consequences with the Lawgiver; but outside those ten brief rules he must be accountable for the harvesting as well as the seed-sowing.

Were morals as proper a field for demonstration as mathematics, the proverb in question might be freely used. But as things are, the forecasting of results, and the balancing of probabilities mark the line and measure of the most of our moral obligations. Much of the sophism in the proverb lies in assuming an act or course to be a duty regardless of consequences, whereas probable consequences have very much to do in determining whether the act or course is a duty or not.

We cannot make God responsible for our zealous and fanatical acts, nor are we at liberty to trust lazily to providence to make a good issue from an act which a proper sense of our own responsibility and fair use of our reason and conscience would have kept us from committing. It is only when we have done the best we are capable of that God consents to be responsible. We must not only be conscientious, but must have an enlightened, vigorous, and correct conscience. For we are as much bound to have a correct conscience as we are to obey that inward monitor. But if we take a passion or emotion for a sense of duty, and make the will a large ingredient in what we call conscience, it will be but sinful shuffling to say: "Duty is ours: Consequences God's."

A BOOK NOTICE. — Judging from usage we are in doubt what this ought to be, unless we adopt the rule of general approbation. We run our eye over the column or pages of book notices and conclude at once that our age is most fortunate in its writers, or that those ranging within the circle of our critic have a peculiar felicity in their topics, substance, and treatment. An unfavorable criticism is rare. We then turn our eye to the counter of the publishers of these volumes and are amazed. The "Notices of the Press" have not described the article. We used to purchase new books on the strength of these criticisms, but we are done with all such faith and works. There is a passion for praising a book. The thought, if possible, is first commended; if not, the style comes next. Failing here, the type are called up, or the gifts and graces of the binder, or the exquisite tints of the paper. Or clippings and gleanings are wrought into a

pretty mosaic that we are left to infer is a fair sample of the book. So are we coming to have a new proverb editorial: *Nihil de libris nisi bonum*.

In our novitiate and simplicity at our Table we have unconsciously and unwittingly fallen into the policy of saying of a book just what the book says after you have purchased it. In all this we have innocently overlooked the personal feelings of the author, the pecuniary interests of the publisher, and our own profit or loss editorial in the books that may or may not be afterward laid on our table for notice.

Really what is due to author, publisher, and purchaser, except that we describe the book as it is, its excellencies and blemishes, its heresy and orthodoxy, its fact and fiction?

If a critic begin at the paper-mill, and come round through the type-foundry, printing-office, and bindery, he can of course say a multitude of gratifying and true things without giving the reader of his notice any just idea of the contents of the volume. For ourselves, we have an admiration, almost passionate and amateur, for the externals of a book, paper, type, and binding. We love to see a worthy child worthily dressed. Still we adhere to our original notion that a "Book Notice" should fairly describe, for its limits, the book noticed. It should follow with great fidelity the subject in hand. The descriptive botanist furnishes a good model for this kind of literary labor. He distinguishes from everything else what he describes, be it crocus or crab-apple, juniper, lotus, or lichen.

ORMULUM. — This ancient black-letter (whose title, in our notice of "Richard de Bury," in our last number, somewhat myteriously elongated itself into *Ormutione*) is a very curious specimen of the state of our language as far back as the thirteenth century. Its orthography is barbarously chaotic: — as thurg for through; witen for know; ge for ye; heom for them; habbith for have; schullen don for shall do; idon for done; kineriche for kingdom; iseide for said. This was the common speech for the times, as in the following: "Here fon heo durre the lasse doute, but hit be thorw gyle . . . as me hath y-seye wyle" — which means whatever the dictionary pleases. By the way, we pleasantly encounter our old friend Richard of Bury in the heart of Hill Burton's "Book-Hunter," (just the spot for such a meeting,) where the reader can find lengthier extracts from his anything but dusty pages than we had room for. This *Te Deum Laudamus* is worthy of Victor Hugo himself, with six centuries between. Hear the bishop:

"Oh blessed God of Gods in Zion! what a rush of the glow of pleasure rejoiced our heart as often as we visited Paris — the Paradise of the world! There we longed to remain, where, on account of the greatness of our love, the days ever appeared to us to be few. There are delightful libraries in cells redolent of aromatics — there, flourishing green-houses of all sorts of volumes: there, academic meads trembling with the earthquake of Athenian peripatetics pacing up and down: there, the promontories of Parnassus and the porticos of the stoics."

SATAN CASTING OUT SATAN. — In Bidwell's "Eclectic Magazine" for February is an able review of Bishop Colenso's puny attack on the Bible, copied from its namesake, the "London Eclectic." In this article, page 244, we find the following deliverance:

"The New Testament is the guide of life. Unconverted people have no business or concern with the Old Testament, save as a matter of literary curiosity. Again we say, What can children or ignorant persons know of the very key for the comprehension of the Old Testament, of the Pentateuch, the Psalms, or the Prophets? Conversion first, and Christian discipleship, before we have the right to open these pages, or to look upon them as our property at all."

We have doubted the evidence of our own eyes, and have read the above passage again and again with utmost care, to be quite sure that it is the language of the English Christian reviewer of Colenso in the pages of the time-honored "London Eclectic," and we are quite sure that it is. Shades of Josiah Carter, and John Foster, and Robert Hall, has it come to this? Was Jesus wrong in exhorting the unconverted Jews to search the [Old Testament] Scriptures for testimony to himself? Did Paul make a mistake in reasoning to the unconverted Jews in Thessalonica for three Sabbath days "out of the Scriptures," when there were no Scriptures but those of the Old Testament? Shall we take away the Bible from our unconverted children and give them only the New Testament?

Where is our friend Dr. Campbell? We have a recollection of a similar "evil spirit" having entered into that invaluable Christian review some fourteen years ago, and we also remember that our stalwart brother was honored of God to have no small agency in casting it out.

WANTED. — A history of the Paganism of our Ancestors and their Conversion to Christianity. We do not at this present think of any one volume that could, in itself, be made so fascinating to a Christian public, and that would have so wide, and at the same time, so useful

a circulation. If such a book has been published in English it has escaped our notice.

One was promised in "Clark's Foreign Theological Library," as a translation by Dr. Stebbing, of "Schrodl's Introduction and Settlement of Christianity among the Anglo-Saxons." But we think it was never published.

The materials for such a work are scattered about, and with labor one can gather them; but one should do it for all. There are the "Epistle of Gildas," the "Chronicle of Robert of Gloucester," the "Anglo-Saxon Chronicle," the "History of the venerable Bede," Lingard, and Turner, the "Celt, the Roman, and the Saxon," by Wright, Keyser's Religion of the Northmen, Wheaton's Northmen, Hook's Lives of the Archbishops of Canterbury, and other works auxiliary, and of more or less value.

Such a volume would be of inestimable value in pleading the cause of Foreign Missions. Seeing what our own ancestors were, and what we might have been but for foreign missions, would draw most grateful and abundant offerings for the treasury of the American Board.

What an inviting field for study and labor this would be for some country pastor to annex to his small parish. The labor of preparing such a book would renew his youth, and his church, and confer a wide blessing on the church universal.

PET PIETY.—In the manufacture of pins, steam-engines, cotton-factories, and Monitors, a division of labor is doubtless a wise policy. Each operative learns to work with facility, speed, and accuracy.

So under a wise supervision the several parts of the work are well done, and when united show an admirable finish and completeness. Latterly a combination of capital has pressed manufacturers in this line, and with great success as to the quality and profits of the work.

Some of the children of light, appropriating the wisdom and policy of the children of this world, have attempted to carry the same process into moral labors. So has there come to be a new department in practical ethics, which might be called jobbing in morals and religion.

An individual, from some idiosyncrasy or combination of circumstances, is led to adopt some moral excellence or religious work as a *pet*. This he cultivates to an ungracious preponderance above all other virtues or Christian labors.

He becomes an adept in that specialty, and is quite likely to be-

come worthless elsewhere. He is like a "knee" in ship-timber, good for only one thing in one place. He is wanting in a round, full, well-proportioned ability for the every-day work of a common Christian life. Such men are apt to feel that their specialty is central among the great moral labors and interests of the age, and that the pointing of their pin or the smoothing of the eye of their needle ranks with building the turret of a Monitor or the Vicksburg Canal. More piety would make fewer pets in the Church.

AN ANTIQUE. — The recent paper famine has brought out of their hiding-places some curiosities. Here is one, found between the leaves of a sermon of the year 1774, which, with several hundred more, has left its attic-seclusion for the paper-mills. We give it exact in everything but its almost microscopic *fac-simile* :

"Edward Manning With his Wyf & Children, Desiers Prayers for him being in a very week Languishin Condition & full of Pain, that God would Direct to & Bless means for his Recovery, However to fit & prepair him & al Concerned for his Holy plasure.

"Now Sir I Submit it to you Wheither to Reed or no, for I Continu to Ride out Every Day when the weather is good & I intend to Ride to Moro if y^e Weather be good & I Be Not Wora."

THE "SUCCESSFUL MAN." — His business was to accumulate property and keep it, and he succeeded. Or he coveted some public office or honor, and he succeeded. Life had no luxuries for him, and he had none for his family. Leisure hours, that are the most profitable when spent socially and joyfully by one's fireside, he never had. All his pecuniary transactions were the closest and the hardest, and he succeeded. He had but little mercy for a debtor, and no charity for a beggar, but he was a "successful man."

We often extemporize little rills of pity on the sides of our rustic and happy valleys, and they run by the widow's door, making her sing for joy. He never added to such streams. They could not drink from any spring in his rich pastures and meadows, but he was "a successful man," the neighbors said.

When there was sickness or sorrow at the next door, or in the poor cottage at the end of the lane, he could not afford a brief call, or the use of his carriage for an hour, or the helping hand of one of his workmen. The pressure of business made it impossible, for he was a "successful man."

No public institution, as the library, the church, the monument, the public square, the benevolent society, gained aid from him. He paid

nothing to public interests but what the law compelled. He knew nothing of moral and social taxation, and contributions to public spirit. But he was a "successful man." He could not spare time from his pecuniary or political pursuits to take care of his children. He had no leisure to govern and educate and mould them for the true honors of existence. So they were left to servants and tutors and the street-school; and so they grew up to be a reproach and grief to him and a bane to society. But he was a "successful man." Nothing but business was done at his office, and eating and sleeping at his home; and between the two he was always hurried.

When little Susan died the funeral was hastened into the next day, for the trade-sales he must attend at the opening; and he left lame Johnny to die with his mother because he had an engagement with the commissioners, for he was a man very punctual and successful in his business. And when he himself died he left a "handsome estate" and no friends, for he was a "successful man."

TEXTS AND TOPICS. — The times are unfortunate for sensation-preachers. We have not of late had any great battles or railroad accidents or shipwrecks. There must be a dearth of material for those popular sermons that are heralded in the secular papers. If, for want of a recent, or quaint, or out-of-the-way topic some of those pulpit-orators should be compelled to preach the common Gospel, what would they do? How could they gather an audience and hold it spell-bound, and gain the notoriety of a square from the penny reporter by preaching on repentance or the love of God? And how could they advertise themselves as about to preach from their own pulpits on faith, or humility, or holiness? There would be nothing catching in such a notice.

In scanning the Saturday's dailies of late we have seen but few announcements of sermons for the coming Sabbath, on queer subjects or thrilling incidents of the times, and we have pitied those preachers who depend on a strange theme to fill the pews. For the benefit of such we suggest a theme, fresh, popular, and, so far as we know, unused in this region, viz.: "Virginia Mud." Text: "And they draw them heavily," Pharaoh's chariots, through the Red Sea.

ERRATUM. — In the No. for January, p. 6, line 2, for "*placed*, i. e. *substituted*," read "*offered*, i. e. *as the substituted victim*."

BOSTON REVIEW.

VOL. III.—MAY, 1863.—No. 15.

ARTICLE I.

ATONEMENT.—STEPS DOWNWARD.

OF error in regard to the Atonement it may be truly said, as of sin, “when it hath conceived it bringeth forth death.” All sin, even the least, has in it active, germinal, fatal poison. So with mistake in relation to this central, vital doctrine of grace. By a slight change of the acorn in your hand you may easily destroy the mighty oak.

So by taking away what seems to be a very little of the Atonement the whole system may be corrupted. And, in these days of studied perversion of doctrines, and of the opening afresh the Imprecatory Psalms, if the apostle were here, he might be moved again to address the Church, “I marvel that ye are so soon (*οὕτω ταχέως*, so readily) removed from him that called you into the grace of Christ, unto another gospel; which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.”

In the January number we attempted to state clearly, and establish, the true Scriptural view of the Atonement; meeting also the common objections which are charged against it. We now undertake to mark some of the steps in the scale, or, rather, different scales, downward from it towards acknowledged infidelity.

Before proceeding directly to mark the several processes which contain the uniform, initiatory steps downward, some preliminary views should be given of them as a whole, by way of accounting for them, and of showing how natural and easy it is for man, as he is, to take them.

By the gravitation of apostate nature, it is easier to descend than to ascend ; and, in either direction, great changes are rarely made at a bound. They are, especially at their beginnings, either by slight, often unconscious inclinations, or by easy steps, wrought by skilful engineers, or worn by the footsteps of preceding travellers. If any ask why steps should be taken down from so fundamental and divine a doctrine, we might answer by asking, why should steps be taken downward from the high ground of Inspiration ? The same cause operates in both. They are the hinges which connect the human with the divine. While the connection is palpable and essential, there must of necessity be many things which belong to the infinite, and which man can neither reach up to, nor pry into. It is natural for the human reason to seek some theory which shall remove these difficulties.

Some attempt boldly to sweep away all that is supernatural, and of course what remains may be a simple system. But in it God is dethroned, and henceforth it is nothing above, nor better than, Platonism. Others are willing to allow the supernatural partially to remain, and seek to soften down the difficulties to meet the demands of human reason. In the case of Inspiration, the account of the creation is regarded in the light of an allegory ; the book of Jonah is severely questioned ; old manuscripts which omit certain passages of the gospels and epistles are hunted up ; a corresponding theory must be invented, such as, that God has given us a revelation, but no special record of it ; and man is left to his reason, his cravings, and experiences, to pick out of the Scriptures the divine revelation. This theory once admitted, of course all is easy and beautiful. Human reason has triumphed, but at the terrible sacrifice of cutting asunder earth and heaven, man and God, hope and Paradise !

When the same process of removing difficulties for the satisfaction of the human reason comes to be applied to doctrinal religion, it must always begin with the Atonement ; for this is

the fundamental doctrine and the controlling centre of the gospel system, as it is also the hinge between the soul and its God in a religious point of view. For as the great battles of the world raged around Palestine for its possession, so have the great moral contests, for ages not yet finished, raged around the doctrine of the Cross for its rightful interpretation. The Atonement is ever the great moral prize for which Christian and Turk contend in oft-renewed and mortal combat. Let the Atonement be secured in its scriptural and experimental integrity, and the religious system cannot be essentially wrong. Let it be lost, and the religious system cannot be essentially right. It is to be expected, therefore, that the human reason will strive specially to level this great central doctrine down to its own low plain. Hence, removing the supernatural, the deep, the inscrutable, in doctrinal and experimental religion, can only be accomplished by taking successive steps downward from the mysterious and wonderful hill of Calvary.

Again, the ease and naturalness with which steps may be taken downward from the Atonement, may be accounted for by the prevailing littleness and feebleness of faith. It requires clear and strong faith, and the deepest and truest Christian experience, to be able to stand on the top of Calvary and receive this great mystery of godliness in its spiritualizing and transforming power. It was the strength of Abraham's faith that enabled him to see Christ's day with gladness. All men have not this faith and experience. Unbelief is the besetting and blinding sin of the Christian. We ought not to be astonished, therefore, if many learned and good men are unable to receive this profound and divine remedy for sin in all the fullness of the Scripture representations, and in all the positiveness of the writings of the greatest and best men of the Church. We may expect to find many so-called improvements and re-statements, to be but steps downward from the divine plan of saving grace.

It should also be taken into the account that moral courage is not a natural grace, or an easy acquirement. In many persons it seems to be the hardest and last of all the attainments in Christian virtue. In the face of carnal misunderstanding and of learned scepticism, it is far easier to invent plausible com-

promises and medium courses that serve to quiet the conscience, than to stand firmly against the tide and the storm, upon the old-fashioned, despised platform of apostles and prophets. Moral courage is far rarer than physical courage, and many persons are constitutionally deficient in both. It is difficult for them to become soldiers. Often it is easier to face bristling bayonets than to meet reproach and obloquy in "contending for the faith once delivered to the saints." And every Christian needs that this should be an important one of the inspired injunctions, "giving all diligence, add to your faith (*ἀρετήν*,) *courage*." As error is one of the parents of sin, the Christian warfare is largely a contest for doctrinal truth; and there will be found, as in every war, many who desire peace at any price. Pusillanimity is often mistaken for charity, and so, easily reconciles the weak, the indolent, the selfish, to every class and party but one.

Moreover, we shall make no attempt to decide just how far downward lies the dividing step between saving faith and fatal scepticism. It is dangerous to begin to go downward, for each step taken renders the taking of the next more easy and probable. All who descend do not go down precisely the same way. There may be great variation in rapidity, in process, and direction. The Atonement being highest, steps are found on every side, differing in length, in number, and in quality; but all beginning from this crowning doctrine; "what think ye of Christ," being everywhere the test both of theology and piety. The dividing line between real faith and real scepticism would be different on different sides, as the different stairways have been wrought out and perfected in different ages and under different influences and degrees of light and heat. The state of the heart having so great influence over the theological views, and the theological views having so great influence upon the state of the heart, the separating line between the savingly true and the fatally defective, will often be difficult to fix, as it must vary with the experience, the light, the prejudices, and constitution of different individuals. "The natural man receiveth not the things of the Spirit of God;" "but he that is spiritual judgeth all things."

This may be safely predicated, that a really renewed person, or church consisting chiefly of renewed persons, placed by unto-

ward circumstances on the lower theological steps, will surely climb upwards with more or less rapidity towards the true scriptural atonement; and really false professors and denominations, placed by favoring circumstances upon the higher theological steps, will surely go downward, and be continually looking for old steps, or hewing out new ones, by which they may make descent for themselves and their allies more gradual, easy, and less startling. Our object, therefore, is to expose tendencies and processes towards ultimate fatal results, rather than to fix the particular boundaries of Christian charity. We shall notice particular steps in the different processes mainly for the purpose of pointing out how uniformly these processes begin from the Atonement.

If we begin with the Papists we see at a glance that both logically and historically the first step in the downward process was the denial of the sufficiency in itself of Christ's Atonement, the second step was, necessarily, the rejection of imputation. The third, very naturally, was the addition of human merit to supplement that of Christ. Then followed penance, purgatory, and the whole round of perversions and abuses which made the Romish Church the mother of harlots.

The Romanists did not reject original sin, nor the divinity of Christ, nor the necessity of repentance and faith, nor future punishment; they did not even set aside the Atonement; they only perverted it by subtracting one of its essential elements, and the consequence was ruin to the whole system. The superstructure of a building may be complete in all its parts; but it will ere long fall to ruins if the corner-stone be divided and imperfect. Holding fast the other doctrines did not save them from general corruption. Holding fast the Atonement is an adequate correction and safeguard. The other doctrines are not central. No one of them spans the whole structure. This is the keystone of the arch. The other doctrines revolve around, and are held in their orbits by, this centre of gravitation, — the Atonement.

The work of the Reformation was to bring the Church back to faith in the full, sufficient, expiatory, and substitutionary nature of the atoning sufferings of Christ. In Hagenbach's "*History of Doctrines*," this process of departure from scriptural

Atonement by the Romish Church is fully traced. The learned Duns Scotus, at the beginning of the fourteenth century, fairly stands as the theological representative of ripened Romanism, as Luther and Melancthon found it. From pp. 354–5, 2d vol. Hagenbach, Am. ed., we make the following extracts :

“ As Protestants and Roman Catholics agreed in resting their doctrines concerning theology and Christology on the basis of the oecumenical symbols, [the Apostles’ Creed, the Nicene, and the Athanasian,] so they espoused in common the doctrine of Atonement as given in Anslem’s theory of satisfaction, only with this difference, that (in connection with other principles) the Protestants gave the preference to that aspect of this theory presented by Thomas Aquinas, while the Roman Catholics, on the contrary, were favorable (at least in part), to the scheme of Duns Scotus. . . . On the one hand, they (the Protestants) so extended the idea of vicarious suffering, as to make it include the divine curse (*mors æterna*)—an opinion which was combated by the divines of the Romish Church.”

“ There were indeed some eminent Roman Catholic writers, among them even Bellarmin, who sided with Thomas Aquinas, but (to judge from occasional expressions) it would appear that even with them the scheme of Duns Scotus had in some respects greater authority. Comp. Baur, p. 345 with p. 348. A further difference was this, that in the opinion of the Roman Catholics, by the death of Christ, satisfaction was made only for guilt contracted before baptism ; while only the *eternal* punishment, due to mortal sins committed after baptism, has been remitted ; so that Christians have themselves to make satisfaction for temporal punishment.”

On p. 47 of the same volume, we are shown the fundamental distinction between the views of these two representative men, Thomas Aquinas and Duns Scotus ; and we find the source of departure to be at the Atonement.

“ Thus Thomas Aquinas brought the priestly office of Christ prominently forward, and laid great stress upon the superabounding merit of his death. Duns Scotus went to the other extreme, denying its sufficiency ; but he supposed a voluntary acceptance on the part of God. Wycliff and Wessel attached importance to the theory of satisfaction in its practical bearing upon evangelical piety, and thus introduced the period of the Reformation.”

It is a noticeable fact, which may be better explained as we proceed, that Duns Scotus laid great stress upon the Freedom of the Will.

That the whole Romish system of steps downward begins with diminishing the doctrine of Atonement, setting aside some of its elemental facts, is evident from the standard volume, entitled, “Moral Theology of Peter Dens,” as prepared for the use of Romish seminaries and students of theology. Under the head of Justification the following language is used :

“What are the principal errors of our heretics in this matter?

Ans. 2. That justification is not effected through habitual grace dwelling in the soul, but through the alone righteousness of Christ imputed to us. . . . Prove against the heretics, that justification is formally effected through the application of habitual grace dwelling in the soul ; but not through the righteousness of Christ outwardly imputed to us.”

Then follow ingenious arguments to parry the force of some of the strong passages of Scripture, which remind us of other similar attempts in the same direction, for which we have greater reason to blush. It is affirmed that where Christ is said to be “made to us of God, wisdom, and righteousness, and sanctification ; and where Christ is called our peace, life, salvation, &c., the language “Ought to be received in a causal not a formal sense ; for it is only meant, that Christ is the meritorious cause of our justification.” (!)

Such, with all the vast corruptions and darkness involved, are the steps of the Papacy downward from that grand peculiarity of the Gospel which had been before a stumbling-block to Jews and foolishness to Greeks.

There is in the history of the Church a very marked stairway, starting from the Scripture doctrine of the Atonement, down to Pelagianism. The semi-Pelagians of different ages and classes pause at a landing a little higher in the scale ; while the Arians and Socinians or Unitarians descend still lower and reject altogether both the necessity of an atonement in order to forgiveness of sin, and the proper divinity of Jesus Christ and the Holy Spirit. Infidels can only be said to be a step or two lower down, though they maintain that circumstances are the sole causes of virtue, and that the life, death, and doctrines of Christ are altogether useless, and consequently that the Scriptures are but an imposition on human credulity.

Though Pelagius was opposed and vanquished by Augustine

in the fifth century, yet Pelagianism as a system has continued to the present time to be the marked antagonist of the orthodox faith. The steps which the Pelagians of different varieties and names take downward from the Atonement are nearly in the following order: First, "That the law is as good a means of salvation (*lex sic mittit ad regnum cœlorum*) as the gospel." (Hag. vol. i. p. 297.) Or, as we find the views of the original sect, stated in "The Encyclopedia of Religious Knowledge," p. 919, "That the grace of God is given according to our merits," and, "That the law qualified men for the kingdom of heaven, and was founded upon equal promises with the gospel." This is an indirect and roundabout yet real departure from the necessity and alone sufficiency of the Atonement for removing sin. Says the apostle in Rom. viii. 3, "For what the law could not do" ("namely, condemn sin, without destroying the sinner," see "Bengel's Gnomon," in loco,) "in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh, and for sin" (by a sacrifice for sin) "condemned" (removed) "sin" (which was laid on the Son of God) "in the flesh." This perversion of the nature and design of the Atonement as expiatory and compensating, prepared the way for all the errors in doctrine which the Pelagians of every shade and period desired to bring in. And we see not how, such as they were, they could have been plausibly brought in without first undermining the integrity of the atoning work of Christ.

The second step of Pelagianism downward was the denial of original sin and innate depravity. "Adam's sin injured only himself, and not the human race." "New-born infants are in the same condition in which Adam was previous to the fall, (*ante prævaricationem*)." Hag. v. 1, p. 297.

The denial of man's sinful nature being a leading practical object of those who travel down these steps, it is made very prominent in discussion and in the histories of doctrines; while the new position in relation to the Atonement is less apparent, like the hidden source of a fatal disease. Hence, at first view, many might regard the position in relation to human depravity as the first rather than the second step in the series. However, it logically must occupy the second place; inasmuch as, the ~~denial of original sin~~ being assumed, the remedy implies the existence

of the sin, while the existence of the sin does not imply the remedy. In other words, sin, placed first in a series or system, would argue nothing in regard to remedy ; while a remedy placed first is proof positive of sin. Moreover, man being, as he is, disinclined to admit a sinful, apostate nature, nothing is so natural, by way of convincing him, as placing the amazing provision for his recovery at the head of all argument ; just as a view of the cross begets a sense of guilt deeper than is in the power of independent reasoning to do. Holding the Atonement in its full integrity and significancy as implying that " If Christ died for all, then were all dead," the Pelagians never could have rejected substantially, utter human sinfulness, and utter human dependence on divine, gracious, gospel recovery.

The third step in this series downward is the absolute freedom of the human will to good as well as to evil.

" Pelagius admitted that man, in his moral activity, stands in need of divine aid, and could, therefore, speak of the grace of God as assisting the imperfections of man by a variety of provisions. He supposed, however, this grace of God to be something external, and added, to the efforts put forth by the free will of man ; it can even be merited by good will." Hag. vol. i. p. 301.

" In the system of Pelagius, everything depends upon the principle of the freedom of the will ; this is the determining and fundamental conception in his doctrine of sin and of grace. Freedom, as the absolute capacity of choice (*liberum arbitrium*), to determine equally for good or evil, appeared to him in such a degree to be the substantial good of human nature, that he even reckoned the capacity for evil as a *bonum naturæ*, since we cannot choose good without in like manner being able to choose evil." Ibid. p. 303.

A fourth step follows as a matter of course, namely, the denial of electing grace, effectual calling, divine decrees, predestination. " Man can withstand grace." It is easy to see that, in this system, God is well-nigh dethroned. Wherever it has had sway, piety has rapidly declined, and the way has been smoothed to the various forms of unblushing infidelity. Pelagian tendencies to exalt human freedom have ever been found to carry with them a natural antagonism both to the doctrine of man's apostacy and depravity, and of God's decrees ; thus undermining every cardinal doctrine of the Gospel. And that

these tendencies have a logical and necessary connection with the previous perversion of the Atonement is plain, though it has not so often been pointed out. A wise remedy will correspond, in extent and character, with the extent and character of the disease to be removed. In proportion as the Atonement, as a provided remedy, is diminished, the human sinfulness and apostasy to be remedied are diminished. And in proportion as the human sinfulness and apostasy are diminished, the human ability and freedom of will may be untruthfully exalted; and to the same extent must the divine decrees and government give way, and become conditional or even nominal. Hagenbach, in speaking of the conflict of religious opinions to which the Reformation gave rise, recognizes this relation, except that he did not trace it back to the Atonement as we have done. He says, (vol. ii. p. 268):

“The more rigid the views of theologians on the doctrine of original sin and the moral inability of man, the more firmly they would maintain that the decrees of God are unconditional. Hence it is not surprising that Roman Catholics, Arminians, and most of all the Socinians, endeavored in a more or less Pelagian manner, to satisfy the claims of human freedom.”

That Pelagianism tends downward to fatal scepticism and proves unsatisfactory to the pious, has been everywhere manifest, from the fifth to the nineteenth century. The “*Encyclopedia of Religious Knowledge*” most justly sums up its earlier results in a sentence, (p. 919):

“The Pelagian controversy, which began with the doctrines of grace and original sin, was extended to predestination, and excited continual discord and division in the Church.”

Bengel, in the seventeenth century, bitterly complains of the Pelagian tendencies of his age as leading men to become increasingly strangers to the effects of grace. Indeed, its steady and necessary approaches to Socinianism and infidelity became so early manifest that, before the close of the fifth century, its advocates devised a modified and more plausible form of it which was named semi-Pelagianism, and which, with slight variations, has prevailed widely among the secret rejecters of the expiatory nature of the Atonement down to the present time.

John Cassian, a disciple of Chrysostom, is said to have devised this "middle course" between Pelagianism and the orthodox faith. The germ of semi-Pelagianism consists in regarding "The natural man neither as morally healthy (as Pelagius did), nor as morally dead (like Augustine), but as diseased and morally weakened." The leading theses of the system have ever been, "That God did not dispense his grace to one more than another, in consequence of predestination;" "That man, before he received grace, was capable of faith and holy desires;" and "That man was born free, and was, consequently, capable of resisting the influences of grace, or of complying with its suggestions." The design and use of this shrewd "improvement" in theology is sharply drawn by Hagenbach in his enumeration of different heresies. "2. The heresy of the Pelagians, who never were able to form a distinct sect, but by means of a modified system (semi-Pelagianism) kept a back-door open to creep now and then into the Church, from which they had been excluded by the more strict doctrinal decisions."

Another process downward from the true Scriptural Atonement may be designated the Universalist stairway. In this general class of Universalist theories a great variety of sceptical opinion is included, especially among German speculatists. But these sceptical opinions may all be traced back to original perversion of the Atonement, either in relation to its nature, or its design and application. The radical defect consists in such superficial views of the character of God, and of divine justice, as renders any expiation, or proper satisfaction to immutable justice, unnecessary. Constitutional abhorrence of sin prompting inexorably to punish, or proper and benevolent justice, is set aside from the Divine character. Consequently Atonement is a pledge, a moral instrumentality, an expedient; and sin must be a trifling thing, comparatively, certainly not to be regarded with infinite wrath on the part of God, nor deserving of capital, endless punishment.

The Restorationists argue that the Atonement is, either from its nature, or by divine and special appointment, the absolute and unconditional release of the race from all penal suffering or proper punishment; though disciplinary sufferings, for the purification of character, may be inflicted either in this world

or the next, or both. It is not the providing a way whereby prisoners may become "prisoners of hope," but it is the utter demolition of the prison. With them, the atoning provision is not that of the gracious King, staying his just wrath, and sending the herald to throw open the prison-doors and proclaim the acceptable year of the Lord, and the day of vengeance of our God; but it is the mighty conqueror unconditionally and arbitrarily breaking down all walls, and destroying the prison itself instead of the prisoners.

Others interpret the Atonement not as the ground, but simply the means for accomplishing reconciliation; an expedient, either for public, perhaps governmental, ends, or an expedient to satisfy moral feelings, in the purpose of accomplishing reconciliation which might have been accomplished without it. It is not expiatory, satisfactory, or substitutionary; it is not the rendering of pardon and salvation consistent and possible; they say it was consistent and possible before; but it is the means and expedient for bringing about what is of itself consistent and proper. It is not the providing of the bread and water of life, but the ministration of them, rendering them palatable and effectual. Some affirm that Christ died merely to convince men of God's saving and eternal love. Others go still farther, and make the whole object of Christ's death to be a touching and powerful means of exciting and quickening man's natural virtues. In none of these cases is the Atonement avowedly rejected; it is rather gloried in as if made broader, more rational and effective for good. Rejection is far down the scale, and on the borders of acknowledged infidelity.

The steps of this broad, downward way in theological reasoning may be marked somewhat as follows, beginning at the top of the series. First, Semi-Arminianism. In this class are embraced those who, in reality, adopt the characteristic error of full Arminianism, but attempt to stop short of some of its logical sequences and practical tendencies. The fundamental principle of this system is that Christ in the Atonement did not make satisfaction to divine justice in any proper sense, but simply to the governmental justice of God. It is essential to this theory that justice, as an absolute and controlling attribute, should be denied a place in the nature of God. Justice, which

prompts God to punish for sin because it is sin, is rejected, and the prevention of crime, regard for the law, and the maintenance of the order and welfare of the universe, are made the whole object of punishment, even in the divine government. Accordingly the Atonement, which is to take the place of punishment, has merely the same object. That the tendency of this system is to put the doctrine of eternal punishment upon the ground of expediency, and into the shade, is manifest; for it has covertly wrapped up in it the germ of Universalism, whose adherents are uniformly and instinctively arrayed against capital punishment in all governments.

We have already stated that the fundamental principle of this first step downward from the Atonement is, that the prevention of crime and the promotion of order and government constitute the great end of punishment, and consequently of Atonement. When these ends are answered, justice is satisfied. That sin deserves punishment for its own sake is denied, and hence the evil and wrong of sin are fundamentally diminished. This will account for the prevailing decrease of deep and pungent conviction for sin wherever the semi-Arminian theology is countenanced.

How utterly opposed this theory is to the whole tenor of Scripture may be seen by referring to the earlier parts of this discussion, where Christ is constantly presented in the Bible as a sacrifice. He bore our sins; the chastisement of our peace was upon him. He propitiated God; became a ransom; was made sin that we might be made righteousness. But this theory logically denies that Christ in the work of Atonement wrought out any righteousness which may constitute the ground of the sinner's justification. It merely makes pardon possible, and opens the way for the sinner to create a righteousness of his own, whereas Paul's whole hope is in being found in Christ, not having his own righteousness, but the righteousness which is by faith of Jesus Christ. It annihilates the Scripture doctrine of justification, that "Act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight only for the righteousness of Christ, imputed unto us, and received by faith alone;" and leaves to us only the hope that the demands of public justice have been so met in Christ that

God will not be obliged to punish us forever. It sets aside the chief element of saving faith, that grace whereby, renouncing all dependence on ourselves, we receive and rest upon Christ alone for salvation, putting on Christ, being in Christ, having a vital union with him as our life; and gives us in the place of all this, repentance as a prevention of crime in ourselves, laying aside our rebellion, submitting ourselves to God, and trusting that the Great Ruler will not be obliged, by governmental necessity, to execute the penalty of sin upon us, on the ground of Christ's having done what will avail equally well for the prevention of crime in others, and for the upholding and honoring of the law and government for the public good.

Semi-Arminianism was first most clearly drawn out as a system by Hugo Grotius in the former part of the sixteenth century. Grotius was ranked among the Arminians of his time, but was possessed of such an acute intellect that he could not avoid seeing the heretical tendencies of Arminianism, and yet his heart seemed not prepared to receive its only Scriptural and logical alternative. And so, to clear himself from the charge of Socinianism, he labored to open a *via media*, and prepared his "*Defensio Fidei Catholicæ de Satisfactione Christi*." He undertook to make a subtle distinction between *satisfactio* and *solutio*, carrying the idea that God, by inflicting death upon Christ, thus giving an example of punishment, had arbitrarily set aside the necessity of a real satisfaction to divine justice. He, like Socinius, "attached principal importance to the moral impression which the death of Christ is calculated to produce;" and this impression "consists in the *exhibition* of the punishment due to sin." "It was based upon political rather than jural premises," and "could not satisfy either the feelings or the reason of Christians." Some of his followers went a step farther and affirmed "that the death of Christ was a *solemn declaration* that God will be merciful to sinners," and, of course, hold the demands of justice, if there be any such, in eternal abeyance. (Hag. vol. ii. pp. 355, 360, 361, and 498.) (Bib. Sac. vol. ix. p. 259. The Grotian Theory, a translation from Baur, by Dr. L. Swain.)

Various attempts have been made in different ages to devise or revive something like this midway Grotian theory, which

we have called semi-Arminianism; something which shall satisfy the Socinian reasoning and yet, in a general way, conform to the language of Scripture and the Christian feelings. Our space will allow us only briefly to refer to two recent instances of tendency downward in this direction under the lead of authors of almost Grotian skill in dialectic subtleties. The first of these may be seen in a small volume published in 1845, by Dr. N. S. S. Beman, in review of a pamphlet entitled, "Christ the only sacrifice, or the Atonement in its relations to God and man." On pp. 131, 133, 135, 142, Dr. Beman says, justice, in its "common, appropriate sense, was not satisfied by the Atonement of Jesus Christ." "The law, or justice, that is, distributive justice, as expressed in the law, has received no satisfaction at all." It is "a symbolical and substantive expression of God's regard to the moral law." "To fix indelibly this impression on the heart of the sinner is the object of the Atonement." Dr. Beman makes this the design of penalty "to operate as a powerful motive to obedience;" and this the necessity of the Atonement, "to secure the order and prosperity of the universe," pp. 127-8. See Review of Beman, in *Essays and Reviews*, by Charles Hodge, D. D., p. 129.

The other of these recent attempts to revive the Grotian theory may be gleaned from the Introductory Essay to a volume entitled "The Atonement," by Edwards A. Park, D. D. The aim of the Introductory Essay, and of the volume, seems to be to draw from the writings of the great New England divines, the author's "New" or "Edwardean Theory" of the Atonement. On page 10, "the main principles" of this theory are stated in nine propositions, four of which read as follows:

"Secondly, The sufferings of our Lord satisfied the general justice of God, but did not satisfy his distributive justice."

"Thirdly, The humiliation, pains, and death of our Redeemer were equivalent in meaning to the punishment threatened in the moral law, and thus they satisfied Him who is determined to maintain the honor of this law, but they did not satisfy the demands of the law itself for our punishment."

"Fifthly, The law and the distributive justice of God, although honored by the life and death of Christ, will yet eternally demand the punishment of every one who has sinned."

“Ninthly, The Atonement is *useful* on men’s account, and in order to furnish new motives to holiness, but it is *necessary* on God’s account, and in order to *enable* him, as a consistent Ruler, to pardon any, even the smallest sin, and therefore to bestow on sinners any, even the smallest favor.”

In the word “Ruler,” in this last proposition, the Governmental theory is fully avowed ; and here is the germ of Universalism, as we have before seen. The Atonement is necessary, not on account of God’s own nature and attributes, but to enable him *as a Ruler*, to pardon. It was not necessary that God might be *just* in pardoning, but it was necessary for public ends. Atonement takes the place of punishment. Therefore God threatens to punish, not from any promptings in his own nature and attributes, but for public, governmental ends. Says the Universalist, therefore sin is only a governmental evil ; there is nothing in God’s nature and attributes that constrains him to punish ; and the ends of government may be met by punishment that is not eternal, but circumstantial and limited, as sin is circumstantial and limited.

To establish such an “Edwardean theory,” or gain countenance for it from the writings of the New England divines, is a manifest impossibility to all who are familiar with their writings. It is like the attempt to prove Swedenborgianism, Universalism, or any other ism from the Bible. A few passages and expressions standing out of their connection and scope may always be found pliable. Least of all is it possible to show any leanings towards the Grotian theory in the works of the elder Edwards and Dr. Hopkins, the greatest of the New England theologians. Who can doubt that they were familiar with every such abortive effort in the previous history of the church to find a safe middle ground between such logical and theological antipodes ? In this discussion, on pages 16 and 17 of this volume, we have made quotations from the elder Edwards, showing his unequivocal belief in the sufferings of Christ as making full satisfaction to divine justice, by answering the full penalty of the divine law, for “the sin that was imputed to him, or offered that to God that was fully and completely equivalent to what we owed to divine justice for our

sins.” We could quote many pages from the writings of both Edwards and Hopkins to the same positive purport ;—one from the latter must suffice.

“ Here (Rom. iii. 25, 26,) the design of the Redeemer is expressed, and the great thing he is to accomplish is to maintain and declare the righteousness, the rectitude, and unchangeable truth and perfection of God, in opening a way by his blood, his sufferings unto death, for the free pardon of sinful man, consistent with his rectoral justice and truth, and doing that which is right and just, both with respect to himself, his law and government, and all the subjects of his kingdom.

“ The work of the Redeemer, therefore, has a primary respect to the law of God, to maintain and honor that, so that sinners may be pardoned and saved consistent with that, without setting that aside, or showing the least disregard to it, in the requirements and threatenings of it; but that it may be perfectly fulfilled, and especially that the threatening might be properly and completely executed, without which God could not be true or just in pardoning or saving the sinner. It was, therefore, predicted that he should ‘magnify the law, and make it honorable.’ (Is. xlii. 21.) And Christ himself declares that he came into the world to fulfil the law. ‘Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfil. For verily, I say unto you, till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled.’ (Matt. v. 17, 18.) The law could not be fulfilled by Jesus Christ without his suffering the penalty of it, and obeying it perfectly. For to give up the penalty, and not execute the threatening of the law, when it is transgressed, is to dissolve and destroy the law. For a penalty is essential to a law, and where there is no penalty threatened there is no law, as has been shown.

“ Therefore, had the Redeemer undertaken to save men, without regard to the penalty of the law, and suffering it himself, he would have come to make void the law and destroy it, to all intents and purposes. He could not ‘make reconciliation, and bring in everlasting righteousness,’ (Dan. ix. 24,) which it was predicted he should, without suffering the penalty of the law, the everlasting rule of righteousness. In doing this his love of righteousness and hatred of iniquity was exercised and displayed in the most signal manner, and to the highest degree. Therefore, it is with respect to this regard which he paid to the divine law in suffering the penalty and obeying the precepts of it, that it is said to him, ‘Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil

of gladness above thy fellows.' (Heb. i. 9; Ps. xiv. 7.) Sinful men were under the curse of the law; and in order to redeem them, the Redeemer must take their place under the law, and suffer the penalty, bear the curse for them, and in their room, which is expressed yet more fully, and in the most plain and unequivocal words, in the preceding chapter. 'Christ hath redeemed us from the curse of the law, being made a curse for us.' By being made a curse for us, can be nothing else but suffering the penalty, the curse of the law, under which we were, and which man must have suffered, had not the Redeemer suffered it for him, as he could not be redeemed in any other way without destroying the law." Hopkins' Works, vol. i. pp. 323-4.

Having dwelt thus particularly upon the first step in what we have termed the Universalist stairway, but few words will be necessary to indicate those which naturally follow. After semi-Arminianism the step to full Arminianism is not distant, and will be taken by their followers, though the leaders should hesitate long. Arminianism proceeds practically to bring down the character of sin, and the nature of human sinfulness, to the same level to which divine justice and atonement have been brought by the former step. That man, by the fall, has become naturally and totally depraved, is denied. Why should it be believed after a governmental expedient which has nothing of a penal nature in it has been deemed sufficient to meet the demands of divine justice, and to make full atonement for sin? Consequently Arminians affirm that the human will is not radically corrupt, nor wholly opposed to God; and that one man is saved and another not, is owing, not to the grace of God, but to the free will of man. The necessity of grace is not denied, but made alike universal in every case and in every sense. The necessity of grace is not denied, but its efficacy is made to depend on the human will. They affirm that the death and sufferings of Christ are applied alike to every individual of mankind. Or in other words, that redemption differs in no way from atonement, but is a mere common provision, made in every sense conditional, thus substantially denying gratuitous election, decrees, foreknowledge, perseverance, &c.

At this point the way is prepared for the third step downward, which is the substantial rejection of Regeneration as an

instantaneous and radical change of the heart and will, wrought by the new creative power of the Holy Ghost. What need is there of divine regeneration if the will is not radically corrupt? On the one hand regeneration is made to degenerate into a mere resolution, determination, or emotion of the sinner. On the other it becomes a result of baptism, or follows gradually the observance of certain forms, rights, or church ordinances.

The fourth step is one of general doubt in regard both to the full inspiration of the Scriptures and the supernatural in religion. Most that cannot be resolved into general laws is rejected by one process or another. Here the way becomes slippery, and humid fogs, and murky and thick atmosphere prevail. Few that go down thus far ever return. They do not always give up the general forms and vague hopes of religion. The immortal dreamer of Bedford Jail presents the shepherds leading the Pilgrims, first to the top of a hill called Error, which was very steep on the farther side, and bidding them look down to the bottom. "So Christian and Hopeful looked down, and saw at the bottom several men dashed all to pieces by a fall that they had from the top." Then they led them to the top of Mount Caution and bid them look afar off upon several men walking up and down among the tombs; and they say to their astonished guests, "These men (pointing to them among the tombs,) came once on pilgrimage, as you do now, even until they came to that same stile. And because the right way was rough in that place, they chose to go out of it into that meadow, and there were taken by Giant Despair, and cast into Doubting Castle, where, after they had awhile been kept in the dungeon, he at last did put out their eyes, and led them among those tombs, where he has left them to wander to this very day, that the saying of the wise man might be fulfilled, "He that wandereth out of the way of understanding shall remain in the congregation of the dead."

ARTICLE II.

GEORGE HERBERT.

Walton's Lives : The Life of Mr. George Herbert, Prebendary of Salisbury Cathedral. By IZAAK WALTON. New edition, with Illustrative Notes, Index, etc. Boston : Crosby, Nichols & Co. For William Veazie. 1861.

The Complete Works of George Herbert. London and Edinburgh : T. Nelson & Sons. 1854.

SAYS the thoughtful author of that charming little volume, "The Patience of Hope," "Some quaint old English poems and devout essays send a fragrance into the very soul ; to look into them is to open the tomb of a saint, and find it full of roses." Such has been our experience with the writings of George Herbert.

But in this age, whose face is set towards the future, the treasures of the past are apt to be overlooked or depreciated. The richly stored caskets of jewels which the fathers have bequeathed to us, have, to many, seemed too dusty and unpromising to be worth unlocking. Happily there are signs that the craving for novelty is becoming somewhat satiated, and that truth and beauty, of whatever age and circumstance, are finding more just appreciation. Let us hope that Herbert, that true poet of the church, may share in such a restoration. The quaint conceits and crowded imagery which have been superseded by a simpler and more natural style, were in his day esteemed the richest setting for the jewels of thought. And it cannot be creditable to our taste or judgment if we throw away the precious stone, because its casket does not please us. To change the figure : if "the outside of the vase is scrawled over with odd shapes and writing, within are precious liquors, and healing medicines, and rare mixtures of far-gathered herbs and flowers."

The life of Herbert is itself a nobler poem than any which he wrote. He was born at the Castle of Montgomery, in Wales,

April 3, 1593 ; being the fifth of ten children of Richard and Magdalen Newport Herbert. He "spent much of his childhood in a sweet content under the eye and care of his prudent mother," who seems to have been unusually fitted for the task which devolved upon her at her husband's death. It was probably as true of her with regard to George, as to her eldest son, Edward, that "she managed her power over him without any such rigid sourness as might make her company a torment to her child ; but with such a sweetness and compliance with the recreations and pleasures of youth, as did incline him willingly to spend much time in the company of his dear and careful mother." Dr. Donne has characterized her in one of his poems as "The Autumnal Beauty," and dedicated to her a volume of "Holy Hymns and Sonnets," of which Walton says, in his quaint and touching way : "These hymns are now lost to us ; but doubtless they were such as they two now sing in heaven."

At the age of fifteen (1608) Herbert entered Trinity College, Cambridge, where his progress is sufficiently indicated by the fact that he was made Bachelor of Arts in 1611 ; Major Fellow of the College in 1615 ; and in 1619 was advanced to the distinguished position of Orator for the University, which he retained for eight years with signal honor to himself and his college ; attracting the favorable notice of the most eminent men of that period, and of the king himself, who gave him a sinecure which Queen Elizabeth had formerly bestowed upon her favorite, Philip Sidney. It seems probable that he entertained, for a long time, strong expectations of preferment, which, however, were doomed to disappointment, "God having provided some better thing" for him than worldly advancement. Upon resigning his hopes at court he retired to Kent, where he lived in the most secluded manner, and in this retreat —

"He had many conflicts with himself, whether he should return to the painted pleasures of a court life, or betake himself to a study of divinity, and enter into sacred orders, to which his dear mother had often persuaded him. These were such conflicts as they only can know that have endured them ; for ambitious desires and the outward glory of this world are not easily laid aside ; but at last God inclined him to put on a resolution to serve Him at His altar."

The date of Herbert's ordination is not certainly known,

but in 1626 he was made Prebend of Layton Ecclesia, in Huntingdonshire. Three years later, being out of health, he paid a visit to a friend in Wiltshire, and while there married Jane Danvers, the daughter of a great admirer of Herbert — Charles Danvers, of Bainton. Herbert and Miss Danvers had long known each other by report, and a short courtship sufficed. They were married three days after the first interview, nor had they ever reason to repent their haste. Walton says of them :

“The Eternal Lover of mankind made them happy in each other’s mutual and equal affections and compliance ; indeed, so happy that there never was any opposition between them, unless it were a contest which should most incline to a compliance with each other’s desires ; . . . and . . . this mutual content and love and joy did receive a daily augmentation, by such daily obligingness to each other as still added such new affluences to the former fulness of these divine souls, as was only improvable in heaven, where they now enjoy it.”

Some three months after his marriage, Herbert was presented with the living of Bemerton, near Salisbury, where he spent the remainder of his life.

“Here,” says Walton, “I must stop, and bespeak the reader to prepare for an almost incredible story of the great sanctity of the short remainder of Herbert’s holy life ; a life so full of charity, humility, and all Christian virtues, that it deserves the eloquence of St. Chrysostom to commend and declare it.”

For the space of a little more than two years which Herbert lived after his removal to Bemerton, he was unwearied in the labors of his office. Careful in the instruction, and tender in the consolation of his flock ; solemnly exhorting to the way of holiness, and steadily pursuing it himself ; “he made every day’s sanctity a step towards that kingdom where impurity cannot enter.” His chief relaxation was music, “in which heavenly art he was a most excellent master, and did himself compose many divine hymns or anthems which he set to music, and sung to his lute or viol.” He went regularly to a private “music meeting,” at Salisbury, saying that music “did relieve his drooping spirits, compose his distracted thoughts, and raise his weary soul so far above earth that it gave him an earnest of the joys of heaven before he possessed them.” Herbert has *written thus* of “Church Musick” :

"Sweetest of sweets, I thank you : when displeasure
 Did through my bodie wound my minde,
 You took me thence, and in your house of pleasure
 A daintie lodging me assign'd.

'Now I in you without a bodie move,
 Rising and falling with your wings :
 We both together sweetly live and love,
 Yet say sometimes, *God help poore Kings !*

"Comfort, I'll die ; for if you poste from me,
 Sure I shall do so, and much more ;
 But if I travell in your companie,
 You know the way to heaven's doore."

From these joys he was not long to be detained. Consumption had fastened itself upon him. But his increasing weakness, while it compelled him to give up, one by one, those labors in which he had so delighted, revealed to him more fully day by day the pleasing prospects of eternity. He sends this message to a friend : "Tell him that I do not repine, but am pleased with my want of health ; and tell him my heart is fixed on that place where true joy is only to be found ; and that I long to be there, and do wait for my appointed change with hope and patience." "The Sunday before his death, he rose suddenly from his couch, called for one of his instruments, took it into his hand, and said —

'My God, my God,
 My music shall find Thee,
 And every thing
 Shall have His attribute to sing."

And, having tuned it, he played a simple prelude, and then sang :

"The Sundays of man's life,
 Threaded together on Time's string,
 Make bracelets to adorn the wife
 Of the eternal, glorious King :
 On Sundays heaven's door stands ope ;
 Blessings are plentiful and rife,
 More plentiful than hope."

Thus he continued, "meditating, and praying, and rejoicing, till the day of his death." Then, surrounded by his family,

he "passed," to use his own words, "a conflict with his last enemy, and overcame him by the merits of his Master, Jesus." After that last struggle he remained serene and tranquil for some hours, and breathed out his spirit in these words: "Lord, forsake me not now my strength faileth me, but grant me mercy for the merits of my Jesus. And now, Lord — Lord — now receive my soul." "I wish," says Izaak Walton, "if God shall be so pleased, that I may be so happy as to die like him."

Of Herbert's writings, Henry Vaughan, himself no mean poet, speaking of the impure tendencies of most of the poetry of that day, says: "The first that with any effectual success attempted a diversion of this foul and overflowing stream, was that blessed man, Mr. George Herbert, whose holy life and verse gained many pious converts, of whom I am the least."* A discriminating critic of later time † speaks of him thus:

"Herbert has, according to his degree, the distinctive peculiarities of Raffaele and Milton. His sweetness of fancy, his vigorous sense, and his happiness of idiom may be appreciated by all people; just as the grace and the dignity of the picture and the epic come home to the least refined observer. But there is a remoter and a delightfuller quality that requires a kindred heart to comprehend it. To a reader without a deep, catholic devotion, he is only the ingenious or the fantastic rhymers; to one who has that feeling, his verses are the strings of a musical instrument, making melody in themselves, and awaking sweet sounds in the hearts of those who hear it."

The fragrance of Herbert's genius is perennial. There is in it such a rich savor of Christ as renders it always congenial to the Christian soul; even as the leaves of some plants, after long keeping, though less fair outwardly than when taken from the stem, yet retain their sweet and healthful perfume, with added odors of association. We shall not enter into any extended criticism of these writings, partly because we prefer to reserve our space for more copious extracts than we could otherwise afford, and partly because these writings, appealing as they do to the heart, even more than to the intellect or the imagination, must be appreciated according to individual experi-

* Preface to "*Silex Scintillans*," p. 58.

† Rev. Robert Aris Wilmot. See Introduction to his edition of "*Herbert's Works*," p. 23.

ence, and left largely to the criticism of feeling. We must, however, give Herbert's own testimony in regard to them. A few days before his death he said to a friend who stood by his bed: "Sir, I pray you deliver this little book to my dear brother, Farrer, and tell him he shall find in it a picture of the many spiritual conflicts that have passed betwixt God and my soul, before I could subject mine to the will of my Master, in whose service I have now found perfect freedom. Desire him to read it, and then, if he think it may turn to the advantage of any poor soul, let it be made public; if not, let him burn it; for I and it are less than the least of God's mercies." The "little book" was "The Temple; or Sacred Poems and Private Ejaculations," the best known, at present, of the author's works, and undoubtedly the most interesting and valuable. As its name indicates, it is a collection of poems on sacred subjects, which, under quaint, and sometimes seemingly incongruous titles, present a rich store of spiritual and poetic beauty. The work gained an immediate popularity, rivalled only by the poetry of Cowley, who is now only known to scholars, while Herbert's muse is still singing to the ear of the Christian world as charmingly as ever.

The opening poem, "The Church Porch," less pleasing in diction, and less glowing with fancy than many others, has been said to be "a little hand-book of rules for the management of temper and conversation and business, which every child ought to get by heart." The following verses on church-behavior are a fair specimen of its style:

"In time of service, seal up both thine eies,
And send them to thine heart; that, spying sinne,
They may weep out the stains by them did rise:
Those doores being shut, all by the eare comes in.
Who marks in church-time other symmetric,
Makes all their beautie his deformitie.

"Jest not at preacher's language or expression:
How know'st thou but thy sinnes made him miscarrie?
Then turn thy faults and his into confession:
God sent him, whatsoe'er he be: O tarry,
And love him for his Master: his condition,
Though it be ill, makes him no ill Physician."

It is difficult to select from this treasure-house of jewels wherewith to fill most acceptably the few pages at our disposal. We wish chiefly to allure those who have never yet explored them, to these pleasant places whose springs of refreshment are most strengthening to the Zionward traveller. We give first the poem entitled "Gratefulnesse."

"Thou that hast giv'n so much to me,
Give one thing more, a gratefull heart.
See how Thy beggar works on Thee
By art.

"He makes Thy gifts occasion more;
And sayes, If he in this be crost,
All Thou hast giv'n him heretofore
Is lost.

"But Thou didst reckon, when at first
Thy word our hearts and hands did crave,
What it would come to at the worst
To save.

"Perpetuall knockings at Thy doore,
Tears sullyng Thy transparent rooms,
Gift upon gift; much would have more,
And comes.

"This notwithstanding, Thou wentst on,
And didst allow us all our noise:
Nay, Thou hast made a sigh and grone
Thy joyes.

"Not that Thou hast not still above
Much better tunes than grones can make;
But that these countrey-aired Thy love
Did take.

"Wherefore I crie, and crie again;
And in no quiet canst Thou be,
Till I a thankfull heart obtain
Of Thee:

"Not thankfull, when it pleaseth me;
As if Thy blessings had spare dayes:
But such a heart, whose pulse may be
Thy praise."

These stanzas have the racy flavor of out-door grapes, rather than the soft smoothness of conservatory clusters. A poem requiring perhaps a longer acquaintance to procure it just appreciation, is called "Man's Medley." The change of measure in the lines is a kind of tripping musical accompaniment to the sentiment.

"Heark, how the birds do sing,
And woods do ring!
All creatures have their joy, and man hath his.
Yet, if we rightly measure,
Man's joy and pleasure
Rather hereafter than in present is.

"To this life, things of sense
Make their pretence;
In th' other, Angels have a right by birth:
Man ties them both alone,
And makes them one,
With th' one hand touching heaven, with th' other earth.

"In soul he mounts and flies;
In flesh he dies.
He wears a stuffe whose thread is coarse and round,
But trimm'd with curious lace,
And should take place
After the trimming, not the stuffe and ground.

"Not that he may not here
Taste of the cheer;
But as birds drink, and straight lift up their head,
So must he sip, and think
Of better drink
He may attain to, after he is dead.

"But as his joyes are double,
So is his trouble.
He hath two winters, other things but one:
Both frosts and thoughts do nip,
And bite his lip;
And he of all things fears two deaths alone.

"Yet ev'n the greatest griefs
May be reliefs,
Could he but take them right, and in their wayes.
Happie is he whose heart
Hath found the art
To turn his double pains to double praise."

A pensive thoughtfulness runs through these sprightly verses, as if the shadow of another life were casting its wing over present pleasures. It is characteristic of this writer. In all his gardens there is a sepulchre — not a dismal one, for the risen Christ has blessed and glorified it ; still it is there with its solemn suggestiveness. Another of these pieces, “The Method,” is really a short sermon on self-examination, and ineffectual prayer. The turn of the self-questioning is well managed, as the application is most excellent. It would be a good help to meditation for closet-hours. He who wrote it evidently understood the secret of drawing nigh to God so as not to ask amiss. Its homely vernacular is one of its rare beauties. The italicizing is in the original, and is a part of its author’s conception.

“ Poore heart, lament ;
For, since thy God refuseth still,
There is some rub, some discontent,
Which cools His will.

“ Thy Father *could*
Quickly effect what thou dost move ;
For He is *Power* : and sure He *would* ;
For He is *Love*.

“ Go, search this thing,
Tumble thy breast, and turn thy book.
If thou hadst lost a glove or ring,
Wouldst thou not look ?

“ What do I see
Written above there ? — *Yesterday*
I did behave me carelessly,
When I did pray.

“ And should God’s eare
To such indifferents chained be,
Who do not their own motions heare ?
Is God lesse free ?

“ But stay ! what’s there ?
Late when I would have something done,
I had a motion to forbear ;
Yet I went on.

“ And should God’s eare,
Which needs not man, be ty’d to those

Who heare not Him, but quickly heare
His utter foes ?

“ Then once more pray ;
Down with thy knees, up with thy voice :
Seek pardon first, and God will say,
Glad heart, rejoice !”

Allusion has been made to the plentiful conceits and similes of these poems ; we are not prepared to call them, with another critic,* ridiculous, coarse, unpleasant. Fantastic, they doubtless often are, yet so unstudied and playful, as the sporting of a child, in their odd imagery, that the effect is far from “unpleasant.” It may be that Herbert’s “taste was very inferior to his genius.” This is true of others, as well, and particularly in times when taste has not reached its matured culture. It is a slow growth, and has much to do with the schools. But we demur to the judgment that “Herbert’s poetry alone would not have preserved his name,” with all its genius, and that his reputation lives chiefly through his prose writings, and the portrait of his amiable, godly character, done by “good old Walton.” † Coleridge’s opinion is far better. In his “Friend” this thoughtful scholar and man of letters writes : “Having mentioned the name of Herbert, that model of a man, a gentleman and a clergyman, let me add that the quaintness of some of his thoughts, not of his diction, than which nothing can be more pure, manly, and unaffected, has blinded modern readers to the great general merit of his poems, (and it may be also said, his prose writings,) which are for the most part exquisite in their kind.” The most generally known of his verses — on “Virtue,” beginning, “Sweet day ! so cool, so calm, so bright,” would have kept him from oblivion, were it the only star which his spirit lighted. What a delightful simplicity plays through the measures of the poem following, which he calls “A True Hymne” — devotion and criticism so aptly blended.

“ My joy, my life, my crown !
My heart was meaning all the day,
Somewhat it fain would say ;
And still it runneth muttering up and down
With only this, *My joy, my life, my crown !*

* “Chambers’s Cyclopædia of English Literature,” I. 132. † Ibid.

" Yet slight not these few words ;
 If truly said, they may take part
 Among the best in art.
 The fineness which a hymne or psalme affords,
 Is when the soul unto the lines accords.

" He who craves all the minde,
 And all the soul, and strength, and time,
 If the words onely rhyme,
 Justly complains that somewhat is behinde
 To make His verse, or write a hymne in kinde.

" Whereas if th' heart be moved,
 Although the verse be somewhat scant,
 God doth supplie the want.
 As when th' heart sayes, (sighing to be approved,) *O, could I love !* and stops ; God writeth, *Loved."*

This, entitled "The Flower," is pronounced by Coleridge "a delicious poem." It is one to be interpreted by the heart which has had its own "Songs in the Night," and brings to mind the thanksgiving of the Psalmist: "O Lord, Thou hast brought up my soul from the grave, Thou hast kept me alive that I should not go down to the pit. Sing unto the Lord, O ye saints of His, and give thanks at the remembrance of His holiness. For His anger endureth but a moment ; in His favor is life ; weeping may endure for a night, but joy cometh in the morning." It is the song of the uncaged bird, but still a minor melody.

" How fresh, O Lord, how sweet and clean
 Are Thy returns ! ev'n as the flowers in spring ;
 To which, besides their own demean,
 The late past frosts tributes of pleasure bring.
 Grief melts away
 Like snow in May,
 As if there were no such cold thing.

" Who would have thought my shrivel'd heart
 Could have recovered greenness ? It was gone
 Quite under ground ; *as flowers depart*
To see their mother-root, when they have blown ;
 Where they together
 All the hard weather
 Dead to the world, keep house unknown.

“ These are Thy wonders, Lord of power !
Killing and quickening, bringing down to hell,
And up to heaven in an houre ;
Making a chiming of a passing bell.
We say amisse
This or that is ;
Thy word is alle, if we could spell.

“ Oh that I once past changing were,
Fast in Thy paradise, where no flower can wither !
Many a spring I shoot up fair,
Off’ring at heav’n, growing and groning thither :
Nor doth my flower
Want a spring-showre,
My sinnes and I joining together.

“ But while I grow in a straight line ;
Still upward bent, as if heav’n were mine own,
Thy anger comes, and I decline :
What frost to that ? what pole is not the zone
Where all things burn,
When Thou dost turn,
And the least frown of Thine is shown ?

“ And now in age I bud again,
After so many deaths I live and write ;
I once more smell the dew and rain,
And relish versing ; O my onely light,
It cannot be
That I am he
On whom Thy tempests fell all night.

“ These are Thy wonders, Lord of Love,
To make us see we are but flowers that glide,
Which when we once can finde and prove
Thou hast a garden for us, where to bide.
Who would be more
Swelling through store,
Forfeit their paradise by their pride.”

We have marked a line or two of this, emphatically, as containing one of the most purely beautiful conceptions in the range of our poetic literature. We do not remember to have seen anything more descriptive of the emotion of the soul after some surprising deliverance, or on emerging from the shadow of a long-continued trial, than these artless lines :

"It cannot be
That I am he
On whom Thy tempests fell all night."

May they not also suggest to us the wondering rapture of the Christian on exchanging, instantaneously, (as it may seem to him,) the tribulation of earth for the secure felicity of heaven? It is not easy (at least in some moods) to read, with an unmoistened eye, another of these poems, beginning —

"Deare friend, sit down, the tale is long and sad."

It is a tale of purifying the "foul" heart in the font of "affliction."

"There it was dipt and died,
And washt, and wrung; the very wringing yet
Enforceth tears."

A tale of softening the "hard" heart in the boiling caldron of "affliction;" of stirring the "dull" heart by the thorns of "affliction." This is its close:

"Truly Friend,
For ought I heare, your Master shows to you
More favour than you wot of. Mark the end.
The Font did onely, what was old, renew;
The Cauldron suppld, what was grown too hard;
The Thorns did quicken, what was grown too dull;
All did but strive to mend, what you had marr'd.
Wherefore be cheer'd, and praise him to the full
Each day, each houre, each moment of the week,
Who fain would have you be, new, tender, quick."

One can hardly turn a leaf of this volume without being struck by some original and forcible expression of a familiar thought, or some sweetly insinuated word of comfort. We give a few of these scintillations from the burning heart of the saintly poet. They often flash with a seraphic fire—a glowing coal from God's own altar, so close to which this Christian priest continually ministered. Now it is like the prophet worshipping within sight of the moving doors and pillars of the temple pulsating with Jehovah's step; and now, the strain reminds us of that "Song of Songs" sung by the fairest of the daughters of Jerusalem to her Divine Lover. We touch but here and there a note.

"Whether I flie with angels, fall with dust,
 Thy hands made both, and I am there,
 Thy power and love, my love and trust
 Make one place everywhere."

"Teach me Thy love to know;
 That this new light, which now I see,
 May both the work and workman show;
Then by a sunbeam I will climb to Thee."

"More servants wait on man
 Than he'll take notice of: in every path
 He treads down that which doth befriend him,
 When sickness makes him pale and wan.
 Oh mightie love! Man is one world and bath
 Another to attend him."

"If souls be made of earthly mould
 Let them love gold;
 If born on high
 Let them unto their kindred fly;
 For they can never be at rest
 Till they regain their ancient nest."

"Sweetest Saviour, if my soul
 Were not worth the having,
 Quickly then should I control
 Any thought of waving:
 But when all my care and pains
 Cannot give the name of gains
 To Thy wretch so full of stains,
 What delight or hope remains?"

"What, (childe,) is the balance thine,
 Thine the poise and measure,
 If I say, Thou shalt be mine,
 Finger not my treasure.
 What the gains in having thee
 Do amount to, only He
 Who for man was sold can see,
 That transferr'd th' accounts to me."

It remains only to notice Herbert's prose writings, for his Latin and Greek poems, elegant as they are in diction, are yet, to use the expression of Barnabas Oley, "dull and dead, in comparison of his Temple Poems, and no marvel. To write

those, he made his ink with water of Helicon ; but these inspirations prophetic were distilled from above ; in those are weak motions of Nature, in these raptures of Grace." Chief of these prose compositions is "A Priest to the Temple, or The Country Parson: His Character and Rule of Holy Life." This is a unique work. It is a minute picture of parochial labors, responsibilities, pleasures ; in essential points as timely now as two centuries ago. It must have been written from the every-day experience of its author, and may be read as a clerical autobiography: happy the pastor who can as truthfully record his own life-history among his people, in memorials like these. "The dignity" of the priesthood, he says in the opening chapter, "is in that a priest may do that which Christ did, and by his authority, and as his vicegerent. The duty, in that a priest is to do that which Christ did, and after his manner, both for doctrine and life." The conception of the sanctity of this office is penetrating and pervasive. It lifts the veil and goes within the holy of holies with the solemn tread of the old Hebrew hierarch. What a condemning and damaging contrast to the levity with which too many, in more than one among the churches, lay their hands on these sacred mysteries. And yet there is, as there should be, a chapter on "The Parson in Mirth," a short one indeed ; but long enough to remark that "he sometimes refresheth himself, as knowing that Nature will not bear everlasting droppings, and that pleasantness of disposition is a key to do good." Here is a basket of the mellow fruit laid up in this storehouse. In prayer, the parson's

"Voice is humble, his words treatable and slow ; yet not so slow neither as to let the fervency of the suppliant hang and die between speaking, but with a grave liveliness, between fear and zeal, pausing yet pressing, he performs his duty." "The pulpit is the parson's joy and throne." "The character of his sermon is holiness ; he is not witty, or learned, or eloquent, but holy." "The Parson's method in handling of a text consists of two parts : first, a plain and evident declaration of the meaning of the text ; and secondly, some choice observations drawn out of the whole text, as it lies entire and unbroken in the Scripture itself. This he thinks natural, and sweet, and grave. Whereas the other way of crumbling a text into small parts, as the person speaking or spoken to, the subject and object, and the like, hath neither in it sweetness, nor gravity, nor variety, since

the words apart are not Scripture, but a dictionary, and may be considered alike in all the Scripture." "His wife is either religious, or day and night he is winning her to it. Instead of the qualities of the world, he requires only three of her: first, a training up of her children and maids in the fear of God, with prayer and catechising, and all religious duties. Secondly, a curing and healing of all wounds and sores with her own hands; which skill either she brought with her, or he takes care she shall learn it of some religious neighbor. Thirdly, a providing for her family in such sort, as that neither they want a competent sustentation, nor her husband be brought into debt."

Though the second of these requisites be hardly looked for in our day, there are not wanting examples of its value as an adjunct to the clergyman's office, and not a few of our modern female accomplishments might profitably exchange places with the qualifications of a good nurse. It is recorded of the pious John Eliot, that having heard that a man, who had been his bitter enemy, was suffering from a severe wound, he caused him to be brought to his house, where his wife's surgical skill and Christian gentleness cured him both of his wound and of his enmity. But even more would we commend the Parson's "thirdly" to the thoughtful regard of our gentle secretaries of the treasury. Its final clause has a touching significance, and never more than now.

It is worth studying the language of Herbert with reference to contemporary authors, to note its singular advancement beyond the standard of the age. Spenser preceded him with the first three books of the "*Faërie Queen*" only about forty years; but that great poem needs a copious addenda of foot-notes to interpret its obsolete words, while Herbert's pages, in their unaltered original dress, contain hardly any superannuated expressions. His diction is modern above that perhaps of any one who wrote at that period. Many of his prose works, possibly some of the best of them, have perished. Of the others which survived the burning of a friend's mansion, not long after their author's death, are "*Jacula Prudentium*," a collection of proverbs full of wisdom, a translation of an "*Italian Treatise of Temperance and Sobriety*," a few letters throbbing with the warmest of hearts, a "*University Oration*," and "*Preface and Notes to the Divine Considerations of a Spaniard*" — John Valdesso.

ARTICLE III.

THE SWORD AND CHRISTIANITY.

It is interesting to notice revolutions of thought which minds pass through, when cherished opinions are tried by unexpected ordeals of experience. Reasons of a very feeble strand hold a faith to ride out the easy swells of ordinary life; but when the tempest comes down, the virtues of tow are found to be not equal to the virtues of manilla. Opinions, then, for which one had been willing to endure a social martyrdom, are tossed to the winds, and the mind girds itself with new thoughts adequate to a day of storm.

In such a time no doctrines have vanished more pitifully under fierce trial, than those which have lashed minds with questions concerning human society out of joint. The social man is miserably sick; and the everlasting problem with humane thinkers has been, how to put him firmly on his legs again. Impatient at the slow promises of Christianity, mettlesome spirits have devised quicker methods of cure. There have been reform associations and peace societies; winsome quietings of the devil in man's heart by breathing in soft sentiments of a religion of the finer feelings; dainty persuasions about the beauties of society bound together in the proper adjustment of the affinities of love; or Olympian utterances, after the manner of that great Scotch catapult, flinging out ragged thoughts about the sublime achievements of mighty souls and the opening paths of grand action, in which all men may become heroes travelling towards Deity. But after human pride and impatience have slid the wisdom of Christianity into an asylum of the effete and worn out, and the ordeal of experience has come, then has the heavenly philosophy of Christ, like a mount of fire that blazes out only in times of earthquaking, shot up and drawn again the averted eyes.

Contemplating social peace from afar, the Gospel pursues it as an end by a system of making war. For reconstructing society, its first work is to throw a new and fundamen-

tal discord into it. Divisions are split through families, between father and son, dividing brother and brother, separating household from household. Yet in these rendings which Christianity carries even to the hearthstone, the conflict is not one of simple passion. Thought is harnessed for the battle. Truth is girded for the strife. Opinions grapple in the contest. Faiths, like wrestlers, agonize for the mastery. Doctrines, as gladiators, strike the two-edged steel in the clash. And around this contest of thought with thought, this battling of opinions, there gathers often a storm of passion. The doctrines of Christ, coming down into the world and shoving right across old ways of thinking, arousing the mind and compelling it to stand on the defensive, must make strife. And that strife so organized on the one side with the vital principles of Jesus, principles that will not sleep nor suffer a peace with principles of wrong, is a peculiar glory of Christianity. No other system of thought, which has not at least stolen its vitality from the Christian religion, can make even a pretension to such a glory. Not till the doctrines of Jesus began to move upon the world, was there ever known such a thing as a great popular conflict of opinion. Conflict there was enough of it; interest with interest, pride with pride, passion with passion, scandal with scandal, duels of invective, wringing the ears of neighborhoods, moving persons to hate, communities to depredation, and peoples to war.

But the unique genius of Christianity throws into all that striving materials of thought, round which these fires of human nature gathering shall burn with nobler passions and purify themselves in burning. And that material is new doctrines of God and man, going abroad in society and energizing old doctrines.

The cavil of unreflecting scepticism is frequent, that certain truths or moral precepts, professed by the disciples of Christ, had been current thoughts of a pagan literature from time immemorial. "That great genial precept of social love and forbearance," we have heard it said, "is no discovery of the Gospel. Long before our Lord preached on the Mount, very many of his thoughts had been anticipated by other moralists. He taught, indeed, well; perhaps better than any one before

him ; he disclosed some new truths it may be ; yet much of his moral teaching was only the reproduction of old things in a new form. Even that golden rule which is so much shown around by his followers, as if it had struck a *placer* in the Gospel, is found just as well minted in the works of that great Chinese teacher." To which we answer, be it so. Even if such cavalier assertions were false, we would not be at great trouble to prove them false. False or true, the wisdom of Jesus shines with the same splendor. Always assuming that sufficient fingerposts had been set up in nature to guide the inquiring mind in ways of righteousness, Christianity has never plumed herself on discovering what man ought to have discovered, or on doing for man what he might be expected to do for himself. Claiming to reveal some things which man had never thought of, and some things which he could never have been sure of, she has brought that into the world which energizes all the new and all the dead old of religious truth. And, here, mounts up the true glory of the Christian religion as a moral power for turning society upside down. By her demonstration of God as the tender, loving, suffering Father of mankind, she has done that without which all human discovery in the field of morals, had been in the world what a flower-garden was in the field of Antietam, for turning aside the storm of war. She has taken the impotent precepts of morals and clothed them with power. She lays her hand on those shaky truths of human discovering, and behold ! they spring up clad in rattling mail. "Jesus Christ paraded stolen gems of truth !" Does that flippancy of mind ever think that those old truths were dead as the bones in the valley of Ezekiel, until the philosophy of a vicarious atonement breathed life into them and sent them forth upon the earth mailed for battle in the cause of humanity ? Yes, some of the truths of Christianity had already been old ; old as Bunyan's superannuated giant was old, crazy in the joints, shattered in the head, blind, toothless, and incoherently mumbling his anathemas to a laughing world.

From the beginning, then, the genius of the Gospel has been such as to carry strife among men. Moving with principles which would not sleep, nor allow principles of wrong

to sleep, a glory of the Christian religion is, that she compels error to stand on the defensive. And if that error be so firmly twined round the interests or passions of men as to gird them for the sacrifice, she welcomes the conflict even to the flow of blood in a shock of war. For, as the doctrines of the cross have trained its followers to think, war is not the greatest evil in the world. It is not the worst outbreaking of a depraved nature. Of the many evils consequent upon human depravity, war is one ; yet greater is a growing barbarism ; or a skulking ruffianism ; or the sacredness of moral sentiment lost to a people ; or the shame of dishonor written upon the life and breathing in the spirit of a people ; or a sordid imbecility cherished in the embraces and sinking down the manhood of a people to the degradation of ease and cowardice. The carnage of war is terrible. Yet a hundred times worse than the blood of battles is it, when a nation's spirit, swelling not with the pride of honor and manliness and with the grandeurs of right as outlasting the suffering years of earth, can rejoice in a peace stamped all over with the craven seal of a mean, money-making selfishness. And the only alternative of a people so perishing, is that of saving itself at the cost of blood. When those high in power are daring to talk treason with an unblushing brow in the very streets of a nation's capital, — studying the craft of bankrupting a treasury and then demanding the applause of half an empire for the villainy, and when newspapers, whose moving thoughts are at the ends of the land on the wings of evening, can dare, by a labored process, day after day, to figure out their own national government to be worth just a couple of shillings to each man, woman, and child ; then is a state sinking down surely in the decay of all that is great and worthy, unless it be taught the value of truth and patriotism in some hard way of suffering. Learning to think of the worth of country as measured in the balances with dollars and cents, with cotton and corn, a people is taking one long stride down to where *men* die out in a mercenary barbarism. The going down is easy ; but to turn back again, that's the rub. And so a religion whose Calvary has been teaching the world how infinite sufferings should be endured to save divine honor, points her finger often, at such a time,

to only one opening way of salvation, and that the gory path of war.

But the value of a battle for principle is far from being measured by the victory of it on the field where arms clash. In the culture of a nation's character the next best thing to a triumph of right, is the defeat of blood-stained right. The blood sanctifies the right. It seals it on the nation's heart "as with lead in a rock forever." It baptizes with a new power that old truth which Christianity has been teaching the world, that virtue is higher than happiness; that right can tolerate no comparison with comfort; that justice can be sacrificed not even at the price of torture.

Yet how sure is the tendency of a long and prosperous peace, to lift the comfort of man into an equality of value with principles of rectitude. Lounging on elliptical springs of idleness is a luxury which, once fully enjoyed by the slothfulness of physical nature, makes it agony to be disturbed, even by hunger knocking at the door. And what is true of a man resting on down, with nothing but his own selfishness to look after, is equally true of a nation at peace with all the world, and its thoughts absorbed in the fluctuations of gunny, pork, and leather. In the smooth gliding of prosperity, broken by no awful gulfs of yawning destruction, the character slides surely down where right and honor are easily sold for sensual enjoyment. This is the tendency. There are also counteracting tendencies. A people like the American would long drive, as the driving of Jehu, on the track of trade in a sweat for gain. But ultimately there would come the waving of a wand which must lay this activity to rest, as mesmerism is said to wave her subjects to an unresisting sleep. Luxurious living has a compensation fixed for it, only a few generations off, irrevocable as the laws of nature. And when that comes, physical ease and sensual enjoyment will have a value for an effeminate people, which can be measured by scarcely any considerations of truth and honor and right.

But Christianity, with the sword she brings into the world, meets this tendency of a selfish nature. By a system where suffering runs so largely into the machinery for working out man's salvation, she is telling us that for saving humanity the

value of comfort and peace is contemptible, in comparison with the value of pain and sorrow and woe. She points to the central fact of her history, and asks, "Where can one get so near Calvary as in suffering and dying for right?" That suffering affirms the unearthly value of right. In the name of Jesus, it declares principle to be so divine that its cost to a people that would save it, must be, sometimes, the shedding of blood. Offensive, though it be, in the nostrils of peace associations and of those benevolent souls who would save society by ramming it with pledges to reform, there has been nothing yet found among men like the smell of gunpowder, for making a nation perceive the fragrance of divinity in truth.

And here one, jealous of the honor of Christ, moving along with such thoughts as these, is thrilled with a profound feeling, as he views that sure process by which war in a Christian civilization exalts the ideal of national character. In a Christian civilization nearly all wars are waged in defence of, or, if not that, in recognition of, or, if not that, under the inspiration of, some great principle of morality. Perhaps the principle plays only an obscure part; or it is an unseen force that moves armies, as a warm spring day moves the winter torrents. Yet the moral result is the same. The great lesson taught is unvarying in its impression; that when dignity and honor and truth are in question, not even human life, with all its treasured affections, is worthy to stand one moment in competition. That clashing of steel, which closes about in defence of a national sentiment of right or of honor, is settling that sentiment in the heart and lodging it with the conscience for all time. Men talk of right as holier than life. Eloquence warms masses of mind into a passion with words about truth and the integrity of character as above all price. But when have minds learned to feel such language? Why should not the popular heart of England be as stolid under such appeals as the quicker sensibilities of the wily Persian? Only because England has been at school where these sentiments have written their worth on the heart in letters of blood. No people ever did, or ever could, feel the power of Christian principle growing up like an inspiration through the national manhood, until the worth of it had been thundered on the battle-field. What is the realized value of

any spiritual truth, until we see an adequate price paid for it? What is the felt grandeur of any conduct, until we see the sacrifices of it, in houses, or lands, or ease, or comfort, or blood? A world knew there would be a sublime nobleness in a refined delicacy coming down with attentions to soothe ugly forms of sorrow; yet a world waits to feel the nobleness of such sacrifice, until a Florence Nightingale is seen walking the halls of pollution and death. When the old martyr writhed out his life at the stake, telling to the last his love for Jesus, even a pagan mob might have entertained a suspicion that all their cruelties had not yet come up to the exchange value of his religion. More than the plagues of Egypt, more than Sinai, more than the cursing on Ebal, a Christ on the Cross has made the world feel that far above the value of any human sacrifice, is the honor of that righteousness which must be saved, though man be redeemed. That was a sacrifice which made real the worth of a principle. Just so a national manhood, with its moral dignity rising in transcendent glory as it rises in sacredness of honor, advances towards its full greatness only when marching at the head of armies, and stained with the blood of battles as the last defence of justice.

"A battle," says De Quincey, with a rare profoundness of thought, "is by possibility the grandest, and also the meanest, of human exploits." Rushing to arms for purely selfish or trivial ends, to gratify the rage of passions, to drink the emptiness of glory, or to beat round the ring of war in a struggle for brutal championship, can be only contemptible, for want of everything which gives dignity to human action. Such an ambition for war degrades every sentiment of true greatness. It sinks down a national character till a people, becoming too imbecile for self-protection, is useful only as a pretext over which other nations can shape their quarrels. Such is Spain at her present level, from being the first power in Europe. Such is Turkey, which, three hundred years ago, made the name of Solymán a dread from the Elbe to the Euphrates.

But the difference of spectacle is infinite when, at the call of a country in peril, armed legions, like Clan Alpine's warriors, spring up from brake and fell, and, in the might of moral wrath, the strength of the hills marches into a line that waits breath-

less for the battle to sound, in which manhood and honor and truth are to receive their terrible vindication. That is an exhibition, seen a few times in the history of nations, to be seen more frequently, it may be, as Christian truth shall inspire nationalities more, which transcends every other human effort in the grandeur of its character. Man, so inspired by sentiments of greatness to stand forth as a champion of his race, seems to lift himself out of our common humanity bound in sin and selfishness. He uncovers new capacities of being. Touching hidden strings of the soul, he liberates unsuspected chords of power. His nature mounts into a nobleness of action, like that seen when Milton's muse draws aside the veil and shows us war in heaven. Three times ten thousand men, led on by the great Adolphus in that thirty years' struggle for the rights of conscience, drawn up in battle array, their heads uncovered, their eyes lifted to heaven, their voices pouring out one volume of appeal to the God of armies in that song whose inspiration carried triumph over many a bloodstained field,

" Sure as God's own promise stands
Not earth nor hell with all their bands " —

where among the spectacles of earth can there be another so grand in moral character, so like what it must be when heaven goes to war?

But the lessons from a war carried on under the quickening of Christian truth, do not end with elevating the ideal of nationality. Their tendency is also to rectify and exalt the popular conception of God. Whatever be the drift in the education of public sentiment with respect to the sacredness of truth and right, exactly in a corresponding direction must be the growth of the popular idea of him who embodies truth and right. Just so exalted and holy and awful as are one's conceptions of love and justice, so correspondingly exalted and holy and awful will be one's conception of him in whom these dwell as attributes of being. And, on the other hand, when truth and honor come to have a market value with any people, the sure correlation is, that the people's God will come to have a market value also. That balancing of the sacrifice of suffering with the sacrifice of right, as if they might be interchangeable, as if a nation could justly sell its integrity in buying off

hard experiences, will surely degrade the old Hebrew's conception of that Being in whom were the foundations of truth, into the image of one whose imbecile sense of justice has not nerve enough to leave incorrigible sinners in the hands of his own divine laws. He comes to be a God of such boundless good-nature, that he can only fold rebellious creatures in the arms of mercy, though they smite him unrelentingly in the face.

Different is the idea of God impressed on the mind when the army of Cromwell, gathered in their tents at the morning drum-beat, reading from the opened Bible of him who allots the destinies of nations, lifting their hands in prayer to the Ruler of battles, and pouring out their hearts in one of the grand old doxologies of a militant church ; are up there, at the trumpet's call, to write in blood the name of Marston Moor on the conscience of England forever. So was it when Joshua led the hosts of Israel seven times around the walls of Jericho. So was it, when Miriam danced the triumph of the Lord on the shores of the Red Sea. The desolating tread of armies, marching in the cause of right and conscience, leaving homes laid in ashes, hearts broken, mangled dead, moans of dying, groaning hospitals, all a sacrifice which the Sovereign of nations uses as a last means for lifting human nature into a capability of life with him, is forcing the truth, even upon thoughtless minds, that fearful must be the infinite distance which lies between man and such a Sovereign. For even these are required to shock humanity out of its selfishness ; to make it capable of heavenly fellowship ; to impress it with the awful character of God.

Yet all such achievements of Christianity through her principles harnessed to the passions of men, are only strides towards a finishing work. Coming into the world and finding the spirit of strife restless on the earth, she proposes the divine task of entering into that strife, of kindling it into a fiercer flame, and of feeding the fire with her own truth, until human passions have burned themselves pure of the mean and selfish and dishonorable. The principles of the gospel entering as the inspiring element into the clash of war, it has become true,

“ That God's most dreaded instrument,
In working out a pure intent,
Is man arrayed for mutual slaughter.”

But the thought which Wordsworth does not mention as marking a divine genius in the method, is that Christianity using this terrible instrument to work out the noble purposes of God, will so destroy the instrument finally and forever. The end proposed is indeed far off. The process is hard and slow ; for the slow and the hard are God's method. The steps which he has trod in the redemption of man, have been, scarcely one of them, taken except along a terrible way. Human kind, in the estimation of divine wisdom, is too far gone in wickedness to be saved by gentle means. Some diseases that prey upon the mortal life of man, can be arrested only by the severe appliances of medical science ; bread poultices will not cure the bite of the cobra da capello. And so the Holy Spirit uses the surgery of divine science in saving human kind. Doctrines are announced to men, about which earthly passions gathering, and surging round and round in an increasing tumult, raise at last a storm that shakes all the elements of earth. Yet that storm carries salvation even in its ruin. It shocks into life a new conscience in men. Baptized with suffering and blood, this new conscience comes up slowly to sit in judgment on the conduct of kings and powers that study the art of making war. As Christian England may be supposed, by a fiction of faith, not to dare the opening of an unrighteous war, so the time will be, perhaps at a starry distance, when no Christian people will venture that which would bring down upon their selfishness, as if it were infernal, the execration of the conscience of a world. In the mean time a public sentiment, still rising purer through baptisms of fire, will be piercing with a keener search the actions of each Christian nation, as its policy of honor or of pride or of glory is unfolded to the judgment of all other nations. And, farther on in the work of redeeming man, when bloodshed has written all its terrific lessons of the majesty of truth, of the dignity of honor, of the sacredness of invisible principles, on the heart and conscience so as never to be forgotten, and the religion of Jesus, working through these, has changed the nature of man, then war and strife, and sorrow and sighing will flee away. A millennium of years may span the distance which lies between that time and ours ; yet in the

sure wisdom of God, whose purposes unfold on the patient roll of centuries, all nations, ransomed of the Lord, shall come to Zion with songs of peace, and its everlasting joy upon their heads.

ARTICLE IV.

FASTING.

Nobody ever objects to fasting as a secular abstinence from food, for good reasons, unconnected with religion. If it will promote health, facilitate business, give lightness, freedom, vigor and rapidity to the intellectual operations, assist the orator to think well on his feet, or even aid the facile and animated delivery of a written address of any kind, it is conceded to be a good thing. The lawyer who has an argument to make in an important case, the merchant or banker who has complicated accounts to explore, the book-keeper casting figures, the political partisan who is reciting a stump speech in a circle of towns and counties before a great election, the lecturer who is earning his seventy-five, or hundred or hundred and fifty dollars per night, before popular audiences, does well to regard a fitting condition of body and brain. If one is travelling, fasting to gain time is approved. For reasons like these even a Christian may fast, it being understood he does not do it for religion! Nature has inserted a nightly fast between the last meal of each day and the first of the next, which is therefore called breakfast. After the effect of the food taken at supper has ceased in the system, we should always be annoyed with returning hunger, if the body were not receiving another sort of refreshment through sleep. Watchers by sick-beds and travellers upon railroads by night are aware of this, and "break" their "fast" before the hour of the morning meal. The unlearned in physiology think of some connection between this natural fast after midnight and the sleep which Nature gives us towards the small hours. It is only a religious fast of such duration in waking hours, for the repose or health of the soul which would be

objected to. Even a Christian minister is thought wise to fast sufficiently on the Sabbath to preach well ; only if he should do the same to pray to purpose, or for any other help to his Christian experience, any day, he might be thought superstitious ! and prone to forget that "every creature of God is good, and nothing to be refused, if it be received with thanksgiving !"

The physical advantages of occasional fasting, in all climates, are conceded by all writers, except certain writers on religion, and by these in cases where the end is merely physical. "Abstinence from food in *eastern climes*," says one of these, "is more easy and less detrimental (if not in some cases positively useful) than keeping from food would be for us in these cold, damp northern regions." But Michælis, who was by no means an Oriental, says that "alternation is the grand maxim of dietetics," a maxim which he applies to labor and recreation, but which applies to feeding and fasting as well. And a New England divine, still less an Oriental, and more evangelical than either, said the other day : "I believe it would do us Americans a great deal of good, both as Christians and as men, if we had a set of Sabbaths given for the stomach, and the more so now that the poor fagged organ has more hard work to do on our Sundays than at any other time. Besides, Nature has a way of getting her digestion-Sabbaths without consent of anybody ; appointing every little while her day of headache, or cold, or colic, and so having gotten her rest by a kind of armed cessation, she lets us go on our way, a little more chastised, and probably a great deal less recruited than we should have been by a rational fasting." Even a Pharisee might practice such fasting and not be "practising a folly."

The Patriarchs before Moses' day seem not to have been aware of the physical uses of fasting, though Orientals. It makes its first appearance in the Bible as a purely religious thing.

Rising out of this natural view of the subject, there are also moral advantages from fasting to which no very strenuous objection will be made. Andrew Steinmetz says, in his "Personal Narrative of a Year among the English Jesuits," (The Novitiate," p. 212, note,) "Food is the main stimulant of the system ; hence its withdrawal is beneficial in all acute diseases.

The passions may be termed acute diseases of the brain, when they riot in excess ; consequently fasting operates on the passions by the physical medium. Apoplexy, morbid affections of the stomach, derangements of the liver, many diseases of the heart, may be averted or subdued by well-directed fasting. Now many of the mind's diseases are sympathetically deduced from the morbid state of the respective organs diseased in the fore-mentioned cases. Thus the efficacy of fasting is manifest." As far as this on the score of what the "moral constitution" requires doubtless some would go in favor of fasting, who would draw back at once if it be suggested that any spiritual benefit is to be found in this form of keeping under the body and bringing it into subjection.

The objections made to fasting as a Christian practice, are, therefore, in their character and source, suspicious. They are of a self-indulgent and worldly cast. They are of the earth, earthy. They come from the carnal mind. They originate abundantly with those who are lovers of pleasures more than lovers of God. They violate all analogy, and in so doing, betray a cause and motive unspiritual. Why should that abstinence from fulness of food, which makes the reasoning powers acute, the fancy nimble, the wit quick and airy, the perceptions bright and strong ; which even redeems the moral powers from a gross and burdensome subjection to lower elements in us, utterly fail to be of service to the spiritual nature ? Or if it is of still higher service in religion than it is in health, mental work, and moral exercises, why should any object to it ? Why should we not expect to see a place for it in Christianity ?

If religious fasting, then, is not explicitly and expressly prohibited in the New Testament, no one has any right to discountenance it as a proper Christian regimen. Worldly men who think more of their regular meals than of greater and spiritual objects may, indeed, do so. But who beside ? If one is simply physically incapable of observing a religious fast, that is a sufficient reason for not doing so ; and such an one, in a sincere state of mind, will not argue against it on other grounds, unless mistaught. If there be spiritual profit, as the analogy of physical, intellectual, and moral profit from fasting argues, he will simply be sorry for being disabled therefrom. Still,

sickly persons *do* go without food for days together, often have to do so, in a country where all over-eat, as they do in this, and this shows that they *can*. Healthy persons can too. What shall we think, then, of the instant objection on the score of health, when the fast proposed is not for lower objects, but for religion? Unless Christ prohibits it, (its general usefulness on lower grounds being conceded,) who has a right to say a word against anything but its excess or abuse, which we should condemn as well if the object were not religion?

We have lately had a notable specimen of a certain style of assault on Christian fasting. On the morning of the Annual Fast for Colleges — the last Thursday in February — a popular “religious journal” contained the leader quoted in full below. It was the more offensive, and the more widely so, to Christian persons, because the “College Fast” is the only one observed simultaneously, in different States, by several denominations of Christians. It is still not kept as widely or as faithfully as is desirable, considering the magnitude of the interests it contemplates, especially in a crisis like this, when the number of youths under process of education has been so fearfully diminished by enlistments. It has been followed by untold blessings in years past; yet here the very principle on which it is observed is attempted to be trampled down.

“CHRIST’S DOCTRINE OF FASTING.

“The pharisees, when Christ was on earth, were greatly shocked that his disciples did not fast. To them this was one of the most essential and prominent of religious duties — so essential that they thought religion was impossible without it. They supposed that there was no way in which a man could attain or display so much holiness, or make himself so pleasing to God, as by abstaining from his ordinary food. It was not that they could see any real benefit to be derived from it; nor that fasting was the natural and spontaneous expression of any important feeling within them. They did not view it in this light. They thought only of the mere act of fasting; and this, in itself alone, they considered a religious work of the highest importance and value. So utterly distorted was their view of God, so entirely had they ceased to believe in his real goodness, so completely had they lost the idea of God as a Father, that they actually supposed it was a pleasure to him to see men impose privations upon themselves, and that to go without their daily bread was a sure means of commending themselves to his favor. A man might neglect the rules of morality, despise the publicans and sinners

who were made in the image of God as truly as himself, forget all the obligations of humanity, devour widows' houses, be full of covetousness, living only for himself — but all those iniquities might be covered up by depriving himself of his daily food — practising a folly to atone for a crime !

“To the pharisees, therefore, it was a matter of great astonishment that Jesus and his disciples pursued a course so widely different — that fasting was neither commanded by him nor practised by them. A few centuries later, they would have felt no such astonishment. For they would have found all pharisaic formalities and fastings reproduced, and even exceeded, in the Christian church — the religion of him whose disciples fasted not, and who imposed no fasts upon them, changed from its first simplicity into a multitude of rites and forms, feasts and fasts, which would have moved the envy of a pharisee, but which deserved, and still deserve, the ancient rebuke from God : ‘Who hath required this at your hands ? But in vain do ye worship me, teaching for doctrines the commandments of men.’ But as Christianity was seen in the life of Christ and his disciples, feasts and fasts were unknown ; they were uncongenial with the spirit of his teachings ; and fasting, as a religious usage, was never practised by his followers while he was on earth. It was this which moved the wonder of the pharisees, and led them to inquire of him why he departed so widely from the customs and opinions of the time.

“The reply of Jesus to their question suggests the only true and proper idea of fasting — a natural, unforced, uncommanded expression of grief. There is no particular spiritual benefit to be gained, no religious instruction communicated, no impulse to duty given, by the mere act of fasting. There is no reason whatever for supposing that God takes pleasure in seeing men deprive themselves of their customary food, or that he regards them more favorably when they do this than when they eat with cheerfulness and gratitude that which he has given them. There is no piety in despising the gifts of God. Piety consists in doing what he has commanded, not in doing what he has not commanded ; in bearing with faith and patience the inconveniences and sufferings he sends upon us, not in inflicting needless inconvenience and suffering upon ourselves. Fasting, therefore, according to the teaching of Christ, is not an important religious duty ; it is not an essential part of religion at all ; it is so unessential that he has never enjoined it upon his disciples. It is not a church ordinance by any appointment of his ; and a church that requires fasting of its members as a religious duty, and lays it upon their consciences as a thing which they sin in neglecting, is usurping the prerogative of Christ, and thrusting itself presumptuously into his place. All that can be said for it, is that Christ has not forbidden fasting, provided men do not make a religion of it ; and that, in his answer to the question why his disciples did not fast, he puts it in its true light as a natural and spontaneous manifestation of sorrow. When the heart is bowed down under the burden of some heavy woe, outward things are forgotten ; even the wants of the body are unheeded ; and it is natural for men to ‘fast in those days.’ This Jesus does not disapprove ; this he says his disciples will do in the sorrow that shall fill their hearts when he is taken from their sight. Fast-

ing is proper in such a case, not because it is a religious duty, but because it is the natural expression of feeling, and is in harmony with the condition of the soul. But it is never proper when it is merely put on — when it is the appearance of a grief which is not felt — or when it is employed as a means of recommending ourselves to the favor of God.

“ This is what Jesus assigns as the reason of the difference between his disciples and the pharisees. Those who followed him were in no mood for fasting. No grief was weighing them down; and for them to put on the appearance of a grief which they did not feel, would be a mockery — to do it as a religious service would be hypocrisy. ‘ Can the children of the bride-chamber mourn as long as the bridegroom is with them ? ’ It is their time of gladness now. The bridegroom is with them; they have heard his voice; they have responded to his call; their hearts are filled with joy by his words of love; why, then, should they fast? how can they fast with any sincerity? This is the ground alone upon which Christ explains the conduct of his disciples. He does not apologize for them, as if they were neglecting a religious duty. He does not speak of their future fasting as if they would then be fulfilling a religious duty. He puts the whole matter — their future fasting, and their present neglect of it — simply on the ground of its agreement with their feelings at the time. Therefore he adds, ‘ But the days will come when the bridegroom shall be taken from them, and then shall they fast.’ The time was coming when he who had revealed himself to them as the King and Redeemer of men, whose words of heavenly grace they had heard so long, would leave them; and his departure would bring sorrow to their hearts; and when they saw him taken from them by violence, betrayed into the hands of his enemies by one of his chosen and trusted friends, marked, scourged, crucified — it would be natural that they should fast — that the deep anguish of their souls should overcome all sense of bodily wants, and make them forgetful even of daily food.

“ This was Christ’s doctrine of fasting — misunderstood doubtless by those to whom he spoke; almost equally misapprehended for ages by those who were called his disciples; so that his church has needed — perhaps still needs — to hear from him those most suggestive words, ‘ Go ye and learn what that meaneth, I will have mercy and not sacrifice ’; and to accept for itself the reproof, ‘ Ye have omitted the weightier matters of the law — justice, mercy, and faith.’ ” — *Independent*.

This is a pretty faithful echo of an article in “ Kitto’s Cyclopædia of Biblical Literature,” by Rev. J. R. Beard, D. D., an English Unitarian. A more appropriate title would be “ Man’s Doctrine of not Fasting.” So degrading a view of an accepted Christian usage, or one betokening a greater lack of understanding the Scriptures, is rare. It was replied to in the same journal, the succeeding week, by Rev. Horace Bushnell, D. D., in terms of marked surprise and just severity :

"It is not enough," writes Dr. B., "to say that I totally disagree with it; I think I know it to be unscriptural, and I believe it to be pernicious in sentiment. . . . These strictures I make, not because of the article merely to which they refer, but because I hear so many things in a similar strain, from our young ministers and our theological students here and there. We fancy that we are going deep, because we touch bottom where we are, when we happen to be in the shallows. This naturalism in which we are steeped shallows everything, and the pigmies and General Thumbs of grace have it for their wedding-day. We are ready to assume that pharisees and hypocrites are the only fasting men. Have there been no grand witnesses, heroes, mighty men, Titans of God, beside? A little deference to history ought to show us that grown people have lived, even if they live no longer."

An uninstructed reader of the editorial spread upon our pages above would gather from it that fasting originated with the pharisees. That is the obvious teaching, upon the surface. He would be surprised to learn that it was practised, sanctioned, and divinely commanded from two to a dozen or more centuries before this sect was heard of. The pharisees flourished a hundred and fifty years before Christ, (Josephus, *Ant.* xiii. 5, 9,) and doubtless originated some time before the days of the Maccabees. Dr. Beard refers their rise to the time of the return from the Babylonish captivity (*Kitto, Cycl. Art. Phar.*). But David, who will not be easily confounded with the pharisees, says: "I humbled my soul with fasting, and my prayer returned into my own bosom" (*Ps.* xxxv. 13); evidently making "religion of it"; and he was assailed by the irreligious for it;—"the reproaches of them that reproached thee are fallen upon me. When I wept and chastened my soul with fasting, that was to my reproach"; and it was not a slight abstinence he practised; "my knees are weak through fasting; and my flesh faileth of fatness." Other examples, purely religious, are 2 *Chron.* xx. 3; "And Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah"; and *Ezra* viii. 21; "Then I proclaimed a fast there at the river Ahava, that we might afflict ourselves before our God," &c. The one great Mosaic fast on the day of Atonement is ordained in *Lev.* xxiii. 27-29. This was established some fourteen hundred years before Christ. Dr. Beard gives it a heathen origin,

and regards it as "no new institution that the lawgiver was establishing, but merely an old and well-known practice, to which he gave a modified sanction." But when he comes to treat of feasts, the fact that feasting was an old and well-known heathen practice, is, in his view, no objection to its incorporation into the Mosaic institute.

Jeremiah and Daniel, the disciples of John, and Cornelius the centurion, are other examples of fasting as a religious exercise, *not* pharisaical, and divinely approved.

But one sort of fasting is commended above — from loss of appetite in trouble and sorrow. This is as great a blunder as ascribing its origin to the pharisees of later Jewish history. For others as well as Christians lose their appetites in such circumstances, and therefore such abstinence cannot be Christian, and a puerile allowance of it cannot be "Christ's doctrine of fasting." Moreover, as Dr. Bushnell shrewdly says, this "is not fasting, but simply revulsion from food. The very last thing which an afflicted man should do, is to fast, meaning anything by the term. He should rather constrain himself to eat what will sustain him." Besides, they knew all about this centuries before. When David's child by Bathsheba was very sick, he "went in, and fasted and lay all night upon the earth"; 2 Sam. xii. 16. What a vapid and pointless interpretation of Christ's doctrine to represent, with all the flourish above, that he reduced fasting to a mere "revulsion from food," as a "natural expression of feeling, in harmony with the condition of the soul," "a natural and spontaneous manifestation of sorrow," "the deep anguish of their souls overcoming all sense of bodily wants, and making them forgetful of daily food," when both saint and sinner knew all about this, as common unreligious experience, already!

Nor is the idea of fasting, as the unforced, uncommanded expression of some "important feeling," any more distinctively Christian. The greater number of the Jewish fasts on record were such; Esther's, and Mordecai's, and that of the Jews throughout the dominions of Ahasuerus, for example. Esther iv. 8, 16; ix. 31. It was on occasion, voluntary. National and religious feeling combined in it. That of Joshua and the elders after the defeat before Ai, (Joshua vii. 6,) is another example; that of

the twelve tribes, when they could not stand before Benjamin, (Judges xx. 26,) is another; that of Israel, at Mizpeh, when the Philistines pressed them, (1 Sam. vii. 6,) is another; that of the people of Jabesh-Gilead, (1 Sam. xxxi. 18,) is another; that of Israel after the death of Saul and Jonathan, (2 Sam. i. 12,) is another; that of Nehemiah, (Neh. i. 4,) is another; and that of Israel, (Neh. ix. 1,) is another. In the time of Joel we have an instance of a public fast, appropriate to a sad case, which the people had not religion enough to agree upon themselves, "required as a religious duty," by appointment of God, (Joel i. 14; ii. 12, 15). The fasts of evangelical protestants, private or public, are all voluntary; as much so as any other forms of self-denial or religious duty. Even the College Fast is not a church ordinance. If the Christian world should all agree to some annual fast, there would be no "usurping the prerogative of Christ." It would be spontaneous; but of conscience, which is the proper guide of Christians in these things, as of Old Testament saints, not of mere natural feeling, which is no guide at all. It would be on occasion, not from the absurd idea that going without food is meritorious, or the gifts of God to be despised.*

The pharisaical elements in some of the fasting of our Saviour's day are easily identified. They are two. The pharisees added many fasts to the one established by Moses. So common a book as "Coleman's Christian Antiquities" might have informed this writer of the fact.† And they made a display, a self-righteousness of the observance. The boast in the parable, (Luke xviii. 12,) "I fast twice in the week," discloses both these facts. But of Anna, the prophetess, it is said that she "departed not from the temple, but served God with fastings and prayers night and day," as a devout and accepted soul, to

* The miraculous fasts of Moses and Elijah are omitted here because they were miraculous. But do they not imply a *habit* of fasting, though other examples in the lives of these holy men are not of record? It is not without significance, that only the two Old Testament saints, whose fasts were as protracted as that of the Saviour in the wilderness, were with him on the Transfiguration Mount.

† The addition of other anniversary fast-days, to the original Mosaic usage, (*viz.*: on the fourth, fifth, seventh, and tenth months, Zech. viii. 19,) seems to have come in contemporaneously with the rise of the pharisees. Jahn's *Bibl. Ant. Lond.* ed. p. 180. Pharisaism was thus historically an abuse of a usage which began long before, as it will long survive, the pharisees.

whom an expectation of the coming redemption had been imparted. Cornelius and Peter, too, seem to have been fasting about the same time — neither of them pharisees, nor observing any of the unauthorized fasts of the pharisees, nor observing the Mosaic fast or a private one, pharisaically. Fasting for many ends, and in a wrong spirit, of another kind, had, indeed, been already reprov'd in Old Testament times (Isaiah lviii. 3, 4; Jer. xiv. 12; Zech. vii. 5). Mere formalism in it had been forbidden (Joel ii. 13). What was distinctively, peculiarly pharisaical, was proud, public, self-righteous display. This, as a new abuse not known to the Old Testament, our Saviour forbade (Matt. vi. 16–18): “Moreover, when ye fast, be not as the hypocrites of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.” And this was all he ever did forbid. The whole of “Christ’s doctrine of fasting” here relates to the manner in which a disciple should not, and the manner in which he should do it; not to attract attention, but with the outward man ordered as at other times.

We are now prepared to estimate the astonishing superficialness, if it be not biblical ignorance, of some of the statements quoted above. “All that can be said for it, is that Christ has not forbidden fasting, provided men do not make a religion of it.” May they make, then, a worldliness, an irreligion of it? — as they do a physical, intellectual, and merely moral regimen. And Christ approves of it only if it is not a religious usage — he who approved of anything only as it was religious! And this is all that can be said for it — not forbidden, if only it is not religious — when he has directed his disciples how to practise it as religious! “*When ye fast.*”* “Fasting as a re-

* It is here that His “doctrine” on the subject is to be found — Matt. vi. 16, 18; not in Matt. ix. 14 — a doctrine for present practice, enjoining only what was needful; a Christian method of practising an immemorial duty. In chap. ix. 14, there is no doctrine whatever, only a prediction of future practice in one particular. To find all his doctrine where there is none, is as great a mistake as to use the words of Hosea vi. 6, quoted by Christ Matt. ix. 13, uttered in respect to Levitical sacrifices offered without the spirit of religion, to discredit fasting as a religious usage.

ligious usage was never practised by his followers while he was on earth. It is not asserted that *he* did not fast. His forty days in the wilderness stand in the way. Doubtless, too, in his absences from them for prayer he fasted for briefer periods. But did they eat their food as usual when

“ Cold mountains and the midnight air
Witnessed the fervor of His prayer ? ”

Not to say that as he had not where to lay his head, so he had not where to obtain his food often, (and so they) ; could they have sympathized with him so little in his voluntary religious fasts as not to practise the same ? Why did he tell them how to fast if they were “ never to practise it ? ” He told them at the same time how to pray ; were they never to pray ? “ But thou, when thou prayest, enter into thy closet.” “ But thou, when thou fastest, anoint thy head.” The words are almost a demonstration. Moreover, “ thy Father which seeth in secret,” *i. e.*, sees thy fasting, “ shall reward thee openly.” How could the Father see fasting which was not practised ? These directions were given at the beginning of his ministry, when his disciples were few. And Peter was one of them, whom we find fasting afterwards. They were given before he was inquired of why they did not fast, and their observance of them was the occasion of the inquiry. When they fasted they did not appear to be doing so, to men ; their anointed heads and washen faces made it a secret religious usage, as their Master intended. Therefore, supposing they did not fast at all, — because it was not in the protracted and observable way — they made inquiry of him, why ? He gave as a reason (Matt. ix. 14) their joy at his presence ; not denying, still, that brief, occasional fasts were practised by them, even then, in the secret way he had required. And this inquiry was not made by the pharisees, as stated above, but by the disciples of John ; the disciples of the pharisees (more ingenuous, doubtless, than their masters) accompanying them. Matthew mentions only the disciples of John ; Mark and Luke those of the pharisees also ; naming those of John first, thus all three showing that the question originated with those of John : (Matt. ix. 14 ; Mark ii. 18 ; Luke v. 38.) The declaration of Christ, too, that a

certain species of demons could only be cast out by prayer and fasting, (Matt. xvii. 21; Mark ix. 29,) implies that he practised fasting himself, so being always in a condition to cast out the most violent deaf and dumb spirit; and that he would have his disciples do the same.*

It is implied in what is said above of the departure from gospel simplicity "a few centuries later," and the reproduction of "all pharisaic formalities and fastings," that in the first centuries Christians did not fast. This is as wide of the facts as other statements. And so common an authority as Mosheim is sufficient to confute it. He says of the first century; "the custom obtained that most Christians occasionally and privately joined abstinence from their food with their prayers; and especially when engaged in undertakings of great importance. Of any solemn public fasts, except only on the anniversary day of the crucifixion of Christ, there is no mention. Gradually, however, days of fasting were introduced." He admits that there is some force, however, in the arguments of those who hold that the fourth and sixth days of the week were so observed "while the apostles were still living." For apostolic fasting, on occasion, no day being fixed, there is yet better authority than this. Paul speaks of himself (2 Cor. xi. 27) as "in fastings often"; and if these are to be regarded as merely compulsory sufferings — like his stripes and perils and watchings — we can hardly so regard the similar statement in chap. vi. 5, where he is reciting the things by which he approved himself as a minister of God. Many of these things are voluntary — labors, long-suffering, love, &c. One instance of his fasting occurred at Antioch, where other prophets and teachers fasted with him, and where he and Barnabas were set apart to their mission with fasting and prayer. On this mission he and Barnabas ordained elders in every church with prayer and fasting. (Acts xiii. 2, 3; xiv. 23.) Surely this was in the first century. And in his perilous voyage in the Mediterranean he obtained, after prayer and fasting, assurance of the deliverance of the ship's company from the wreck; and, not having fasted himself from fear of

* Dr. Beard says of this, in Kitto: "It would appear that the practice was considered, in the days of Christ, to act, in certain special cases, as an exorcism." Think of our Saviour sanctioning an exorcism!

drowning, or from the mere "burden of some heavy woe," after the sailors had fasted fourteen days, being so frightened and anxious they could not eat — he obliged them to take meat for their health: (Acts xxvii. 21, 33, 34.) Some difference there between the apostle's fasting "as a religious exercise," and that of the sailors as "a natural expression of feeling!" Moreover, he enjoined fasting in a given case upon the Corinthians as an adjunct to prayer — both religious, — 2 Cor. vi. 5.

What becomes now of the strange statements on which we have commented? What need of an express command to make fasting, on occasion, and with great spiritual objects before us, a Christian duty, as it has always been a Christian practice? How plain that our Saviour intended to forbid the abuse of it, leaving its use untouched. How mistaken those who suppose it was "done away by Christ." When the Mosaic economy fell, it left this, like prayer and alms-giving and other religious duties, standing. It has an unchangeable relation to spirituality, unworldliness, elevated and fervent conceptions of divine things, a just estimate of the importance of unseen and eternal objects, and prevalency in prayer. What that relation is, it is not the design of this paper to state.

ARTICLE V.

CHRIST'S TESTIMONY TO OUR CANONICAL SCRIPTURES.

The Testimony of Christ to Christianity. By PETER BAYNE, A. M., Author of the "Christian Life," &c., &c. Boston: Gould & Lincoln. 1862.

A NOTICEABLE fact in the religious drift of the times is the deification, not of the nature and person of Christ, but of his teachings. A divine wisdom is conceded to him by those who deny his proper deity. He was confessedly so filled with the Spirit of God as to be a safe and sufficient interpreter to man of

spiritual truth and duty. The words of Jesus are acknowledged to be authoritative. Without caring to study the question of his proper dignity of being, these persons allow that his understanding and affections habitually dwelt too near the central fount of light and love, to permit him to err materially as a moral instructor of the world. "Never man spake as this man," is not with them a mere flourish of complimentary rhetoric. They would have everybody sit at his feet, like Mary, to hear the sublime and gracious utterances of his lips.

This laudation, however, of Christ's precepts is not seldom found in company with several quite contrary sentiments. It often takes pains to express its disbelief in the supernatural features of revelation. It discards all miraculous helps and vouchers of the Christian dispensation. It professes a marked distrust of both the earlier and the later inspiration of the Scriptures. They, who thus put honor upon the discourses of Jesus in the evangelists, have small respect for the predecessors or successors of his earthly ministry. From Moses to Malachi, with the exception of a few of the selectest ethical and devotional passages, is a track of literature which they travel, if at all, with hardly more interest of any kind than they would read the theology of Hesiod or the histories of Herodotus. It is not to them a Bible in any superhuman sense. Nor are the apostolic writings. These may come more nearly to it, inasmuch as their authors had the advantage of a more modern age of intellectual culture than fell to the lot of those Hebrew herdsmen and warriors. Paul and Peter, therefore, could tell more truth than David and Jeremiah; just as ordinarily a man can see more distinctly at nine o'clock of the morning, than at four or five. But most of the apostles were illiterate Jews; and he of Tarsus, if not this, was bound up in inveterate narrow prejudices and nationality. Consequently, their epistles cannot surely be taken as the text-books of our faith. Recite to us, say they, what Jesus spoke, and we will listen with reverence as to a voice from heaven. But the world has had many nobler, wiser, more godlike sages and seers to give it doctrines for the soul, than the best of those antiquated Israelites.

This kind of speculation is fashionable and easy; but it is neither fashionable nor easy to answer the strictures to which it

validly and unanswerably lays itself open. We have already made a reference to the conclusive exposure of its unsoundness by Mr. Peter Bayne, in a brief notice of the volume prefixed to this article, so far as it relates to the miraculous features of the sacred books. It is impossible to divide between Christ's general statements of religious doctrine and precept, and his clear avowal of the reality of the miracles which attested his own mission to earth. This one citation, with which Mr. Bayne prefixes his work, contains within itself the simple but complete demonstration. "Jesus answered and said unto them, Go and show John again those things which ye do hear and see; the blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the gospel preached to them. And blessed is he whosoever shall not be offended in me." These are the words of this Great Teacher, affirming what? A falsehood? That acts of this description were wrought which never took place? that dead men lived, and blind men saw, and lame men walked, at his command, who never lived, and saw, and walked? Then the impostor, who could so falsify the truth, is not worthy of credence in any of his teachings. Should he utter truth and wisdom, it would not deserve our regard because of, but in spite of, his repeating it. Persons who thus compliment our Lord's discourses, but reject his self-authenticated deeds of supernatural power, certainly do not compliment their own logical perceptions. They are willing to take a gospel from hands quite too unclean, upon their theory, for our acceptance.

We do not intend to dwell longer upon this palpable inconsistency. If any one would pursue the subject further in this special direction, we would again commend to his study the book just indicated. Our purpose at present is different yet congenial. We join common ground with these concessions of the divine excellence and authority of Christ's words, and will see to what conclusions this will fairly lead us with regard to the associated Scriptures of this revelation, which we hold to be also from God, and to give us, in their entirety, the Christian religion: a subject to which the strictures of Davidson and Colenso upon the canon of Scripture are giving a fresh importance.

§ 1. Christ was in the constant habit of referring to the former biblical writers as entitled to an equal regard with himself. Matthew v. 17–19 is a conclusive citation, in which he distinctly asserts that he did not come on any such abrogating errand as is ascribed to him. “Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfil.” This language signifies: ‘I purpose to repeal nothing, to interrupt nothing, which your sacred books have laid down as of spiritual force and obligation, the belief and expectation of which they have authorized.’ Christ had the same Old Testament which we have. Its common title was—‘The Law and the Prophets.’ If he had said in so many words; ‘I am not come to destroy your Bible, but to fulfil it’—he would not have spoken any more plainly to a Jew.

“*Νόμος καὶ προφῆται*” denotes, in the Jewish *usus loquendi*, the whole compass of the written word, together with all the institutions which reposed upon it. . . . This compendious designation was so much the more proper, as in fact *Law* and *Prophecy* constituted the real component parts of the Old Testament economy; the law awakening the feeling of a want of salvation; the prophets intimating that that want should one day be supplied.”*

Christ’s language looks backward and forward. He indorses the past and assures the future. He verily declares that these ancient Scriptures shall lose not “one jot or one tittle” of their official weight, till heaven and earth pass away. And, further, that it shall forever be deemed a serious offence against religious truth to undervalue, to teach men to break, one of the least of their commandments. A sensitive jealousy is here manifested for the integrity, the inviolability of God’s previous revelations to that people. Christianity was to expand, to perfect them, morally, by a more interior understanding and practice of the law of holiness: virtually, by the self-sacrifice of Christ, and through him, of the church, to God, as a living oblation: prophetically, in the final triumphs of the kingdom of grace among men.*

References by our Lord are also frequent to the same writings in illustration and enforcement of his various discourses, as to the histories of Noah, David, Sodom, Jonah, Solomon.

* *Vide* “Tholuck’s Exposition of the Sermon on the Mount.” Vol. I. *in loca*.

He thus accepted and handed onward the religious lessons connected therewith. He stamped them as good coin with his own image and superscription. With this it must be kept in mind, that to the Hebrews these documents were in the highest sense holy — the inspired gift of God to their fathers. Now Christ, a religious teacher, takes these sacred books, and makes them the text-book of his reasonings, arguments, appeals, in expounding the most central and vital doctrines of God and the spiritual life to that nation, and, through these evangelical records of those teachings — to us. How is it possible that he could more positively reordain these earlier writings to the work of permanently preaching the will of God to men ; how install them more firmly in human confidence, than by this use himself of their contents ?

§ 2. Christ was accustomed to rely very much upon these former Scriptures for the proof of his own claims as a teacher sent from God. He was ever alluding to the fulfilment, in his own person, of their descriptions and anticipations of the Messiah. But what could such citations be worth in an argument like this, had these very sources of evidence no divine authority ? It would only have been quoting one fiction to prop up another. It will not do to say that, as the Jews thought their canon to be the word of God, Christ innocently availed himself of that national prejudice to establish his Messiahship. That would not have been innocent. Nor are we now dealing with sceptics who hold that Jesus was a trickster ; but with those who yield the point that what he said and taught is worthy of general acceptance. Consequently, he must have used no false devices, must have made no fictitious issues, must have cited no sham authorities. Let us look at this with some carefulness.

“The Son of Man goeth, as it is written of him.” “For it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.” Christ here calls to his aid marked allusions to his divine office in the Psalms, and by the prophets Isaiah and Daniel. The following is more comprehensive. “And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. And he said unto them, These are the words which I spake

unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understandings, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer." Luke 24. The scope of this quotation renders it needless to show, as could be easily done, that hardly an Old Testament writer has been passed by unused in the conversations of our Lord. The question, therefore, comes again upon us; what is the value of these references as a matter of inspired, religious authority? what character does Christ's treatment of those ancient records demand for them under the circumstances of the case?

Bear in mind, that in our Lord's day, the Hebrew canon was collected and embodied, as we have it; that, moreover, it had been translated into Greek by learned Alexandrine Jews. When Jesus therefore spoke of it, he spoke of it as a whole, just as Christians now speak of the Bible, without intending in any way to abridge its volume. They called that book their word of the Lord, as we call the two Testaments ours. So Christ used that first instalment of revelation to certify his mission from Heaven. He did not quote it, as a body of Hebrew literature, to illustrate points of historical, scientific, or æsthetic controversy. He always had a spiritual purpose in his appeals to its pages. He taught from it the doctrine of God and man, holiness, sin, redemption, repentance, and his own fulfilment of its wondrous types and predictions. Jesus Christ revered those earlier servants of God as revealers of the true faith. Their Jehovah was not to him, as to some of his extant pretended ministers, a monster of cruelty and animal passions, unworthy of the respect of a liberally educated worshipper — only another Jove or Vishnu with a Mosaic name. Its holy law was not to him a superannuated bondage. Its fundamental idea was not a rude provincialism. It had the capacity of a world-wide expansion. A seed was within that hard shell which only waited its bursting, to grow and fill the earth. Christ taught his generation to study and obey their Bible. "Search the Scriptures; for . . . they are they which testify of me." Read the previous verse: "Ye have not his word

abiding in you" — the Father's. That is; these Scriptures of yours are that Father's word: you accept them as such, and look for eternal life through their directions; but though they are full of me, you believe not on him of whom they so clearly testify. Our argument here is irrefragable. No Christian now ascribes a higher divine authority, in faith or practice, to the entire Bible than Christ did to the Bible of the Jews. His teachings are allowed to be true and reliable. Then, by his indorsement, the Old Testament, as he received it, and enjoined it on his generation, demands our religious confidence, if we mean anything by our acceptance of his instructions.

In all this citation and indorsement of that body of Scripture, by our Lord, we find no hint of the mass of numerical and historical error embedded within it, which our modern detectives are so singularly sagacious in bringing to the surface. Did not Christ know the facts? Or knowing them, did he dishonestly conceal them? Either supposition is fatal to any true faith in him as our prophet, priest, and king. A Christian bishop could hardly take the *last* of these positions; that he should be driven to the *first*, shows the desperate exigencies of his argument.

§ 3. Christ did most explicitly endow his apostles with the same authority, as religious teachers, which he claimed for himself. We shall here show, that no one, who pretends to respect his words, can consistently set theirs aside, under the pledges made to them, by himself, of unerring guidance, as interpreters of Christian truth. Not less than this can be included in these texts: "And Jesus spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations . . . to observe all things whatsoever I have commanded you; and lo, I am with you alway." "As my Father hath sent me, even so send I you." Those who limit our Lord's office to the work of a religious educator, should not, on the face of these declarations, deny to his disciples, thus taught and commissioned, an equal credence. Again: "It is not you that speak, but the Spirit of your Father which speaketh in you." "For the Holy Ghost shall teach you, in the same hour, what ye ought to say." This proves that some of the apostolic words are directly the "word of God." Then, which? "It behooved Christ to suffer, and to rise from the dead the

third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of all these things. And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Which means; ye are the appointed preachers and expounders of the Christian doctrine to all coming ages; and the communicated wisdom of God shall prepare you to execute this high trust with all authority as the accredited agents of myself and my Father. "He that heareth you, heareth me; and he that heareth me, heareth him that sent me." The inspiration is one and indivisible. "When he, the Spirit of truth is come, he will guide you into all truth, . . . and he will show you things to come, . . . for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you." A copartnership of spiritual knowledge is here displayed, ample and confidential enough to establish the truthfulness of the apostolic writings to any mind which really believes in Christ's veracity. "The Holy Ghost shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

This was the safe-conduct of the apostles in carrying onward the ministry of Jesus Christ with an authority equal to his own; and to transmit to posterity the written memoirs of their Master's life, as well as their own letters to the churches, and the histories of their labors in evangelizing the nations. Thus furnished by the spirit of Christ to speak in his name, it is directly within the field of our survey to notice —

§ 4. What these men said upon the points involved in this investigation. This furnishes an integral part of the testimony of our Lord to his own religious system. What said they

(a) With reference to themselves? They claimed the guidance of that divine presence and influence which had been pledged to them. In writing to the church at Antioch the first minutes of a Christian council, they took the ground unhesitatingly: "It seemed good to the Holy Ghost and to us." They said: "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our

epistle." The inspiration of their minds was not then only to speak orally to men, but equally to write instructions for human direction. "The dispensation of the grace of God . . . is given me to you-ward ; How that by revelation he made known unto me the mystery, as I wrote afore in few words ; Whereby when ye read, ye may understand my knowledge in the mystery of Christ." Yet again : "Our beloved brother Paul, also, according to the wisdom given unto him, hath written unto you ; as also in all his epistles, speaking in them of these things ; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction." This is a noteworthy passage. It affirms, under sanction of God's truthful Spirit, the inspired character of Paul's epistles, and classes them by name with "the other Scriptures." It is the declaration of one, to whom Christ personally pledged an unerring guidance as a religious teacher, that those epistles are a portion of the Christian's Bible. It is virtually the testimony of our Lord himself to that fact. But what have these men, thus protected from error, told us

(b) Concerning the earlier canon of God's word ? We have seen how their Master underwrote its divine authority : what did his disciples publish respecting it ?

To this it might be answered, that several entire epistles are little more than a commentary on important portions of the Old Testament, from the Christian point of view. Thus in Romans we have the restatement of the leading points of the Adamic and Abrahamic narratives, with a careful treatment of the spirit and bearings of the Jewish ecclesiasticism with respect to the work of Christ. This is variously repeated in the letters to the Corinthians and Galatians ; and in that to the Hebrews the author gives us an elaborate dissertation upon the Mosaic economy, with the fullest certification of the biblical genuineness of the books which contain its institutions. So have we frequent citations of special events and sentiments ; as in 1 Cor. 10 — where, after reciting certain facts concerning Israel's leaving Egypt and trials in the desert, the apostle adds : "Now all these things . . . are written for our admonition upon whom the ends of the world are come." Compare, also, with what has

been said respecting the Jewish canonical writings, the following assertions of their religious authority: "From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." What shall we say now of the unprofitableness, to our Christianity, of the institutes of an older worship, the teachings of a less illumined age? If 'holy men of old spake as they were moved by the Holy Ghost,' and thus recorded truth which availed to sanctify the primitive believers, and to fit them for their heroic works of love and endurance, is it altogether certain that we have outgrown the capability of being strengthened in holiness by the same spiritual nutriment?

Bringing the heads of the argument thus far followed into a single line, they stand thus. Starting from the common admission of the truthfulness and trustworthiness of Jesus Christ, as a divinely accredited teacher of religion, we have these points of his testimony: (1.) He directly accepted and confirmed the canon of the Old Testament as the word of God. (2.) He habitually appealed to it, in proof of the validity of his claims to the Messiahship—as a recognized, divine revelation. (3.) He promised to his apostles full powers of inspiration, through the Holy Ghost, as the appointed expounders of Christian faith and obedience, to the end of time. (4.) They, thus endowed and accredited, asserted the authority, as from God, of their written as well as spoken words, and also of the Scriptures of the earlier canon. The concession, therefore, of Christ's teaching as religiously binding upon us, carries with it logically the divine character and claims of both the Old and New Testaments.

Several thoughts have suggested themselves in the progress of this discussion, which we will gather into a few concluding pages. One is—

That the human mind is not of itself competent to decide directly what a revelation from God should contain.

Clearly this is so, because we have detected it in the act of rejecting much which is proved to be an essential part of that revelation. Men standing merely on the earth's surface are not high enough to determine what a Bible for all times and races should be. To compose and arrange its materials demands an eye which can look from before "the beginning," down the entire vista of projected moral government over rational beings. One may sketch some single object, or narrow landscape, from a moderate hilltop, or the level ground. But coast-surveys require the highest elevations for the theodolite. God alone occupies a station sufficiently above all things to take into one glance the wants of the race as involved in a revelation of himself. Man sees here and there a subject which he confesses needs illumination from God. He gathers up, from a fragmentary and disjointed induction, his notion of a moral guide-book for the community. And these notions are endlessly variant and contradictory. God's induction, or, rather, intuition, on the other hand, is complete, perfect. This volume is its fruit. Christ discovered his divine nature in nothing more plainly than in grasping the real, the permanent spirit of the already current Scriptures, and showing, in so masterly a method, their perpetually authoritative hold on human reverence and obedience. Every word of God is true, and truth's substance is eternal. But what truths are to stand forever as man's religious monitor, whether in the shape of history, statute-law, devout meditation, poetic effusion, didactic address, parable, or familiar letter to churches or individuals — this is quite beyond the range of human dictation. Our responsibility here reaches only to a fair and earnest inquiry for the legitimate and sufficient evidences of a revelation from God; not to a critical digest of what that revelation must or must not contain.

It confers no honor on Christ to exalt his words as worthy of respect, to the undervaluing and setting aside of the rest of the Bible. It is rather an insult to him, as is easily seen. What is done is not a reverent acceptance of his teachings at all. It is the assumption of the right of saying which of *his* words shall be received and which thrown out. His indorsements, so full and frequent, of the Old Testament writings are

as much a part of his discourses as are any of his instructions. But these are not to be credited, we are told, any more than what a Moses or a Paul may have uttered. That is—Christ himself must also be brought to the bar of this criticism, that it may there be settled what of his words are Gospel and what is not. So that even the Son of God is treated scarcely more respectfully than are mere human prophets and apostles. This shows us—

The folly of attempting to divide that which is naturally indivisible. The Bible is so. It is one revelation, woven together with a wondrous variety of texture and hue, but with a yet more wondrous unity of design and execution. It is a Titanic arch, built upward from each side with precious marbles of divers qualities and veinings, from heaven's own quarries, culminating far up on high in glorious symmetry and strength, where Christ, the keystone, locks the massive structure in eternal rest, and crowns it with divinest grace. It cannot be tampered with. It is incapable of reconstruction. It cannot be built down to a smaller model. To attempt this is to tumble it into a mass of ruins. See where it ends. A self-conceited superiority of spiritual insight decides that Moses is too old, that Samuel, David, Isaiah, are too provincial, to teach the nineteenth century God's will; that Paul, and Peter, and John were competent for nothing higher than to report what Jesus may have spoken for human enlightenment, but could lay no claim that is valid to our credence as guides to salvation. We look to our Bible, then, and find its goodly volume reduced to a few chapters of Christ's much-praised sentences. These indeed are "spirit and life." But as these words are studied, they are found to embrace the most direct statements of the lasting validity of the Old Testament; and prospectively announce the divine legation of the apostles to teach mankind the loftiest, most interior truths. What now must be done? Believe Christ and accept his vouching of his forerunners' and his followers' inspiration? Not at all; but divide Christ, too, as the rest of the Bible has been rent asunder; cut his seamless coat in pieces; take some of his words and label them God's truth; take others just as authentic, and mark them supersti-

tion, ignorance, falsehood. Do we over-state? Wise men can answer.

A true sympathy with Christ will receive all his teachings, and with them the unabridged, unmutated word of God. It feels submissively the force of his interrogation to the unbelieving Jews: "And if I say the truth, why do ye not believe me?" It bows to his solemn declaration as final: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." It cannot spare any part of that holy book which he loved to read, to ponder, as his Father's word, when a man like us. Did these venerable pages minister to his human comfort and development? That were enough to endear them forever to our hearts, if we are his friends. If he needed their succors, so do we. If he honored their agency as an aid to man's education and salvation, so should we. Did his apostles nourish and guide the churches by knowledge of spiritual things derived from their ascended Lord? Then they must be our counsellors as well, if we would not endanger the separation of our souls, our life, from the common centre of life. A genuine religious tendency never wished to make the Bible shorter or smaller than Christ made it. Rather would it that more of those disclosures of truth and duty and Christian experience might have been recorded, so that it could yet more rejoice in finding greater spoil. What gain to our mental as well as moral culture would it be, if thousands of shelves-full of our current literature were emptied to make room for the inspired narrative of those "many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." But the canon is closed and sealed. It cannot be strange that they should guard it with sleepless watch, who hear the voice of this same Chief Witness saying of it *all*, not less than of its closing section: "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." He who testifieth thus is the *Lord Jesus*; and he cometh quickly.

ARTICLE VI.

OUR LORD'S THIRD TEMPTATION.

THOUGH all revealed truth is precious to the Church, there are times when it turns with peculiar interest to certain portions of it. During the last fifty years, the doctrine of the Deity of Christ has necessarily held a leading place in its thoughts and discussions. Those who have defended it have also held firmly to his proper humanity, but they have naturally if not necessarily given to this side of the truth less prominence than belongs to it in a perfectly balanced system. There are indications that this neglect is being felt and that Christian experience is turning with new longing to the human sympathies of its divine Lord. With these we are brought into close contact in considering his Temptations.

When the apostle would urge us to confidence in approaching the throne of grace, he sets before us the fact that our intercessor there can sympathize with us, inasmuch as he has been tempted as we are. If this could not be said, the chief thing would be wanting to assure us that his nature was really one with ours.

In examining this subject, the thing of chief importance is to ascertain the facts which the Scriptures set forth concerning the temptations of our Lord, while the theories by which these are explained are of minor consequence. In our last number, we gave a general view of this passage in our Lord's history. We recur to it again, to present, with as little repetition as possible, some additional thoughts and inquiries. That it was real there can be no doubt. It is not enough either to justify the language of the inspired narrative, or to satisfy our wants, to suppose that some unusual vision passed before him representing a temptation. It must have been an actual trial of his virtue—of his obedience to the divine will. His obedience is made an essential part of his work as mediator; but nowhere except in the closing scenes of his life was his obedience more conspicuous than in his temptations. Though we may suppose him to have met with these all through his earthly life, yet the only

account which we have of his being tempted is that which describes the assaults of the devil upon him in the wilderness.

In coming to a circumstantial examination of that account, we must first decide, what is essential to temptation. To this we answer, there must be an appeal to a desire in itself right, but which, in the circumstances, it would be wrong to gratify; and, a probability of obtaining the object desired by wrong doing. This last point is too evident to need argument. That which there is no probability of obtaining cannot be a motive to action. But if, with the probability of obtaining the desired object, an appeal is made to a desire in itself right, but which, in the circumstances, it would be wrong to yield to, we have all that is essential to temptation. This, it is true, is not all that is generally implied in it, in the case of sinful beings, for there is usually, if not always, some degree of *wrong* desire awakened. But that is not essential to the idea of temptation. To illustrate: it is not wrong for a hungry man to desire food. But this right desire may be the occasion of his being tempted. In the extremity of his hunger, he may see a neighbor pass by with a loaf of bread which he knows he can gain possession of only by theft. The desire for bread, for that bread, is a lawful desire, but the least desire to get it in such a way would be sinful. The knowledge that it can be so obtained constitutes the temptation to the crime.

But suppose him to be so perfectly virtuous that the temptation does not for an instant awaken the least desire to yield to it. Virtue is so settled a habit of his mind that he shrinks from the sin by which alone the bread can be obtained as an evil vastly greater than any suffering which he can endure from the want of it. So not a breath of wrong desire moves in his soul. He does not repine because he cannot or dare not sin. Rather it is a joy to him to repel at once the temptation and to choose and abide by the right. There is no sin in such a case. It implies no wrong that he is tempted. Instead, there is virtue of a higher kind than if he had not been subjected to this trial of his constancy.

Such was the temptation of our Saviour. He had human appetites and human desires, so far as they can exist without sin. He was subject to hunger and fatigue. Food was pleas-



ant to him when hungry and rest when weary. He had human affections and was susceptible of human joys and sorrows, of pleasure and aversion, of hope and fear and anxiety as we are. He could enjoy the innocent and tranquil pleasures of life, and had a human shrinking from suffering and death. In short, he had all the susceptibilities that are essential to humanity. To have these is no sin, but to yield to them when duty forbids is sin. To love pleasure rather than suffering is no sin, but to choose pleasure when duty calls us to suffer is sin.

Let us now examine the three temptations of Christ, with these evident truths in mind ; bestowing our chief attention, however, on the last. It is easy to understand what were the first two, as recorded by Matthew. He was first assailed by the tempter through his hunger. The simple desire to satisfy his hunger, however strong that desire may have been, was not sinful. But he had an appointed time of fasting to fulfil. A desire to be freed from this duty would have been sin. But no such desire was awakened. Hungry and faint as he was, he yet could say with perfect promptness and cheerfulness, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

The second temptation was, an appeal to his desire to be recognized as the Messiah. It would have been a joy to him to be thus recognized. It was a grief to him that he came to his own and his own received him not. It was a part of the burden which he bore that he was despised and rejected of men. But the Jews sought a sign from him. They asked him to work miracles which should accord with their ideas of what the Messiah ought to do. The tempter suggested that to cast himself from a pinnacle of the temple might induce them to receive him as the Messiah. The suggestion was a plausible one, looked at from a merely human stand-point. The performance of some such unmeaning, foolish freak would have gratified the love of the marvellous in the minds of the people far more than did his benign works of feeding the hungry, healing the sick, and raising the dead. But had he thereby secured their recognition of him, his triumph would not only have been a barren one, but would have been gained at the sacrifice of truth. It w⁻¹⁰ have been by substituting a juggler's trick for the mor⁻¹⁰es near

dence addressed to the faith of men, by a lowering of the claims of truth, and by pandering to a guilty, unbelieving state of mind. So he at once, and without any wavering or hesitation, put away the temptation to earn so barren a victory.

The third temptation, in which the adversary promised the Saviour "all the kingdoms of the world and the glory of them," upon condition of his worshipping him, is more difficult to be understood. In what did the temptation here consist? It is usually said that the devil offered Christ the temporal rule of all the kingdoms of the world, or of some portion of them called the world, with all the riches and pomp and worldly power pertaining to such a position. But are there not serious objections to such a view? Is there the least evidence that such an offer would have been any temptation to Christ, that he had the least desire for such things as worldly riches, and power, and rank? The other things by which Satan tried to tempt him he did desire, if they could be had in the right way; but what reason is there to suppose that then, or at any other time, he wished upon any conditions to be a temporal ruler of all kingdoms, or of any one kingdom, on earth?

Or, again: If he had desired this, could the devil make a plausible pretence that he had it to give? If Christ did not desire worldly power, and the devil had none to confer, and it was palpably evident to any man that he had none, can he be supposed to have made so absurd an offer, or, if he did, would the offer have been any temptation to the Saviour?

We would propose another explanation of this point, not as one which we will as yet pledge ourselves to sustain, but as one which we are willing to leave to stand or fall as it shall approve itself, or fail to approve itself, to the judgment of the reader. It is this:

There is a sense in which this world is the devil's kingdom. He is called the prince of this world — the god of this world. It is to a great extent given over to his power. The exercise of this power is of course optional on his part. He can resign it if he chooses. Why not, then, suppose that this is just what he offered to do, to relinquish his sway over mankind, if Christ ~~at-¹~~ would worship him?

sin. -termination of the rule of Satan in this world was a thing

which the Saviour desired. He came to destroy the works of the devil, and to deliver the world from his power. It was the object nearest his heart. It was the strongest possible temptation that could be presented to him. If Satan's influence over the hearts of men should cease, what an obstacle to the recovery of a ruined world to God would be removed! This is to be done sometime. Satan is to be bound, so that he can no more hurt the nations. Here he offers to retire from the struggle, and no more practise his hellish arts upon the souls of men. What a temptation to the loving, compassionate heart of the Redeemer, this picture of all the kingdoms of the world at once rescued from the grasp of the arch-enemy of man. But desirable as the thing in itself was, it was offered upon a condition that left no room for a moment's hesitation. The condition was in perfect keeping with the pride and ambition of him who could not, in heaven, brook the authority of his sovereign, and who would have doubtless been willing to give up all his power over man for one act of homage from the Son of God. There was but one being in the universe capable of such arrogance, and the moment that this Lucifer-like ambition discloses itself, the Saviour, as though for the first time clearly recognizing the tempter, exclaims, "Get thee hence, Satan."

It may be said that this proposition of Satan was an absurd one, as a compliance with its condition by the Saviour would defeat the end which he would have in view. But all sin involves absurdity; and the absurdity here is not as patent as it would be in the offer of temporal dominion, for here the Saviour desired the thing offered and Satan could give it. There was in it a kind of devilish plausibility that well becomes its author.

According to the view now presented, the temptations to which our Saviour was subjected were an appeal to his natural life, to his desire for recognition and honor, and to his violence. In this last, he was tempted to do evil that good might come. He was thus tempted in all essential points like us, with the important qualification — yet without sin. He was neither tempted by any sin in his own heart — the source of our strongest temptations; nor was he drawn into sin in the least degree. He thus in his experience comes near

us where we are weakest, and shows himself to be one with mankind in almost the only respect in which he could innocently stand upon common ground with all men, namely, in their exposure to temptation.

ARTICLE VII.

JOHN CALVIN.

THE two preachers, Farel and Calvin, felt that the field of labor in which they were so deeply interested must not be relinquished without an effort. After their so summary expulsion from Geneva, they proceeded to Berne and Zurich, hoping that their restoration might be accomplished through the intercession of these two reformed cities. At Zurich they found a synod assembled, before which they appeared and stated their case, while Bucer read in their behalf a paper drawn up in the handwriting of Calvin, in which were briefly declared the conditions on which they were willing to return. A part of these articles show their readiness to conform, in general, to the outward changes proposed by the Council of Berne, while in the remainder they by no means shift their ground as to the necessity of a firm internal discipline, in order to the safety of the church at Geneva. A letter was addressed from Zurich to the Genevese, exhorting them to patience with their ministers. It was also thought best that a deputation from Berne should accompany the banished ones to Geneva, and there act as mediators in the attempt to effect a reconciliation. This aid was granted, but all was in vain. The ministers were not even allowed to enter the city. Had they attempted to do so, their lives would have been the forfeit, for they afterwards learned that a regular ambush of banditti was lying in wait for them not far from the gates. Nor did the embassy from Berne succeed in its mission. The propositions they bore were rejected with new demonstrations of hatred and abhorrence, and the party of license signalized its triumph by acts of wild and in-

temperate disorder, only too prophetic of the period of riot and anarchy that was to follow.

Calvin and Farel now turned their steps towards Basle, which they at length reached, "well soaked with the rain, and completely spent and worn out," not without dangers encountered from the rapid mountain-torrents swollen by the rains. Even Farel seems to have been daunted by the experience he had just gone through, so that he would willingly have abandoned his post as preacher of the Gospel, in an age so unfavorable to Gospel order and peace. But he could not be false to what was so truly his mission, and the church at Neufchatel, which like that at Geneva owed its existence to him, obtained him, after much solicitation, to be their pastor. Calvin had found a home at Basle with the well known scholar and theologian Grynæus, but he was soon very urgently called to Strasburg, that city so distinguished in the history of civil and religious liberty and of free education. Through the solicitations of Capito and Bucer, he was induced to accept the new charge offered to him, though Geneva still lay heavy on his heart. The persecutions in France had now driven many exiles into those cities and states which lay on its borders, where liberty could be found to worship God after the pure and simple rules of the Bible. Many such persons had collected in Strasburg, and it was proposed that Calvin should take them under his charge, and form them into the order and discipline of a church. This work was undertaken by him with great success, unhindered by any of those embarrassments which had assailed him at Geneva. He was even so happy as to convince some of those Anabaptists who had found their way thither, of the error of their opinions, and receive them to the communion. "That we may not boast, however," he says, in relating this circumstance to Farel, "and glorify ourselves in this service, the Lord humbles us in a thousand ways. Yet," he adds, "we have always this consolation — that we do not serve God in vain, even when, to all appearance, we seem to toil to no purpose."

The two years spent at Strasburg were among the most active and most fruitful in Calvin's life. Many of those labors were here commenced, and those relations entered into, which

form the thread and clue of its whole remaining history. Although the ordinary duties springing from his position must have occupied much of his time, for we find that he either lectured or preached daily, yet he found time for many other more strictly literary tasks. He here published a revised edition of the "Institutes," as well as a little work on "The Supper," remarkable as having received the approbation of Luther, always so excitable in regard to this subject. It was at this time, too, that there appeared at Geneva a translation of the Bible into French under Calvin's name. So far as Calvin was concerned, however, it was little more than a revision. But the most important work here produced was the Commentary on Romans, the first of that valuable series which occupied him till the end of his life. The claims of grammatical and exegetical criticism had doubtless not yet met with full recognition among biblical scholars, but great advances had necessarily been made in this direction. The qualities to be looked for in commentators were however quite different from those which are justly expected at the present day, as the wants of the age were also different. The sincere opinions of a great mind which has earnestly occupied itself in studying the text of Scripture will always be of value, especially when characterized by an energetic grasp of the subject, and presented with directness and in concise and forcible terms. When we consider that these qualities were united in the case of Calvin with high scholarship, a great degree of exegetical talent, together with a wonderfully clear insight into the doctrine of Scripture, considered as a whole, we cannot wonder at the great influence which these writings of his exerted upon his own times, and those which immediately succeeded. He avoided many faults which were fallen into by other expositors of that age, some of whom allowed themselves to be led quite away from the text by their earnestness in behalf of some particular dogma, or their zeal for the overthrow of some dangerous error, — more careful to obtain the support of Scripture for the truth they were desirous of defending, than to discover yet farther, from that sacred and inexhaustible source, what might still be wanting to the fulness or definiteness of their own conception. The aim of others was the instruction of a particular class, the

solution of difficult questions or of disputed readings. The labors of all were no doubt needed, but none were so well adapted to general usefulness, or so far attained that end, as those of Calvin. Most of his commentaries were soon translated into English, and probably had much influence in promoting and assisting the study of the Scriptures throughout England, at a time when they were beginning to be freely circulated. Though we must often go elsewhere for answers to some of the various questions that will arise in our minds as we carefully examine almost any passage of Holy Writ, yet we shall, on the other hand, often find it refreshing to turn from some vague and superficial annotator, to those living and forcible words of Calvin, ever going directly to the point, and often bringing out in vivid and concise expressions the most striking characteristics of the passage, turning up into the light at a single stroke some vein of pure gold that had lain before us quite undiscovered, while in a few brief and pregnant sentences he gathers up and comprehends the best results of all our investigation.

All this labor was accomplished in the midst of constant interruption, for Calvin was ever a man on whom others leaned, without leaning himself; and his advice and counsel were sought at all times and in relation to the most various subjects. His was one of those minds to which nothing ever seemed little or trifling, or beneath his attention. This is seen in various incidents of his life, and may be noticed particularly in his letters, from which one might suppose his mind to be quite taken up at one time in hiring a suitable house for Monsieur de Falais, or at another in saving him trouble from an unwelcome suitor for the hand of his ward. But at this very time he was perhaps spending his nights without sleep, owing to the overwhelming weight of his occupations. While at Strasburg, as well as afterwards, he admitted persons as members of his household, who were drawn by the hope of obtaining benefit from his daily conversation. Some of those who thus resided with him at Strasburg were French students, engaged in prosecuting their education at the university. A short extract from a letter to Farel will give some notion of the way in which his life was passed: "I do not remember throughout this whole year a single day which was more completely engaged with various

occupations; for when the present messenger wished to carry along with him the beginning of my book, there were about twenty leaves requiring revision. Add to this that I had to lecture, to preach, to write four letters, to settle some disputes, and to reply to more than ten interruptions in the meantime, you will therefore excuse if my letter should be both brief and inaccurate."

In the year 1589, Calvin was present at the colloquy of Frankfort, and in the two succeeding years, at those famous diets of the empire, held successively at Hagenau, at Worms, and at Ratisbon, where were made the final and most nearly successful efforts for an outward reunion of the Lutheran with the Catholic church. To the two last he was sent as a delegate from the city of Strasburg — a fact which shows the high confidence already reposed in him by the magistrates. His clear understanding, penetrating at once to the bottom of those difficulties and entanglements in which all affairs, both political and religious, were now involved, took away from the discussions and debates at which he was present impressions of the state of the empire and of the world very striking in their simplicity and wisdom, as we find them recorded in the long and confidential letters written at this period. It was under these circumstances that he was brought into relations of personal intercourse with many of the great German theologians; and that friendship with Melancthon, which outlasted all temporary causes of estrangement, and which was always clung to by Calvin as a thing too precious ever to be parted with, thus took its rise. It seems to have been founded on a remarkable similarity of views, especially in regard to certain points which were then exciting much discussion. The sterner texture of Calvin's mind led him afterwards to press the conclusions more or less common to them both with more urgency than to Melancthon appeared either wise or right, while a certain softness and timidity, on the part of the latter, sometimes induced him to adopt statements and lines of action which subjected him to Calvin's most earnest remonstrances. In consequence of an incident of this kind, the intercourse between them was at one time suspended for several years. Yet the sentiment of affectionate confidence seems never to have been lost. "I should

have written you frequently," says Melancthon, in a letter by which the long silence was at length broken, "had I been able to secure trustworthy letter-carriers. I should have preferred a conversation with you on many questions of very serious interest, inasmuch as I set a very high value on your judgment, and am conscious that the integrity and candor of your mind is unexceptionable. I am at present living as if in a wasp's nest. But perhaps I shall, ere long, put off this mortal life for a brighter companionship in heaven." "Would to God," says Calvin, in his reply, "we could speak together. I am not ignorant of your candor, of your transparent openness and moderation, and the angels and the whole world bear witness to your piety. Therefore this whole question would be easily, as I hope, arranged between us; wherefore, if an opportunity should present itself, I would desire nothing more than to pay you a visit. But if it shall indeed turn out as you apprehend, it will be no slight comfort to me, in circumstances sad and grievous, to see you and embrace you before I take my departure from this world." . . . "I know that I am far below you; but it is also true, that on whatever part of the stage God has placed me, our friendship cannot be destroyed without great injury to the church." . . . "Learn from your own heart," he adds, "how bitter it must be to find myself separated from a man whom I love and esteem above all others." And after Melancthon's death it is thus that Calvin apostrophizes him: "Oh, Philip Melancthon! to thee I address myself, to thee who art now living in the presence of God with Jesus Christ, and there awaitest us, till death shall unite us in the enjoyment of that divine peace. A hundred times hast thou said to me, when, weary with so much labor and oppressed with so many burdens, thou laidst thy head upon my breast, God grant — God grant that I may now die! But I, on my side, have also a thousand times wished that we had the happiness to live together. Our converse with each other would certainly have rendered thee bolder and more resolute in the struggle against wickedness and envy. Thou wouldst have resisted the machinations of falsehood with more strength and determination. Thus the malice of many would have been kept within narrower limits — the malice, that is, of those who, encouraged by your great

benevolence, which they called weakness, took occasion therefrom to triumph proudly in their guilt." *

It is well known that the immediate power of the great body of Protestantism was lessened at this time, as it has been ever since, by internal divisions. The followers of Zwingli and the followers of Luther would by no means agree in their opinions with regard to the sacrament of the Supper. The teachers of the church at Strasburg, together with Melancthon, held a mediatory position between these two parties, but went under the title of Lutherans ; and it was as a Lutheran that Calvin was sent by the city of Strasburg to represent it at the diets of the empire, while yet his relations with the Swiss churches remained uninjured. It was always one of the chief objects of his life to restore to the church its broken unity. Conscious that but one truth was really at the bottom in the expressions both of Luther and of the so-called Sacramentarians, he constantly endeavored to make this clear to both, and to bring them together on a higher ground than that of a mere outward formula or set of observances. And though during his lifetime he succeeded in little more than maintaining and establishing this unity within the bosom of the Reformed church itself, yet it is thought to be, in great measure, owing to his endeavors, that the barriers have been more and more broken down between the two great branches of the Protestant church on the continent of Europe, and that each is now freely acknowledged by the other.

* Dr. Henry well says, " This extraordinary man could not but be either loved or hated. It was impossible to look upon his course with indifference." What feelings of ardent enthusiasm he was capable of inspiring may be seen in the following extracts from a letter addressed to him by Johannes von Spina. After telling how long and how eagerly he had desired the opportunity of a personal acquaintance with Calvin, and how at length the coveted interview was obtained, he adds, " Mine eyes were fixed upon your countenance as long as my companions would allow. Their society was now become bitter and intolerable to me. I was still far from satisfied. In the interview which you granted me, short as it was, you had inspired me, by that mysterious power which seemed to breathe in your discourse and words, with a veneration which could not be surpassed. I am troubled from hour to hour with that desire to see you again which arose in my mind as you bade me farewell. And I hope my soul will not rest, till the Lord has united me to you in the bonds of eternal friendship. God grant that this may happen! In the mean time I pray you to write to me, and, as you can easily do, instruct me in all those things which relate to my salvation or my duty." . . . " May the Lord Jesus Christ preserve you in health, and free from harm — you, the most faithful of his servants, and of all the most necessary in these wicked times. Farewell in Christ."

It was the plan of the enemies of Protestantism to foment this dissension among its representatives, and so far as possible make use of it as an instrument for weakening the great party which was shaking, in its uprising, all the foundations and pillars upon which the ancient order of the world had so long rested in apparent security. In his account of the colloquy at Frankfort, where the princes of the league were convened for deliberation, and having already decided to declare war against the emperor, were only induced to change their determination by the strongest and most persuasive arguments of his ambassadors, who afterwards arrived, Calvin thus writes :

“The emperor’s ambassador, notwithstanding all that has occurred, has ventured to propose such unjust terms of agreement, that the contest was very near being brought again to the decision of the sword. He required that our friends should have nothing to do with the Sacramentaries. Observe the artifice and wiles of Satan. He catches at this, forsooth, that not only the older and former hatred which he sowed might be kept up, but that new causes of offence may be applied like lighted torches, to set on fire and kindle greater dissensions. Indeed, our friends do not acknowledge that there are any Sacramentaries, and wish to unite with the Swiss churches, therefore the emperor has omitted that article.”

Some of the difficulties on one side may be inferred from a portion of another letter, in which he gives an account of certain efforts made by the churches of Zurich and Strasburg to come to a mutual understanding :

“The good men flame up into a rage if any one dares to prefer Luther to Zwingli, just as if the gospel were to perish if anything is yielded by Zwingli. Nor, indeed, is there any injury thus done to Zwingli, for if the two men are compared together, you yourself know how much Luther has the preference. I do not at all approve, therefore, of those verses of Zebedeus, in which he supposed that he could not praise Zwingli according to his real worth, unless he said of him :

‘*Majorem sperare nefas.*’

I am so far from assenting to him, that now, at this present, I can see many greater — I may hope for some more — I may lawfully desire that *all* were so.” . . . “But these things are intended for your ear alone.”

For a hint as to the temper of Luther in regard to these mat-

ters, and an illustration of the manner in which Calvin knew how to make allowance for the faults of this great man, we may take part of a letter addressed to Bullinger, a few years later. We might adopt some of these very words when called upon to pass judgment on the defects of Calvin's own character—defects which, proceeding from a temper quite different from that of Luther, yet have the same groundwork of zeal for what each considered as truth, and were sometimes exhibited in its too positive and intolerant assertion, but which were, nevertheless, hardly to be separated from the characters of men suited to stand in the forefront of the battle during that age of crisis and of conflict. The words are as follows :

“I hear that Luther assails not only you but all of us with horrible invective. Now I can scarcely ask you to be silent, since it is not right to allow ourselves to be so undeservedly abused, without attempting some defence. It is difficult, moreover, to believe that such forbearance could do any good. But of this I do earnestly desire to put you in mind, in the first place, how great a man Luther is ; by what extraordinary gifts he is distinguished ; with what strength of mind and resolute constancy, with how great skill, with what efficiency and power of doctrinal statement he hath hitherto devoted his whole energy to overthrow the reign of antichrist, and at the same time to diffuse far and near the doctrine of salvation. Often have I been wont to declare, that even although he were to call me a devil, I should not the less hold him in such honor that I must acknowledge him to be an illustrious servant of God. But while he is endued with rare and excellent virtues, he labors at the same time under serious faults. Would that he had rather striven to curb this restless, uneasy temperament, which is so apt to boil over in every direction. I wish, moreover, that he had always bestowed the fruits of that vehemence of natural temperament upon the enemies of the truth, and that he had not flashed his lightning sometimes also upon the servants of the Lord. Would that he had exercised more care to discover his own defects. Flatterers have done him much mischief, since he is naturally too prone to be over-indulgent to himself. It is our part, however, so to reprove whatsoever evil qualities may beset him, as that we may at the same time make some allowance for him on the score of those remarkable endowments with which he has been gifted. This, therefore, I would beseech you to consider first of all, along with your colleagues, that you have to do with a most distinguished servant of Christ, to whom we are all of us largely indebted.”

The marriage of Calvin took place in August, 1540. His wife was Idelette de Bures, the widow of one of those Anabaptists who, through his influence, had been drawn back into the bosom of the church. She seems to have been a woman of fine character, and to have had the full confidence and respect of her husband. Their union, though short, was a very happy one. She died when they had been married only nine years, and her loss left in his heart a lasting wound. Of their three children, the first of which was a son, and the second a daughter, all died in infancy. It is to the first of these that he so tenderly alludes in his reply to Baldwin: "God had given me a son. God hath taken my little boy. This he reckons up among my misdeeds, that I have no children. I have myriads of sons throughout the Christian world."

Just as Calvin was setting out for Worms, in the month of October, 1540, he received letters from Geneva, urgently inviting his return. Matters in that city had gone on from worse to worse ever since the departure of the two ministers. Their successors were weak men, themselves laboring under the imputation of some of the worst vices; and though they seem to have made some effort to stay the tide of corruption, yet the mighty torrent proved too strong for them. Calvin had not forgotten his beloved flock, but had already addressed to them letters of advice and consolation, and when some of them hesitated to receive the sacrament at the hands of unworthy men, had earnestly advised them to put aside their scruples, and to remember that the efficacy of that sacred rite depends, not on the character of him who administers it, but on its reception by a true church of God in the exercise of a living faith. When the cardinal Sadoletus, one of the purest-minded men in the Catholic party, had addressed them a letter, hoping that the evils under which they were now laboring would render them more willing to return to the bosom of the Romish church, and no one at Geneva was found able to answer it, Calvin willingly assumed the task, and by his eloquent reply called forth anew the gratitude of the church. He had heard with deep grief of their scattered and desolate state, but seems to have shrunk more and more from again entering upon a charge implying so much difficulty and danger, a life of storm and tempest little

suited to that side of his nature of which he was as yet most thoroughly conscious, though no man was ever better adapted to take up the bitter task appointed to him, and carry it through with faith, with steadfast patience, with dignity and success.

The reception of this invitation seems to have taken him by surprise. He had already purchased the right of citizenship in Strasburg, and had enrolled himself in the guild of tailors. The struggle in his mind was very great. "You know," he says to Farel, referring to letters addressed to him by some of the brethren in Switzerland urging his acceptance, "that I have been so agitated this day by disquietude and anguish of soul, that I have not been half myself. . . . As often as I think how unhappy I was at Geneva, I tremble in my innermost being when mention is made of my return." He addressed a letter to the seigneurie of Geneva in which he gave expression to his sincere interest in that church, and desire to serve it, but explained to them at the same time how the nature of his engagements would not allow him to go immediately to their help, nor even to make any promises; "for so," he says, "I have always believed and taught, and to the present moment cannot persuade myself to the contrary, that when our Lord appoints a man as pastor in a church to teach in his word, . . . he may not lightly withdraw from it, without the settled assurance in his own heart, and the testimony of the faithful, that the Lord has discharged him." Meantime he advises them to obtain for the present the assistance of Viret, hoping that the Lord would open up a way in the meantime on the one hand or the other.

This advice was followed, and with excellent results; but the people were now sighing for their own pastor, feeling that no one else was equal to the great work of establishing them in order and in peace. Nor did Viret and Farel cease to urge him with their entreaties. To Viret he writes: "I could not read one part of your letter without laughing. It is that in which you exhibit so much care for my prosperity. Shall I then go to Geneva to secure my peace? Why not rather submit to be crucified? It would be better to perish at once than to be tormented to death in that chamber of torture. If you indeed wish my welfare, dear Viret, pray cease from such advice as this."

The Genevese messengers pursued him to Worms, and he sent thence a kind reply, which did not deprive them of hope. When the six months for which Viret had been lent them was nearly expired, a circular letter was addressed by the Genevese magistrates to the governments of Berne, Basle, and Zurich, entreating their intercession with the magistrates of Strasburg in this matter. Expressing their penitence for the expulsion of their pastors, they say: "From the hour that they were banished we have had nothing but troubles, enmities, strifes, contention, disorders, seditions, factions, and homicides, so that by this time we should have been completely overwhelmed, unless God in his mercy, compassionately beholding us, had sent our brother Viret, who was formerly a pastor here, to gather this miserable flock, which was so dispersed as scarcely to have any longer the appearance of a church. We acknowledge, therefore, that this great anger of God hath fallen upon us, because our Lord Jesus Christ hath been thus rejected and despised in his servants and ministers, and that we are unworthy ever to be esteemed his faithful disciples, or ever to find quiet in our State, unless we endeavor to repair these offences, so that the honor of the most holy evangelical ministry be restored; and by common consent we desire nothing more ardently than that our brethren and ministers be reinstated in their former place in this church, to which they were called by God."

At length Calvin yielded to the many and urgent entreaties which came upon him from all sides, and the city of Strasburg gave a reluctant consent to his departure. From this time he hastened forward to the work. "When I remember that I am not my own," he writes, "I offer up my heart, presented as a sacrifice to the Lord." He returned to Geneva, Sept. 13, 1541.

ARTICLE VIII.

SINNERS' RIGHTS.

THE popular doctrine of the Rights of Man is derived from the consideration of man as man, and not of man as a sinner. The premises, therefore, are incomplete, and the reasoning more or less false. Even when the conclusions are correct, they are held on wrong grounds, and in a wrong spirit, and may lead to wrong inferences and applications. These errors, working diversely in divers minds, north and south, have contributed largely to produce the sins and sufferings which we now witness and endure. The truth on this subject, clearly seen and heartily embraced throughout the land, would restore all the blessings of peace and good government, sooner and more effectually than it can be done by military power or diplomacy. All this, though the subject is far too vast for a full discussion here, we hope to put such of our readers as will think on the subject and follow it out for themselves, in a way to see and know.

The prevalent doctrine is well stated by the Rev. Dr. Sears, in the "Bibliotheca Sacra" for January, 1863, page 130. He says :

"The doctrine of modern philosophy, now generally received by political writers, is, that every human being is equally a human being, and that all are equally entitled to what belongs to man as man. The essential principle involved in this statement is that of personality. Every human being is a *person*, and not a *thing*; and ought, consequently, to be treated as a person — never as a thing. To a given extent, he has within himself an end for which he exists, and ought never to sink to the rank of a mere means to ends to be realized in others. A brute may be (humanely) used exclusively for the benefit of man. A human being cannot properly be so used by his fellow-man.

"The right to exist as a person implies the right to develop, in a legitimate way, one's individuality. A man's own nature, powers, tastes, and facilities are to dictate the kind and manner of his activity. No other being has a right to interfere with his individuality, which,

for wise and good purposes, was given him by his Creator, so long as the action growing out of it is conformed to the law both of his individual and social being. It is by means of such individual freedom, properly limited and guarded by society, that men most properly fulfil the end of their being, both with reference to themselves and to others."

Substantially the same is the statement of Dr. Wayland, in his "Elements of Moral Science." Of the "Nature of Personal Liberty," he says :

"Every human being is, by his constitution, a separate and distinct and complete system, adapted for all the purposes of self-government, and responsible, separately, to God, for the manner in which his powers are employed. Thus, every individual possesses a body, by which he is connected with the physical universe, and by which that universe is modified for the supply of his wants ; an understanding, by which truth is discovered, and by which means are adapted to their appropriate ends ; passions and desires, by which he is excited to action, and in the gratification of which his happiness consists ; conscience, to point out the limits within which these desires may be rightly gratified ; and a will which determines him to action. The possession of these is necessary to a human nature, and it also renders every being, so constituted, a distinct and independent individual. He may need society, but every *one* needs it equally with *every other one* ; and hence, all enter into it upon terms of strict and evident reciprocity. If the individual uses these powers according to the laws imposed by his Creator, his Creator holds him guiltless. If he use them in such a manner as not to interfere with the use of the same powers which God has bestowed upon his neighbor, he is, as respects his neighbor, whether that neighbor be one individual or the community, independent. So long as he uses them within this limit, he has a right, so far as his fellow-men are concerned, to use them, in the most unlimited sense, *suo arbitrio*, at his own discretion. His will is a sufficient and ultimate reason. He need assign no other reason for his conduct than his own free choice. Within this limit, he is still responsible to God, but within this limit, he is not responsible to *man*, nor is *man* responsible for him."

We will quote here but one more authority ; "The Rights of Man," by Thomas Paine :

"Every history of the creation, and every traditionary account, whether from the lettered or unlettered world, however they may

vary in their opinion or belief of certain particulars, all agree in establishing one point — *the unity of man* — by which I mean, that man, considered as man, is all of *one degree*, and consequently that all men are born equal, and with equal natural rights." — *Chapter I.*

"Natural rights are those which appertain to man in right of his *existence*. Of this kind are all the *intellectual* rights, or rights of the *mind*; and also, all those rights of acting, as an individual, for his own comfort and happiness, which are not injurious to the natural rights of others.

"Civil rights are those which appertain to man, in right of his being a member of society. Every civil right has, for its foundation, some natural right preëxisting in the individual, but to which his individual power is not, in all cases, sufficiently competent. Of this kind are those which relate to *security* and protection." — *Chapter II.*

His "principles as universal as truth and the existence of man, and combining moral with political happiness and national prosperity," are,

"1st. These are born and always continue to be free, and equal in respect to their rights. Civil distinctions, therefore, can be founded only on public utility.

"2d. The end of all political associations is, the preservation of the natural and imprescriptible rights of man; and these rights are — liberty, property, security, and resistance of oppression.

"3. The nation is, essentially, the source of all sovereignty; nor can any individual, or any body of men, be entitled to any authority which is not expressly derived from it." — *Chapter IV.*

These quotations are amply sufficient to show what is the prevalent doctrine. They are all essentially the same; though the application of the fundamental idea to the formation and authority of government is most fully and clearly drawn out by the last.

It is noticeable, that all these writers shrink back from carrying their argument as far as it would naturally go. They all, after stating it, perceive the necessity of subjoining a limitation, to hold it back from doing mischief. Paine limits the rights of man, considered as man, to those "which are not injurious to the natural rights of others." Wayland's limitation is, that man must use his powers "in such a manner as not to interfere with the use of the same powers which God has bestowed

upon his neighbor." "Modern philosophy," as set forth by Dr. Sears, limits the right of developing one's individuality to development "in a legitimate way," "conformed to the law both of his individual and social being," and requires the freedom of the individual to be "properly limited and guarded by society."

This idea of limitation is certainly correct, and of indispensable importance. But whence does it come? Not from the premises already laid down. The fact that man was created with certain powers does not prove that he must not use those powers to their full extent. If his ability to see an oak considered by itself, without reference to other considerations, proves his right to see an oak, his ability to see a pine equally proves his right to see a pine; and his ability to do anything else, proves his right to do it. Reasoning straightforward on such principles, the idea of limitation is not only not reached, but utterly excluded.

This idea of limitation, then, must come from some other source than the consideration of the powers which belong to man as man. And if so, that other source must always be consulted, if we would know whether any particular act is within or beyond the limits of right. That is to say, we can never learn, by considering merely the powers which belong to man as man, what he has, and what he has not, a right to do. All these writers, by admitting this idea of limitation, condemn their own premises as incomplete.

Paine's language shows that he saw one weak point in his system, which needed guarding. He takes care to say, not only that "men are born," but that they "*always continue* to be free and equal in respect to their rights." He saw that being born with certain rights does not necessarily prove that men have those rights some years afterwards. The French Jacobin constitutions, under their first republic, carefully guard the same point.

And that point evidently needs attention. That men may "continue" to possess all the rights with which they are "born" or "created," they must "continue in that estate where-in they were created." If they "fall from that estate," they forfeit all that belonged to them on the ground of their being in

it. Paine and the French Jacobins deny any such forfeiture, and of course any such fall.

And here, writing for persons of all creeds and of no creed, we shall not appeal to the third chapter of Genesis. Whether that chapter be history, allegory, or myth; whether Adam's moral character was changed, or only exhibited, in eating the forbidden fruit; whether his sin was imputed to his posterity, or inherited by them, or both; whether there was only one Adam, the parent of all men, or half a dozen, or half a thousand Adams, all so much alike that the history of any one of them is substantially the history of all the others;—these are important questions on which we have very decided opinions; but we need not urge them here. Everybody knows that the conduct of Adam in respect to the forbidden fruit, as there described, is a fair sample of human conduct through the whole history of the race. Men have, all of them, eaten forbidden fruit themselves; or done some other forbidden thing equivalent thereto. Everybody knows that they all will do it, and must be dealt with accordingly. This is so certain, that society does not permit them to go at large, but keeps them “under tutors and governors” for the first quarter of their lives or more, in the hope that they may be taught so much necessary restraint as will render them endurable. In this hope, society is disappointed by many of them, and is obliged to shut them up for a term of years, or for life, at hard labor under strict discipline, and even to remove many of them from the world, as unfit to live in it. Are such creatures entitled to claim the rights which belong to “man considered as man,” in “the estate wherein he was created?”

It seems as if this defect in their premises might have been suggested to “modern philosophy,” and even to French Jacobinism, by the necessity under which they found themselves of introducing limitations to the rights of man. What suggested the necessity of limiting the rights of man, to such use of his faculties as would not interfere with the rights of his neighbor? What but the consciousness that the character of man is such that he needs restraint? Would the thought have occurred to Gabriel, if employed to state the rights of angels considered as angels?

Man, considered as man, in the estate in which he was created, must be considered as personally innocent, even if not innocuous in his nature. He is a being who has not yet committed any sin, either against God or his neighbor. We need not inquire here, how long that state of innocence continues ; whether it continues at all, or whether it is confined to that indivisible point of time in which he is created, and from which he immediately starts off into sinning. The fact is palpable, unquestionable, unquestioned, that when he is so far grown up that he can claim rights, or be dealt with as a member of society, he has, by his own action, already passed out of that state into a state of personal guiltiness ; "a state of sin and misery," and has thereby forfeited whatever rights would have belonged to him, had he continued in a state of innocence.

For consider, that "the wages of sin is death." He has, therefore, forfeited his right to "life," and with it go his right to "liberty, property, security, and resistance of oppression." "The soul that sinneth, it shall die," is a righteous law. He deserves to die, even if he breaks but a single commandment, and that only in a single instance. How, then, can he come forward and claim the rights which belong to him "considered simply as man ;" the rights which would belong to him if he were as he was created ?

No. "God made man upright ; but they have sought out many inventions," which are in contrast with that uprightness, and they must be dealt with accordingly. On the ground of rights, he can award them nothing but the "wages" which they have earned, which is "death." If he awards them, or allows them to receive and enjoy, anything better, it must be on the ground, not of their rights, but of his mercy. If they had continued righteous, they would have been justified and have lived by works of righteousness which they had done ; and their reward would have been of debt, and not of grace. Then they could have claimed, as their rights, all things that belong to man considered as man, and not as sinner. But as all have sinned and become guilty, they can claim no good thing as their right, nor be allowed to have any good thing, except of God's mercy. "Where is boasting, then ? It is excluded ;" and when any of them come to feel and submit to this truth, that

boasting, grasping spirit which claims and fights for, as a right, what they can receive only as an undeserved favor, dies away, and the spirit of humility, which is the spirit of peace, takes the place of pride, by which cometh contention. Truth and error on this subject, therefore, differ widely in their practical results.

Will it be said that though man, by sinning against God, has so forfeited his rights that God may justly exact the forfeiture, yet he has not so offended against man as to forfeit them, and therefore, as against man, his claim still remains good?

“Has not offended against man!” Is it no offence against man, to set an example of insubordination to God? Does not man’s best interest require that God should reign, and that all his creatures should obey him, heartily, perfectly, and always? And does not every sin of every sinner interfere with and oppose the highest good, the most valuable interests, of the whole human race? Does he do no injury to his neighbor, who encourages him, by example, to earn the wages of sin, which is death? If Adam injured mankind when he, by disobedience, “brought death into the world, and all our woe,” do not modern sinners inflict injury, when, by behaving like him, they do their part to keep the world full of death and woe? Certainly, beyond all doubt, every man, by what he has done to bring death on other men through sin, deserves to suffer death himself. His injured neighbor may not be able, consistently, to throw the first stone at him; but he deserves that it should be thrown, with accurate aim and complete effect.

We are aware that Jefferson says, in his “Notes on Virginia,” and Paine quotes approvingly in his “Rights of Man,” that “It does me no injury for my neighbor to say that there are twenty gods, or no god; it neither picks my pocket nor breaks my leg.” Most men are conscious of having other and higher interests than legs and pockets, in which they may be injured. But even in respect to these, the reasoning will not hold. He who encourages my neighbor to believe that my pocket may be picked, or my leg or head be broken, and no God will ever notice the matter, does me a positive injury. He is an accomplice before the fact, and a partaker of the guilt, and deserves to share in the punishment. Everything that encourages in-
to God, is a sin against man; and therefore, in

its relation to men, is a loss of innocence and a forfeiture of the rights which belong to the innocent.

It is impossible, therefore, to arrange a system for the government of men in this life, on the basis of their rights considered as *men*. Such a system could only doom the whole race to instant extermination. Under it, there could be nobody left to govern, and nobody to be governed. The short logic and the short process would be, that all have sinned, and therefore all must die, and that immediately. Anything less severe than this must be on the basis, not of man's rights, but of God's mercy. The continuance of the human race on earth is proof that, in dealing with man, God has set aside the basis of his rights as man, and adopted that of mercy to man as a sinner. And if our thoughts are to be in harmony with those of God, we must do the same.

And should we not bring our thoughts into harmony with those of God? Certainly we must, unless we are willing to repudiate the idea of God's mercy and take the consequences. He requires it of us. He allows us to pray for the forgiveness of our own trespasses, only "as we forgive those who trespass against us." And if the human race is to continue on earth, we must, to a greater or less extent, deal with each other on the basis of mercy; for if we should deal with each other on the basis of unmitigated rights, we should exterminate each other at once. The laws of Draco, punishing every offence with death, were not unjust, for every offence deserves death; but they were unmerciful, and therefore unfit to be administered by men, in a world like this.

Indeed, modern philosophers themselves, if we hold them strictly to the limitations which they find themselves obliged to fix and appear immediately to forget, very nearly concede all this. According to Dr. Sears, the rights which pertain to man as man continue only "*so long as* the action growing out of one's individuality is conformed to the law both of his individual and social being." According to Dr. Wayland, man's right to the free use of his powers continues only "*so long as*" he uses them in such a manner as not to interfere with the free use of the same powers by his neighbor. And how long is that, in the case of those who "go astray as soon as they be

born, speak in lies?" Do they not all come under the need of mercy "as soon as they be born?"

Will these philosophers tell us, where are the men on earth, living and acting within the limits which they have prescribed for the application of their doctrine? Such men do not exist. Their system is applicable, according to their own showing, only to a world into which sin has not entered. A world like this must be destroyed at once, or placed under some other system than theirs.

For this system of rights belonging to man as man, is not a system that can be modified, and adapted to the weakness of human nature, and still retain its identity. It is, in its essential nature, a system of strict right. It is a law of works. Its language is, "He that doeth these things, shall live by them;" and "Cursed is every one that continueth not in all things that are written in the book of this law, to do them." By accepting anything else instead of constant and perfect obedience, its very nature is changed, and it becomes a system of mercy. Even if the same privileges are granted to men who have sinned, as would have been theirs if innocent, they are granted as of mercy, and not as of right; and if men need such privileges, they are to be requested with humility and received with gratitude, as favors to the unworthy, and not to be claimed as rights.

Nor may we argue, that as all men are equally sinners, therefore their equality remains, and their rights remain, as towards each other, unforfeited. Their equality may remain, but it is an equality of forfeiture. The system of rights admits of no offsets of sin against sin. That the human judge is as deep in guilt and forfeiture as the culprit before him, does not in the least alter the fact of the culprit's guilt and forfeiture. It can only be a reason why the guilty judge should show that mercy which he equally needs himself.

We live, then, under a system of mercy; a system under which God deals with men more favorably than they deserve. He rejects the system of rights, growing out of the nature of man as man, as a law which could not give life to us; and we must reject it, as the basis of our relations to him, or die. And he requires us to harmonize and coöperate with him, in carrying

out his system of mercy to men. If, when we owe ten thousand talents which we cannot pay, our Lord freely forgives us the debt, we must not seize our fellow-servant, who owes us an hundred pence, by the throat, demanding that which belongs to us on the basis of rights, lest our Lord be wroth and deliver us to the tormentors, to be dealt with according to our own doctrine. The law of mercy is God's law for the world, on which he not only acts himself, but requires us to act. Our rights now, if we may be said to have any, are not such as pertain to man as man, but such as pertain to man as a sinner, under a dispensation of mercy.

This change in the basis of what we call our rights, requires a change in the whole spirit and style of their administration. "The quality," the very nature "of mercy is," that it is unconstrained, and "falleth like the gentle dew from heaven." It voluntarily goes beyond any definite obligation, that could be put into Shylock's bond and enforced by the courts. It seeks to do good unto all men, as it has opportunity, whether they deserve it or not. It is bestowed, by men, "in a spirit of meekness," considering that they themselves have often been tempted, and need more of it than they bestow. It is received, when men receive it in a proper spirit, not as the satisfaction of a claim by the payment of a debt, which makes the parties even, but as an undeserved favor, for which gratitude is a proper return. He who feels his need of it does not seize his fellow-servant by the throat, saying, "Pay me that money which thou owest;" but appeals to his own need of mercy, and to their common need of mercy, both from God and from man. True, this is not always expressed; but among right-minded men who understand each other, it is always taken for granted.

And here comes in the true application of the doctrine of expediency to the administration of human affairs. On the basis of the rights of man as man, expediency can have no place. The motto of that system is, "*Fiat justitia, ruat cœlum*;" that is, "Let strict justice be done, though the whole human race go to perdition," as it inevitably would. But on the basis of mercy, of doing to the unworthy all the good we can, considerations of expediency must have their place. We must consider how we may do the most good. We must ask,

by the bestowment of what undeserved favor we can most promote the well-being of those who deserve only punishment ; by what governmental arrangements, and what administration of them, we can best coöperate with God, in his merciful designs to a guilty world.

And in coöperating with God, we should, of course, be instructed by his example. He does not immediately exact from the sinner the full forfeiture of the rights which pertain to him as man. He does not at once, in all cases, take away the sinner's forfeited life, but allows most of them a space for repentance. So we should let them live till their own conduct makes it necessary to hang them. So, too, we should not, at once, exact the whole forfeiture of their right to liberty, but should let them enjoy as much of it as we can, with advantage to themselves and safety to their neighbors. This is a clear duty, under a dispensation of mercy.

On the basis of the rights of man as man, government can be nothing but the result of a "social compact," in the fullest and most literal sense of the words. Man has certain natural rights which belong to him as man. Some of these he is unable to protect and enforce without the aid of other men. Several who find themselves thus situated enter into a compact, by which they agree to defend each other in the enjoyment of those rights. In the words of Paine :

"The fact, therefore, must be, that the individuals themselves, each in their own personal and sovereign right, *entered into a compact with each other*, to produce a government : and this is the only mode in which governments have a right to arise, and the only principle on which they have a right to exist." — *Rights of Man, Chapter II.*

On this principle, if a man has never consented to be under any government, no government has, or can acquire, any rightful authority over him. If he has consented, he is bound only so far as he has, understandingly, consented to be bound. If his consent is only constructive, only an inference from the fact that he has been under government and submitted to it when he could not help himself, he cannot feel bound by that consent, as if it had been given deliberately, when he was in a condition to consent or refuse. And if he afterwards finds, or thinks he

finds, that he made a mistake in giving that assent, or allowing it to be inferred, it will be hard to convince him that he has not a right to rectify that mistake, either by nullifying that act of government to which he ought not to have consented, or by seceding from government altogether. His right to resist, on his own authority, any act of government to which he has not given his consent, is perfect and unquestionable.

All advocates of this system agree, that a man's natural rights extend only to such things as do not conflict with the natural rights of others. This limitation shows a consciousness in their own minds, that their system tends to conflicts of rights. Of course, it tends to controversies about rights, and to decisions of those controversies, unpleasant to one party, or to both. But the parties are not bound to submit these controversies to the decision of government, or to respect its decisions when given, or to permit their execution by force, any farther than they have previously consented to be so bound. And if either party finds the decision so unreasonable that he ought not to have foreseen it as possible when he gave his consent, he cannot feel that he ever consented to be bound by such a decision. Evidently, this doctrine, applied to a world like this, is a prolific breeder of quarrels. "Only by pride cometh contention;" and none but proud men can forget that they are sinners, and have forfeited the rights which belong to man as man.

Very different is the tendency of the true doctrine, that men have forfeited their natural rights; that God has placed them under a dispensation of mercy; that, for the execution of his purposes of mercy, he requires them to maintain and administer government, and be in subjection to it; that government should leave men in the enjoyment of such portions and fragments of their natural rights as public safety permits, and that they must submit to such limitation as government, administered in mercy, finds it necessary to impose. Under this system, no man can demand, for himself or for his neighbor, all the rights that pertain to man considered simply as man, and not as a sinner; and every man is bound, whether he consents or not, to coöperate with God, and with government, which is one of his agents, in his merciful work of restraining evil and doing good. If God has given him wisdom, he may use that

wisdom in modifying the form and action of government, so that it shall better accomplish its objects ; but he must use it in a lawful way.

These principles make short and effectual work with "the divine right of kings" and of dynasties, to dominion over the inhabitants of certain territories, and to all other claims of sinners, to the right of exercising, for their own benefit, dominion over other sinners. He who has forfeited his own right to life and liberty, would not retain, unforfeited, his right to dominion over others, even if he had ever possessed it. Under a dispensation of mercy, where all rights have been forfeited, men may sustain only such relations to each other as may be administered for the ends and in the spirit of mercy.

But the claims of tyrants, public or domestic, are to be resisted only on such principles, in such a spirit, and by such means, as are consistent with truth and with the actual facts of the case. They cannot be rightfully, or safely, resisted by assuming, as the logical basis of resistance, that men have not fallen by sin and forfeited their rights. The horrors of the first French revolution were the inevitable product of that logic, pervading, as it did, the mass of French mind, and of the passions which that logic, dominant in the minds of such a population, inevitably excited. That error, whenever it has hold enough on any people to produce any practical effect, must, from its nature, produce effects of the same kind.

On the contrary, the claims of tyrants, (we use the word in its old Greek meaning, to designate one who seizes authority to which he has no right, however he may use that authority,) the claims of tyrants are to be resisted as inconsistent with the dispensation of mercy under which we are placed ; a dispensation which forbids men to sustain any relations to each other, except such as are required by the ends and administered in the spirit of mercy. On this basis, all tyranny is effectually excluded, and excluded by such arguments as appeal unanswerably to every man's conscience, and to such feelings only as God and conscience approve.

How far the error here pointed out has pervaded the American mind, and how far it has misled the reasonings and in-
fluenced the pulpit, the political assemblage, and the

press, we will not attempt to decide. We only suggest, that each one should consider, candidly, seriously, patiently, how far it may have affected himself and his influence. We say, *patiently*; for the full discovery, if any needs to be made, will not be made at once. By those who have always held the common doctrine of "modern philosophy," this article will be understood but very imperfectly, if it be not wholly misunderstood, on the first perusal. A change of system, so fundamental and far-reaching as we have endeavored to indicate, cannot be completed in a day. There must be time to become familiar with it, and with its numerous inferences, applications, and relations to other subjects, before the merits of the system, if true, can be fully appreciated, and sometimes before even its leading propositions can be fully and correctly understood. But to extricate ourselves from the misguidance of a false theory, and to place our doctrine of social and political life on a true and safe basis, and to bring our habits of thought and feeling and expression into conformity with it, must be worth all of time and patient labor that it can possibly cost.

ARTICLE IX.

SHORT SERMONS.

"Unto whomsoever much is given, of him shall be much required." — *Luke*
xii. 48.

CHRIST takes a common principle of equity among men, and applies it to the conduct of the divine government over us. The general idea is, that opportunities measure responsibilities. Several points present themselves as involved in the subject :

1. Spiritual knowledge has been developed gradually to mankind. A law of progressiveness obtains in the moral as well as the material world. Light has advanced from morn to meridian in revelation as in nature. But,

2. Through all the stages of the growing illumination, God has condemned and punished sinners. Because, he has an original and inde-

structible claim on their love, and in the worst conditions of moral ignorance, man has light enough to show him the equity of that claim.

3. Increase of knowledge brings increased obligation, and adds to the guilt of disobedience. If an antediluvian Enoch could walk with God, much more should the contemporaries of Abraham, and Moses, and David, and Isaiah have kept his testimonies. If Sodom, and Nineveh, and Tyre were guilty, much more were Capernaum, and Bethsaida, and Jerusalem.

4. Rebellion against God assumes no form more culpable and fatal than under the Gospel's offered grace. The apostle specifies the reason. It treads under foot the Son of God, in the temper of an indifference to his person, or of hardened hostility against his redemption. It counts the blood of the covenant wherewith he (Jesus) was sanctified (set apart as a victim) an unholy (a common) thing; undervaluing his atonement, and rejecting its proposals of reconciliation. It does despite to the Spirit of grace; grieves and resists him, until this sin becomes the sin unto death, which hath no forgiveness.

Three observations are suggested by this train of thought :

(a) It is proper to show impenitent persons the alarming aspects of their case with utmost faithfulness.

(b) It is safe to make our appeal to the sinner's own conscience, to attest the righteousness of his condemnation.

(c) A most undesirable but unavoidable interview and settlement is hastening between the incorrigibly disobedient and the Lord Jesus Christ. If much requires more, what must be the doom of him who renders no return for richest gifts from God?

"What! could ye not watch with me one hour?" — *Matt.* xxvi. 40.

OBSERVE what are emphatically the watching hours of the soul. These may be prominently noted :

1. The hour of personal trials ; — that, while the waves of trouble roll over it, however terribly, it lose not, like Job, its confidence in God ; but still shall sing the psalm of Habakkuk — "Although the fig-tree do not blossom . . . yet will I rejoice in the Lord."

2. The hour of personal temptations ; — that, though Satan and the flesh renew the scenes of the desert and the mountain, to the Christian, he shall, through Christ's aid, repeat the victory of his Great Exemplar over the subtlety of the Adversary.

3. The hour of general religious declension ; — that, though all others should deny and desert his Lord, he shall not only say, "Yet will not I be offended" ; but shall be found faithful among the faithless.

4. The hour of excessive worldly excitements ; — that, if the passions of the multitude be aroused to feverish heat, in the pursuit of business, or speculations, or political partisanships, or fashionable follies, or irreligious hatreds, he shall not be floated or forced away from his Christian consistency and steadfastness ; shall not be separated from his Master's side.

That Master's pathetic appeal to his unwatchful disciples, furnishes two inducements to us thus to keep alive our vigilance :

(a) "With me." It is still a claim on his disciples' sympathy and sense of honor to sentinel his person and his kingdom amid ever-clustering dangers. At the same time, Christ watches with his friends. It is never a solitary vigil, whether in the wilderness, or on the ocean, in the city, or midst the anguish and faintness of the chamber of disease and death.

(b) "One hour." Only this — a little hour of Gethsemane wakefulness and fidelity, for the Christian, and then no more need forever of holy care and guarded defence.

"Because the way is *short*, I thank thee, God !"

ARTICLE X.

LITERARY NOTICES.

The New American Cyclopædia : a popular Dictionary of General Knowledge. Edited by GEORGE RIPLEY and CHARLES A. DANA. Royal 8vo. Volumes I. — XVI., with a Supplement. New York : D. Appleton & Co. London : 16 Little Britain. 1863.

THE gentlemen engaged in bringing out this work have shown great enterprise in completing so promptly their undertaking amid the embarrassments of the past two years. It was begun less than six years ago, and has been issued at the rate of about two and a half volumes a year. We learn from authentic sources that the capital invested in this literary venture amounts to the formidable sum of \$415,000. A

house must have princely resources at its command to embark in such a project. Some twenty-five able writers, and a large retinue of inferior pens, have supplied the material of these pages. It is announced as the first original general Cyclopædia completed in this country; 'original' (we suppose) as not being a translation from abroad; for a large part of its contents can, of course, lay claim to no originality other than in the form of its compilation. This does not lessen its value, which we have found to be great, as, from its first appearance, we have had it under constant consultation.

We appreciate the difficulties of editing a thesaurus of knowledge like this; and consequently think that, intended as they are for universal and permanent reference, a larger care should be exercised in selecting the responsible management of these works than always is apparent. A partisan bias, distinct or covert, in any direction, secular or religious, in this sphere of literature, is a public wrong. It is like poisoning the wells of a country to write, for example, such a work as "Bayle's *Dictionnaire historique et critique*," or the "*Encyclopédie raisonnée*" of the French infidels, and send it abroad as a trusty textbook of philosophy, science, and morals. The more learned and able it may be, the worse for the world, if its ethics and theism be unsound. We have certainly felt a deep interest in the quality of the information to be stereotyped, for generations to come, upon these topics, in this publication. It is known to our readers that its editors, scholarly, and variously accomplished, as they are, are not in sympathy with the religious and social views which we represent. We fully believe that they have made it a point to hold the balances as evenly as could be expected between opposite schools as found among their patrons. Still, it would not be safe to take these dissertations in theology, for instance, as a decisive authority. The treatment of points lying between the Romanists and ourselves presents many objectionable features. In the very delicate department of biography they have shown much discrimination and impartiality. We do not remember any very marked exception to this statement, save one which drew out a general condemnation from the religious press, at the time of its issue — the account of Thomas Paine. The 'Nil mortuis' has seldom been stretched so freely as by the writer of that paper. In dealing with living persons, the editors have displayed much expert pilotage along not a few intricate channels. This is an original feature of their volumes, and one which, though regarded a little questionable at the start, may be pronounced a fair success. Of course, all the *distingués*, who here see "their natural face in a glass," and their friends as well, are sure for a copy of the immortalizing record. They, whom Jupiter has not

lifted into that 'milky way,' behold their light from afar with appropriate admiration.

This work reflects the strong tendencies of the age in the way of a material development, by its elaborate and critical treatises in the departments of general physics and economics. It condenses the results of investigation in the various sections of experimental philosophy and social science, and furnishes a vast amount of useful statistics gathered from every corner of the natural world. The most eminent contemporary ability has been subsidized to give authority to these *résumés*.

Cyclopædias, however, are only approximations to the true knowledge of subjects, not more on account of their necessary conciseness than of the transition-state in which most things are. Already, this progress of change has demanded a half volume of "Supplement" to this series, running down the whole alphabet, and an additional entire volume besides is in preparation to overtake the march of discovery, invention, and speculation. This present Supplement seems largely occupied with matters which have come to the surface during our present war. Glancing along its titles, many of which only just now are sporting a fresh newspaper notoriety, we would suggest that possibly the editors are making rather more of some men and things, in these addenda, than a few years hence may justify; as, *e. g.*, Fitz John Porter — whose record here lacks its important sequel; John Pope, Justus McKinstry, Daniel E. Sickles, and other names which illustrate the difficulty of stopping at the right place in these elections of candidates for literary degrees. We honestly hope that the forthcoming volume will not undertake to continue all these living biographies, *pari passu*. We beg to be spared the intrusion of our war-heroisms and disgraces into every branch of letters. A cyclopædia is a *circle* of knowledge, and it must keep up its universality, or lose its value. We close this notice with expressing much satisfaction that the Encyclopædia Americana has given place to this, in most respects, greatly superior successor.

Men and Times of the Revolution; or, Memoirs of Elkanah Watson, including his Journal of Travel in Europe and America, from the year 1777 to 1842, and his Correspondence with Public Men, and Reminiscences and Incidents of the American Revolution. Edited by his Son, WINSLOW C. WATSON. Second edition; with a Portrait of the Author, engraved on Steel, after the famous Portrait by Copley, and twenty Wood Engravings. 12mo. pp. 557. New York: D. Appleton & Co. 1861.

ONE of the intelligent, sagacious, indomitable men, without a multitude of whom the achievement of our national independence would have been impossible, left behind him copious journals, correspondence, and auto-biographical collections, out of which this thoroughly readable book has been constructed. It is a fresh, life-like photograph of the country when Boston was half a mile wide and two miles long; when the spot where Washington now is was an open champaign in which the author got lost returning from a horseback tour from New England to Georgia (1778); and when at Saratoga, "I met with about a dozen respectable people, sojourning at a wretched tavern. . . . There is no convenience for bathing, except an open log-hut, with a large trough, similar to those in use for feeding swine, which receives water from a spring. Into this you roll from a bench." It was no better at Ballston: "At the foot of this hill I found an old barrel with the staves open, stuck into the mud in the midst of a quagmire, surrounded with trees, stumps, and logs. This was the Ballston Spring. I observed two or three ladies, walking along a fallen tree, so as to reach the fountain. . . . There was also a shower-bath, with no protection except a bower of bushes." Watson must have been a most industrious journal and letter writer. He had great powers of observation and reflection, and a way of jotting down their results marked by an unusual simplicity and vivacity. His life was full of variety and adventure, years of it having been spent abroad; and the list of his personal acquaintance included, among other celebrities, Washington, Franklin, John Adams, Henry Laurens, Drs. Price and Priestley, Tom Paine, (*homo teterrimus*), Watt, Fulton, Edmund Burke, Copley. With the most distinguished of these gentlemen he was on terms of intimate confidence, as their letters sufficiently witness. It is alike interesting and instructive to trace in these pages the growth of our nation during the more than fourscore years of such a competent chronicler. His mind was constantly active under the spur of a high order of genius for projecting internal improvements, which found a noble field of exercise in the new condition of the country after the Revolutionary War. If he was not *the* father, he was one of them, of the Erie Canal, and of the Agricultural Societies of the North. His "Western" travels in New York, Ohio, and Michigan, show us the infancy of a now stalwart giant. A good moral and religious tone pervades the book. Shrewd prophetic hints are scattered along its pages. Many of them have become happily historical; some of them we read, just now, with anything but happy emotions; as these, written in 1784:

"I pray God, that our recent fabric may never be shattered by the clashing interests of the different States, that the Confederacy will pursue its illustrious career, and that local views will be nobly sacrificed to the common weal. . . . During the external pressure of the common enemy, our temporary government answered all the purposes for which it was organized; but, now that weight is removed, every State may draw into itself, and, like the sensitive-plant, shrink from the representative body of the Union. . . . God only knows what will be the end; but I dread to look forward, from a deep conviction that we cannot long be bound together by the feeble ties which now unite the States. State will soon contend with State; hatred and alienation will ensue; and perhaps the whole continent is destined to be deluged in the mutual slaughter of Americans. . . . And, finally, we shall become a prey to some power of Europe; or some audacious Cromwell will step forth to impose despotic laws, and more than kingly protection."

The old patriot was not so far aside in a part of his predictions. As for the rest, truly "God only knows." But we hardly know a better stimulant to a manly love of our country and to a hearty self-sacrifice for its salvation than this volume, containing the record of two wars for its establishment, furnishes. It will show our enervated people what "hardness as good soldiers" their parents and grandparents endured to found this nation, and so prepare us the more cheerfully to bear the taxation of more than the purse which these present exigencies demand. It might quiet our nerves, as well, amid these clashings of parties which disgrace our current annals, to see the far greater bitterness exhibited, say from 1800 to 1815, among political rivals and their adherents. This tastefully printed volume is made the more valuable by a minute index of thirty double-columned pages.

The Poems of Adelaide A. Proctor. pp. 416. Boston: Ticknor & Fields. 1863.

A HIGH order of poetical power marks many of these pages. Their prevailing tone is that of a pensive, saddened observation and experience of life. But, while one catches echoes, here and there, of the Hemans school, a healthy vigor rescues these poems from the wearying languor of that lady's verse. Indeed, the strength of this writer is often quite masculine. The struggle against evil goes bravely onward. Submission to only the inevitable is her evident idea of this virtue. She approaches her subject rather through a psychological insight, than by the lights of fancy. There is more of the sculptor than the painter in her work. Among the latter, she would remind us sooner of Ary Scheffer than of Titian, though sometimes her coloring is very brilliant.

None of these pieces are of much length. "A Tomb in Ghent" is full of a subdued, cathedral beauty, shrouded with a thin veil of mystery. "A Legend of Provence" shows bold imagination in the conception, and an exquisite delicacy of finish.

"Did'st thou not know, poor child, *thy place was kept?*"

breathes the true love of God for every broken-hearted penitent. How long must one muse on these lines, also, without exhausting them :

"The hopes that lost in some far distance seem,
May be the truer life, and this the dream."

If humor seldom or never flashes from these verses, there is sharp irony in some of them :

"And the Night cries, 'Sin to be living,'
And the River cries, 'Sin to be dead.'"

* * * *

"For each man knows the market value
Of silk or woollen or cotton . . .
But in counting the riches of England
I think our Poor are forgotten."

"A Legend of Bregenz" trips off with a breezy, ballad-like movement, which finely contrasts with some of these plaintive *suspiria*. "The Wayside Inn" tells over again the old story of youth and joy, of years and sorrow, with a charming simple pathos. "Philip and Mildred" is a sweet and tearful idyll rich in the spoils of womanly love, faith, sacrifice. The young man Philip, become famous and full grown, by a long, city culture, returns to his native village to wed the maiden of his early fancy, because he had given her his troth. But he was no longer Philip of the 'auld lang syne' :

"What was wanting? He was gentle, kind, and generous still, deferring
To her wishes always; nothing seemed to mar their tranquil life :
There are skies so calm and leaden that we long for storm-winds stirring,
There is peace so cold and bitter, that we almost welcome strife.

"Darker grew the clouds above her, and the slow conviction clearer,
That he gave her home and pity. But that heart and soul and mind
Were beyond her now; he loved her, and in youth he had been near her
But he now had gone far onward, and had left her there behind.

"Yes, beyond her: yes, quick-hearted, her Love helped her in revealing
It was worthless, while so mighty: was too weak, although so strong;
There were courts she could not enter, depths she could not sound; yet
feeling
It was vain to strive or struggle, vainer still to mourn or long.

"He would give her words of kindness, he would talk of home, but seeming
 With an absent look, forgetting if he held or dropped her hand ;
 And then turn with eager pleasure to his writing, reading, dreaming,
 Or to speak of things with others that she could not understand.

"He had paid, and paid most nobly, all he owed ; no need of blaming ;
 It had cost him something, may be, that no future could restore :
 In her heart of hearts she knew it ; Love and Sorrow, not complaining,
 Only suffered all the deeper, only loved him all the more."

This is a most delicate rendering of what is not always an imaginary trouble. It brings at length its own cure ; the violets are strewn over her pulseless breast :

"Peace at last. Of peace eternal is her calm, sweet smile a token.
 Has some angel, lingering near her, let a radiant promise fall ?
 Has he told her Heaven unites again the links that Earth has broken ?
 For on Earth so much is needed, but in Heaven Love is all !"

The short poems entitled "Maximus," and "Optimus," strike a different key. These stanzas embody nervously a great truth :

"Many, if God should make them kings,
 Might not disgrace the throne He gave ;
 How few who could as well fulfil
 The holier office of a slave !

* * * *

"I bow before the noble mind
 That freely some great wrong forgives ;
 Yet nobler is the one forgiven,
 Who bears that burden well, and lives.

* * * *

"Glorious it is to wear the crown
 Of a deserved and pure success ;
 He who knows how to fail has won
 A crown whose lustre is not less.

* * * *

"Blessed are those who die for God,
 And earn the Martyr's crown of light ;
 Yet he who lives for God may be
 A greater Conqueror in his sight."

"Incompleteness" teaches a pleasant and hopeful philosophy, which we accept, within the obvious limits of the poet's intention. The sense is subtle, expansive, like a choice perfume :

"Nothing resting in its own completeness
 Can have worth or beauty : but alone
 Because it leads and tends to farther sweetness,
 Fuller, higher, deeper than its own."

The thought is variously shaded and reflected ; but this is its lesson :

“ Learn the mystery of Progression duly :
Do not call each glorious change, Decay ;
But know we only hold our treasures truly,
When it seems as if they passed away.”

One of the earliest and best of these minor poems is this hymn of
“ Charity ” :

“ Judge not ; the workings of his brain
And of his heart thou canst not see ;
What looks to thy dim eyes a stain,
In God’s pure light may only be
A scar, brought from some well-won field,
Where thou would’st only faint and yield.

“ The look, the air, that frets thy sight,
May be a token, that below
The soul has closed in deadly fight
With some infernal, fiery foe,
Whose glance would scorch thy smiling grace,
And cast thee shuddering on thy face.

“ The fall thou darest to despise —
Maybe the angel’s slackened hand
Has suffered it, that he may rise
And take a firmer, surer stand ;
Or, trusting less to earthly things,
May henceforth learn to use his wings.

“ And judge none lost ; but wait and see,
With hopeful pity, not disdain ;
The depth of the abyss may be
The measure of the height of pain
And love and glory that may raise
This soul to God in after days.”

We will transfer to our pages only a single specimen of still another modulation of our author’s song ; “ A Lost Chord ” — the idea and expression of which are alike faultless :

“ Seated one day at the Organ,
I was weary and ill at ease,
And my fingers wandered idly
Over the noisy keys.

“ I do not know what I was playing,
Or what I was dreaming then ;
But I struck one chord of music,
Like the sound of a great Amen.

"It flooded the crimson twilight,
Like the close of an Angel's Psalm,
And it lay on my fevered spirit
With a touch of infinite calm.

"It quieted pain and sorrow,
Like love overcoming strife;
It seemed the harmonious echo
From our discordant life.

"It linked all perplexed meanings
Into one perfect peace,
And trembled away into silence
As if it were loath to cease.

"I have sought, but I seek it vainly,
That one lost chord divine,
That came from the soul of the Organ,
And entered into mine.

"It may be that Death's bright angel
Will speak in that chord again;
It may be that only in Heaven
I shall hear that grand Amen."

These poems furnish our only knowledge of this writer. They discover this fact of her history, that her sympathies, and, we presume, her fellowship, are with the Roman Catholic Church of Great Britain. Not a few of these effusions clothe the religious feeling and sentiment in wholly unexceptionable drapery. We should infer from them a large degree of pure and elevated Christian consecration in their author. We must, however, frankly say, that numerous other pieces are tintured and flavored with genuine and undiluted Mariolatry. The church of which she obviously is a member has reason to be proud of her genius, which we also freely recognize, while totally dissenting from this part of her faith. We should not dare to substitute the Mother for the Son in this closing stanza of "The Names of our Lady" (one example out of many):

"Mary — our comfort and our hope —
O may that word be given
To be the last we sigh on earth —
The first we breathe in heaven."

The Works of Rufus Choate ; with a Memoir of his Life. By
SAMUEL GILMAN BROWN, Professor in Dartmouth College. In

Two Volumes. 8vo. pp. 558 — 523. Boston : Little, Brown & Co. 1862.

THE Greek motto on the title-page, *Ἐν μύρτου κλαδί τὸ ξίφος εφόρει*, is borrowed, with a justifiable change of tense, from the celebrated ode of Alcæus :

“ ——— pleno resonante plectro,
Exactos tyrannos.”

The swords, concealed in wreaths of myrtle, with which Harmodius and Aristogeiton entered the temple and attacked the Thirty Tyrants, whom they expelled, and thus made all Athenians equal in view of the law, were fit emblems of Choate's strong and keen logic, which reached its aim and did its work all the more effectively, because concealed from common eyes by the splendors of his diction. The choice of this motto shows that, in this respect at least, Professor Brown understood his subject. To understand him fully in all respects, would require a mind not only equal to Choate's in power, but like it in many peculiarities.

There was another and an insuperable difficulty in the way of doing entire justice to Mr. Choate. He never did entire justice to himself. We know not that he deliberately undervalued wealth, or influence, or reputation, contemporary or posthumous ; but no man, perhaps, ever earned so much of them, and yet took so little pains to secure the possession of them. He was always more engrossed in doing justice to the case of some client, or to some interest of his constituents, if in Congress, or to his subject, if addressing a public assembly, than in securing justice to himself. His negligence, both in charging and collecting his fees as a lawyer, is notorious. He was equally negligent in respect to preserving evidence of his ability as an advocate. Cicero, Erskine, Webster, and others, have left copies of their best arguments, carefully prepared by themselves ; but of all the arguments of Choate before courts and juries, the means do not exist for reconstructing even one. And yet in these were the most perfect specimens of his eloquence. We can only know that common fame, and the deliberate testimony of his professional brethren most competent to judge, united in assigning to him the first place among American advocates. Of some of his speeches in Congress, we have the reports made for the Congressional Globe, and revised in proof by himself. Of his addresses before literary societies and on other public occasions, we have, when they have not been lost or stolen, his rough notes, thrown aside as soon as they were delivered, and ever afterwards neglected. So careless was he of posthumous fame as an orator. He has also

left a fragmentary diary, often interrupted and resumed, and containing mostly brief notices for his own use, of his plans and purposes; a few pages of translations from Thucydides and Tacitus, which he would gladly have completed; and a few letters, addressed to his family and friends, and not designed for other eyes.

With such materials, Professor Brown was required to write the Life of Rufus Choate, and edit his works. He has used them, sufficient as they are, faithfully and judiciously. By a skilful use of his materials, he has succeeded in making Mr. Choate, to a considerable extent, his own historian, and thus has given us a better view of his inward life and real character than would have been given in any other way. Of his Speeches, we miss some that we would gladly have seen; but perhaps, like his law arguments, they would not be given. Those that we have contain specimens of eloquence and treasures of wisdom on many subjects, to which we hope to call the attention of our readers at another time; for, as a patriotic statesman, neither Webster nor Burke is more worthy of careful study, as those who study him carefully will acknowledge, even if they dissent from some of his opinions.

It would be injustice to Messrs. Southworth and Hawes not to notice the copy of their well-known photograph of Choate in repose, facing the title-page. It is a good sample of their rare faculty of getting photographs that express something of character.

Praying and Working; being some Account of what Men can do when in earnest. By the Rev. WILLIAM FLEMING STEVENSON. Dublin. 12mo. pp. 411. New York: Carter & Brothers. 1863.

THESE earnest men are John Falk, Immanuel Wichern, Theodore Fliedner, John Evangelist Gossner, Louis Harms. Short biographies concentrate here the spirit and power of their lives — those beautiful, childlike German lives, which seem to us so calm, yet so victorious. How these men go about doing good! and God was and is with them. They mostly had (or still have) to do with reformatory work in the midst of that old and stereotyped civilization of social abuses and religious errors. The "Inner Mission" movement finds here its thrilling record, of which Falk and Wichern may claim the origination. Some of them did faithful missionary service in heathen lands, (the last appears to be doing it yet,) with a self-devotion which merits a narration for the quickening of others to a like zeal. It is difficult for our American minds and hearts to come into full sympathy with those of our Teutonic fellow-disciples. We grasp the same great facts of salvation,

but in a most unlike way of realizing their essential spirit. Nevertheless, we love to read such memorials as these, possibly all the more for this very reason. We are not always sure that we understand the experiences of Christian life exhibited; nor that we should indorse every shade of opinion and feeling presented. But, we commend this volume to our readers, praying that they may imbibe from it, as we would ourselves, a far larger measure of the spiritual blessing which the prophet had in view when he wrote: "In quietness and confidence shall be your strength." What a perfect closing up Gossner's saintly career: "Up to the spring of 1858, he corrected proofs and continued his correspondence. The summer previous, he was still able to train his vines. By the end of March he had fought the good fight, and finished the course — a young old man of eighty-five."

Parish Papers. By NORMAN MACLEOD, D. D. 12mo. pp. 328.
New York: Carter & Brothers. 1863.

"ONE of her Majesty's Chaplains for Scotland" gives us in this volume a series of papers marked by strong and substantial thinking, without any attempt at rhetorical display. Yet they are not heavy or out of accord with the times, as the chapter on "Religious Revivals" fully indicates. "The want of all our wants" (says the respected author) "is this, and this only, a *Revival of Spiritual Religion*; or, in other words, genuine, simple, truthful, honest love to Jesus Christ, to His people, to His cause, and to the whole world." The grave and impressive considerations which he has here placed before the Christian public are well fitted to secure this chief of blessings. The writer takes a close hold upon his subjects, and gives a reason for the faith which is in him. We observe his unflinching maintenance of the doctrine of the Future and Endless Punishment of lost souls, contrary to the mischievous suggestion of Tennyson, which mars his noble "In Memoriam":

"That not one life shall be destroyed,
Or cast as rubbish to the void,
When God hath made the pile complete;"

a question not to be determined by our wishes and feelings, but by the positive words of the Judge himself. This book is worthy a leisurely study.

The Sunday Evening Book: Short Papers for Family Reading.
16mo. pp. 186. New York: Carter & Brothers. 1863.

The Thoughts of God. By the Rev. J. R. MACDUFF, D. D. 16mo. pp. 144. New York : Carter & Brothers. 1863.

AUTHORS and publishers, in these days, seem to be of Goldsmith's mind, that, "if angels were to write books, they never would write folios." These neat little volumes are just large enough for the easiest kind of musing, meditative reading. And if the angels had written them, we were almost going to say that they could not have put within their pages choicer, holier, more nutritious thoughts than are here collected. The *last*, particularly, overflows with the warmest devotional fervors. Its appeals are direct, searching, soothing, inspiring. The *first* is a sheaf of the ripened fruit of such men as Hamilton, Stanley, Eadie, Punshon, Binney, and Macduff. Less impassioned in its style, it conveys rich instruction to the Christian understanding, while it also touches, with a potent wand, the deep places of spiritual emotion.

A Morning beside the Lake of Galilee. By JAMES HAMILTON, D. D., F. L. S. 16mo. pp. 182. New York : Carter & Brothers. 1863.

The Risen Redeemer : The Gospel History from the Resurrection to the Day of Pentecost. By F. W. KRUMMACHER, D. D. 12mo. pp. 298. New York : Carter & Brothers. 1863.

THESE treatises cover the same section of the Life of our Lord upon the earth. No period of that wondrous history is more affluent in topics of tender and jubilant contemplation. Dr. Hamilton charmingly says of it : "Interposed betwixt the Gospels and the Acts, like a beautiful bridge, it leaves no chasm." Nor could its elucidation have fallen into better hands than those of these two gifted and hearty (we mean, heartfull) writers. Each of them excels in that religious sensitiveness, that quick feeling of spiritual beauty, without which it is almost a profanation to touch the personal narrative of Christ. Hardly a living preacher has a more delicate and winning imagination than Hamilton, and it plays around the sacred incidents of these forty days "with the silver flame of a soft, subdued, and subduing light." Krummacher's work is the more labored and complete, taking on, with its practical, spiritual purpose, an attitude of defence against the sceptical critics of this history. These books are a good sample of the successful adaptation of the purest Christian truth to the specific mental characteristics and demands of this age, which will endure anything better than naked intellectuality and dry piety.

Speaking to the Heart ; or, Sermons for the People. By THOMAS GUTHRIE, D. D. 12mo. pp. 216. New York : Carter & Brothers. 1863.

DR. GUTHRIE carries this same style of address to a still greater extent. We have questioned its desirableness, for the permanent interests of truth, as thus brought into an almost excessive play. We suppose however, that this exuberance of fancy is natural to him ; it certainly so appears to a listener ; and we have seen the evidence, in his church crowded to suffocation, that it takes strongly with his Scotch auditory. It is doubtless best for every one to work in his own way, be he the Henry Clay or the Daniel Webster of the pulpit, or one of the immeasurably lesser powers. Looking through these sermons, one can readily see, in their bold, graphic, downright, untrammelled treatment of vital gospel truths, why they would be sure to enchain the attention of any congregation. There is nothing in them roundabout, or ambiguous. What the speaker has to say, he comes at by the shortest roads, and delivers in the most peremptory way. We like this speaking with authority, as a prophet (in the true preaching sense) of the Lord ; and if the Doctor is more Oriental than most of his class in these Western realms, he has certainly high example to fall back upon.

Patriarchal Shadows, or Christ and his Church, as exhibited in Passages drawn from the History of Joseph and his Brethren. By OCTAVIUS WINSLOW, D. D. 12mo. pp. 402. New York : Carter & Brothers. 1863.

THE author has struck out a line of ingenious parallelism between the life of Joseph and of Jesus, which may best be given in the titles of some of his chapters ; as thus : "The Famished Egyptians sent to Joseph for Bread. Go to Jesus." "The Sacks filled with Corn. A full Christ for empty Sinners." "Joseph making himself known to his Brethren. Christ revealing himself to his people." "Joseph's exaltation in Egypt. The Glory of Christ in heaven." "The Patriarch's Emigration into Egypt. The Christian's Journey." "Joseph Alive. A living Christ the life of the Christian." "Joseph's introduction of his brethren to Pharaoh. Christ's presentation of his church to God." It will at once be felt that the carrying out of such resemblances may tempt the preacher to a forced and strained handling of his material, at many points, while every devout biblical reader has seen the striking correlation of much in the patriarchal narrative with

the attitude and offices of our great "Elder Brother" in human redemption. It would be strange if this danger were here altogether avoided. Though extemporaneously delivered, and printed from a reporter's notes, these lectures afford evidence, in the main, of careful thought and well-balanced doctrinal views. Their expression is often eloquent, always animated. There is more of poetical recitation in them than our severer pulpit taste would approve; we understand that British preaching is much more florid, in this direction, than among ourselves is customary. A very select and (as we think) quite sparing use of poetical embellishment gives impressiveness to certain kinds of pulpit discourse. For popular reading, this series of addresses is excellent. It knows nothing "but Jesus Christ and Him crucified" — the light alike of the "shadows" of the earlier, and of the mid-day of the later, dispensation.

Meditations on Death and Eternity. Translated from the German by FREDERICA ROWAN. 16mo. pp. 414. Boston: Ticknor & Fields. 1863.

"THE things which are unseen are eternal." A new interest is shed over this intrinsically valuable book, by the information that it aided to prepare the father of a line of British princes for a far more important life than that of earthly royalty, and that it has also been a favorite closet companion of his illustrious wife. It is most pleasant to know that some of those who ride on the high places of the earth are serious-minded Christians. Yet, in the light of such truths as are treated in this volume, all worldly dignities are dwarfed into insignificance. When the veil is withdrawn from the future, God only is great. Zschokke's "Stunden der Andacht" (this is its probable authorship) has furnished these "Meditations." They are solemn, instructive, quickening. Here and there a shading of doctrine (as in the section 'God is Love') puts an important truth in a questionable light. The author does not expend himself in giving expression to pious feeling. He lays a strong grasp upon weighty ideas, and out of them brings forth a rich and pure devotional fervor. The stream of consolation flows from the smitten rock. It is good to be alone with thoughts like these. The publishers are laying the religious public under many obligations by issuing, of late, so many of these beautiful aids to a deep and generous spiritual culture.

The Slave Power; its Character, Career, and Probable Designs: being an Attempt to Explain the Real Issues involved in the American

Contest. By J. E. CAIRNES, M. A., Professor of Jurisprudence and Political Economy in Queen's College, Galway, and late Whately Professor of Political Economy in the University of Dublin. 12mo. New York : Carlton. 1862.

The Results of Emancipation. By AUGUSTUS COCHIN, Ex-Maire and Municipal Councillor of Paris. Translated by MARY L. BOOTH (translator of Count de Gasparin's Works on America). 12mo. Boston : Walker, Wise & Co. 1862.

AMONG the multitude of books upon the subject of Slavery which our recent troubles have drawn forth, these have won their way to the confidence of the public as authorities which will repay consultation, being careful in their inductions, philosophical in their methods, good in their temper, and hopeful in their auguries.

"*Ministering Children.*" In Four Volumes ; viz : "Ruth and Little Jane" ; "Rose, or the Little Comforter" ; "Herbert, or True Charity" ; and "Patience, or The Sunshine of the Heart." Also, "Tidy's Way to Freedom" ; "Trust in God, or Jenny's Trials" ; "The Head or the Heart" ; "Fire-Light, or Stories for Domesticities" ; and "Future Punishment." By JOHN TODD. "The Way to be Happy" ; "The Little Knitter" ; "The Two Ways." Am. Tract Society, 28 Cornhill, Boston.

THESE volumes are a good addition to our Juvenile Christian literature. They are written in modern style, life-like, earnest, interesting and practical in their bearings toward a better life.

ARTICLE IX.

THE ROUND TABLE.

OUR Table invites us to glean a little, as taste, fancy, or convenience may prompt, from the pages of our contemporaries, which bring to it many good things, and some which might be better. We purpose no formal notice of their contents, (that would be much too formidable a task,) but only a dip into them, here and there, as our reading may wander through their flowery meads or thornier thickets. To begin :

The *Christian Examiner* (March, 1863,) devotes over thirty pages to "The Immortality of the Brute World." The paper is rich in the literature of the topic, gathering opinions and curious surmises concerning this very obscure matter from recondite sources and others more within common reach, ancient and modern. No conclusion is arrived at save a preponderating probability that these lower orders of existence cease to be, at death. It seems, however, that not a few learned men have been inclined to the contrary belief. Passing Plato and the transmigrationists, Leigh Hunt and Theodore Parker saw no reason why "Tomkins's" hounds should not go to heaven as well as the "bumpkin Squire" himself, or why an Abyssinian hyena or a Kentucky rattlesnake should not be as immortal as a Spanish inquisitor or an American kidnapper — that is, if the test is to be found in a mental or moral fitness for that distinction. "Without the supposition of another life, Theodore Parker could not 'vindicate the ways of God to the horse or the ox.' To him the immortality of all animals appeared in harmony with the analogy of nature, rational, benevolent, and beautiful." The Rev. Dr. Hildrop takes the subject up more earnestly, and avers that some animals show a decidedly religious character, that they "would sooner be hanged than pilfer or steal, under the greatest temptation;" and that the Scriptures favor this idea, in saying that dumb beasts are there "said to praise the Lord." The argument is taken from the immateriality of their mental natures to their immortality. Lord Brougham makes the fact of an immaterial spirit the chief ground of its immortal duration; and Hallam can hardly see why the elephant should not be destined to a future state, on this consideration. But that argument is not conclusive. Immateriality is the pledge of immortality *only* as God, the author of it, so wills. Man is immortal not because his soul is immaterial, but because God has made it deathless by his express fiat. He could have made the brute soul equally so, but has he? For if brutes live after death, why, asks Southey's "Doctor," has no one ever seen an animal's ghost? "No cock or hen ghost was ever alarmed by the spirit of its pet lamb; no dog or cat ever came like a shadow to visit the hearth on which it rested while living." Bayle and Hume concluded, from a comparison of the minds of the inferior animals with our own, coupled with the common conviction that the brute perishes at death, that we, also, being no more immaterial in our thinking structure than they, will likewise cease to exist, all alike bearing the stamp of a spiritual as well as physical mortality.

This question has its branches. It does not seem necessary, in order to avoid the analogies thus drawn against human immortality

to go with Des Cartes, Pereira, and Brodie into the theory that all brutal being is merely automatical, without any immaterial soul-life whatever. Nor does Prof. Agassiz satisfy the inquiry by taking sides with the Rev. Dr. Hildrop, and affirming a *quasi* sense of responsibility and consciousness inherent in the higher animals, and that our own heaven will be diminished of its completed joyfulness, if "we may not look to a spiritual concert of the combined worlds, and all their inhabitants, in the presence of their Creator, as the highest conception of Paradise." But here we turn to another of our exchanges —

The *Princeton Review*, (January and April, 1863,) which contains an able and instructive paper on "The True Place of Man in Zoology," setting forth the "Excellences" and the "Errors or Defects" of Agassiz's Contributions to the Natural History of our country. We notice but one point. The writer (is he another eminent physicist from abroad?) takes issue with Agassiz on the latter's classification of man with the mammalia, on the basis of certain structural resemblances; out of which identity of family our Cambridge naturalist argues the intellectuality and rationality of the 'higher animals,' and their probable immortality. This, the Princeton reviewer opposes by a denial of any such family relationship, asserting that man, by virtue of his moral nature mainly — his conscience and accountability — and also his gift of articulate speech, is a distinct class of himself, made on a pattern essentially unlike all other living creatures in this world; hence the futility of all this kind of reasoning from him to them, and reversely. The "dog" question, in its religious bearings, is set upon a very orthodox footing. Our distinguished naturalist must make a closer induction of Christian evidences among his canine friends, to save them from being unchurched.

No subject is more arresting just now than "The Scepticism of Science," and, in the January number of the *Princeton Quarterly*, this has found a free and strong handling. The writer looks around for no escape from the authentic results of scientific research; states fairly the nature of its inquiries, and of the authority they carry; is candidly severe upon the tendency to one-sided culture among the scientists; shows no nervous apprehensions concerning the issue of the ordeal through which our Scriptures are passing; but makes one concession to which we must take exception. Physical philosophy pursues the inductive method, rising from particulars to generals. It observes, examines, classifies, and states its discoveries. Religion, on the other hand, has generally pursued the deductive process, fixing the divine authority of its inspired books, and then drawing out of them its doctrines of God, salvation, righteousness. This has been urged to its

detriment, as a false method, by the physicists. We think our essayist yields the point too freely to them. "Theology, as a science, is deductive." "The argumentation of the theological world is predominantly deductive." It may be so. But, *this*, which is here hinted at, is capable of a very strong statement — that, on the purely inductive method, beginning with just what we see every day around us, in man fallen, and nature as it is, we can educe and synthesize the Christian system in its chief elements and components. The philosophers are not entitled, therefore, to rule out the theologians from the field of science as cultivated by the Baconians. This first and noblest of the circle of the sciences has both these methods of prosecuting its investigations equally within reach, and can verify its labors, in either process, by the other. That it does this habitually is very well known to those familiar with its best authorities.

The *Westminster Review* (January) uses "Bishop Colenso" as a war-horse on which to trot out its utter infidelity, with even more than its usual effrontery. It argues, at length, the impossibility of the increase of the Hebrews in Egypt to the numbers stated to have left the land of Pharaoh, but does not prove it; further, that they could not have crossed the Red Sea, nor have lived in the wilderness, as related: (how utterly the efforts of Colenso and Davidson to break down the credibility of the Pentateuch have failed, the latest numbers of the *British Quarterly* and the *North British Review* give ample proof.) It, of course, repudiates all the supernaturalism of the history. Eliminating this, the writer is welcome to his case. But, taking the narrative as it stands, with its miraculous character distinctly marked, his case is worthless. Biblical criticism, which assumes that the supernatural element in the text is falsely there, is a waste of words. It is begging the whole question; for a merely naturalistic Bible is not worth contending about. The reviewer is jubilant at the prospect of the subjection of the rest of the Canon to the same Colensian crucible, in which he foresees an end of its peculiar system of faith; and concludes that we should not be very badly off without any Word of the Lord, to which speedy deprivation we are encouraged to make up our minds, since as good culture has often come out of the Pagan classics as from Hebrew writings; and the savage African is vastly a better Christian than "the Bible-professing traders who come to his shore." We congratulate the bishop upon his eulogists and fellow-helpers. He must feel flattered by his indorsers, and by the ultimatum to which they thus point his labors.

Able as is the "Westminster" on many topics, its vamping about religion and theology continually makes one think of the man of whom

Montaigne jeeringly writes, "that he quitted the glory of being an excellent physician to gain the repute of a very bad poet"; which is only another turn upon Horace's satirical hit :

"Optat ephippia bos piger, optat arare caballus."

"The lazy ox would saddle have and bit,
The steed a yoke ; neither for either fit."

Bluff "Christopher North" has been looking recently through the windows of our neighbors the "Examiner" and the "Atlantic"; with his "Sun-god" face, "buoyant and beautiful, careless, free, elastic, unfading, . . . gentle, earnest, and true, . . . irrepressible, fuming, rampant." Who shall say anything more about adjectives, disrespectfully ? for was not glorious *Kit* "exuberant, extravagant, enthusiastic, reckless, stupendous, fantastic" ? — this High Admiral of Windermere, this pugilistic Professor of Moral Philosophy ; "robust and fine, bulky and sinewy, ponderous and agile, stalwart and elastic." Here is the genesis of the famous "Translation from an Ancient Chaldee Manuscript," which started "Blackwood" on its career of notoriety, involving its publisher in a lawsuit (a first-rate advertisement) on account of its outrageous personalities. Says the "Monthly" :

"Hogg, it appears, wrote the first part ; Wilson and Lockhart together contributed most of the remainder, amidst side-splitting guffaws, in a session in the house of the Dowager Wilson in Queen Street ; while the philosophic Sir William Hamilton, in adding his mite, was so moved by uproarious cachinnation that he fairly tumbled out of his chair."

A CORRESPONDENT sends us the following stanzas written by him to the music which may be found in the close of Mrs. General Fremont's "Story of the Guard."

HYMN.

O LAMB of God, once slain for me,
Thou Crucified, I come to thee,
And on thy blood relying,
Would fain devote that life to thee
Which thou didst purchase on the tree
When dying.

O Lamb of God, thou risen One,
When thou by death hadst won thy throne,
The cross and shame despising ;

Didst then in triumph o'er the tomb
Dispel for me the fear and gloom
In rising.

O Lamb of God, ascended Lamb,
Raised to deliver mortal man
From dust and death unending,
Thou led'st the way for me to stand
Complete with thee at God's right hand,
Ascending.

O Lamb of God, enthroned on high,
Thyself before the Father's eye
Forever interceding,
To Mercy's seat, with access nigh,
My daily prayers shall upward fly.
Succeeding.

O Lamb of God, now glorified,
When from thy face thy foes shall hide,
May I, through grace abounding,
Be welcome at thy pierced side —
Redeeming love through heaven wide
Resounding.

ALL'S WELL.

I.

THE day is ended. Ere I sink to sleep
My weary spirit seeks repose in Thine :
Father ! forgive my trespasses, and keep
This little life of mine.

II.

With loving kindness curtain Thou my bed,
And cool in rest my burning pilgrim-feet ;
Thy pardon be the pillow for my head —
So shall my sleep be sweet.

III.

At peace with all the world, dear Lord, and Thee,
No fears my soul's unwavering faith can shake ;
All's well ! whichever side the grave for me
The morning light may break !

K.

BOSTON REVIEW.

VOL. III.—JULY, 1863.—No. 16.

ARTICLE I.

THE CHURCH OF GOD: ITS ORIGIN AND CONSTITUTION.

FROM very early times God has had a Church in this world. At the first the human family was wholly on the side of God, and so no distinct organization was needed to mark his friends. But this period was one of sad brevity. In Adam all died and the race in rebellion went out from under the divine government, so far as a disloyal purpose and overt acts could carry them. They “became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools; and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds and four-footed beasts, and creeping things.” “And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, being filled with all unrighteousness.” Rom. i. 21, 22, 28, 29.

Yet God was not wholly without friends and witnesses, in any of those earlier days of the revolt. The grace implied in that first Messianic promise to our apostate parents, a promise no doubt greatly amplified and expounded and made practical at the time, and continuously afterward by those who received it, wrought effectually in many hearts, regenerating and producing faith in Christ, and a holy walk with God. “By faith [in this promise] Abel offered unto God a more excellent sacrifice than

Cain," having come to a good perception and acceptance of Him, who, in the fulness of time should bruise the serpent's head. Enoch also walked with God, and obtained honorable mention among those who were saved by faith. So was it with Noah, Abraham and the other patriarchs. There has probably been no era in the race when God has not had some open friends and followers.

At length these friends of God came to be an organization or body with central principles and visible outlines more or less distinct, and with a power of visible continuance from age to age. Of this body the Lord Jesus Christ is the head, and he is made to show this in every age with a distinctness greater or less, proportioned to the doctrinal understanding and spirituality of the body of that age. This headship pertains to him as having the world under his charge in his labors of Redemption, in the working out of which this body is the visible centre of labor and fruit and hope. This body constitutes the party in this world, nominal or actual, on the side of God, and in distinction from those who, as the only other party, adopt systems of pagan and false religions, or who confessedly reject the divine system without adopting any other.

This organization or body, as loyal for God in a revolted province, is known by various names and titles in the Old Testament as: "The congregation;" "The whole assembly of the congregation of Israel;" Ex. xii. 6; "My chosen;" "His chosen;" "The children of Jacob, his chosen;" "The holy seed;" "The people of the God of Abraham;" "The assembly of the people of God;" "Israel his people;" "Jacob, his people;" "A special people;" Dt. vii. 6; "The generation of the righteous;" "A seed." Ps. xxii. 30.

When we come into the New Testament we find the same variety and definiteness of expression to point out a people specially called and devoted to God; and as Knapp well remarks: "All the terms used to designate the Israelites as the peculiar and favorite people of God are transferred to Christians in the New Testament." *Christian Theology*, p. 470, 2d Am. Ed.. It will be necessary to give but a few of these titles: "The Church." This is the *ἐκκλησία* of the Septuagint

and of the New Testament Greek, and is the rendering of the Hebrew *קהל*, an assembly. So the dying Stephen speaks of "the church in the wilderness," meaning the body of God's ancient people on the way from Egypt to Canaan. "Christ loved the church and gave himself for it, . . . that he might present it to himself a glorious church." Eph. v. 25, 27. "God hath set some in the church, first Apostles," etc. 1 Cor. xii. 28. "And the Lord added to the church daily." Acts 2. 47. "As for Saul, he made havoc of the church." Acts viii. 3, "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God." 1 Cor. x. 32. "If he shall neglect to hear them, tell it unto the church." Mat. xviii. 17. In two instances the word *synagogue* is used to express the assembly of God's people: James ii. 2, Heb. x. 25. We have also such expressions as "the kingdom of heaven," "the kingdom of God," "the body of Christ," "the temple of God," "the house of God." The phrase *ἐκκλησία τοῦ θεοῦ* "the church of God" is the common rendering in the New Testament of the Old Testament phrase *קהל יְהוָה* "the congregation of the Lord." Comp. Ps. xxii. 22, and Heb. ii. 12 in the Hebr. Sept. and Grk. All these expressions, and many more, refer to one and the same thing, the body of the people of God and of the true religion, as distinguished from all others. And it is worthy of special remark and notice here that many of these terms are the same in the Old and the New Testament, and are employed to point out the same class of persons and the same organization. The terms change only with a change of language, while the body they describe remains the same.

These titles, scattered with much indiscriminateness through the entire scriptures, point to an organization or body of men. They bear the same titles in different ages and different titles in the same age, yet are they for substance one people through all the ages, the avowed friends of God.

Nor can it be said that these persons are no more than the elect of God, scattered along through the centuries, unassociated, and known only to God. They are spoken of as an assembly, a society having limits of belief and of ceremony that both include and exclude. In apostolic times they constituted a visible body that could be increased, persecuted, appealed to.

Before this, and in the time of Christ's ministry and before there was any "Christian" church, they constituted a visible, judicial and executive body; "If he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." There was then no "Christian" church in existence, but only the "church of God"; an organic, limited, disciplinary body, and in the estimation of our Lord worthy to exercise spiritual jurisdiction. They had exercised it for ages preceding, even back as far as when they were "the church in the wilderness." The covenant embracing this body, has in it the gospel, and the offer of it to all the families of the earth on the condition of faith. Gal. iii. 8. Hence there was committed to it the divine records, sacraments, and a ministry in holy things. All which must pertain to a visible kingdom, and not to the invisible, scattered and unknown number of the elect. For an invisible and unknown body cannot be the subject of human offices and functions. Moreover it is beyond dispute that under the ancient as truly as under the modern dispensation there was a visible body of the friends of God, in distinction from the unknown elect.

Very many of the prosperous and adverse events recorded in the Old Testament derive their character and importance from their connection with this company of God's friends. The Messiah is represented as their head, and the glowing prophecies concerning his triumphs have their centre of interest in the welfare of this society. That they and the Jews are not identical is evident from the fact that some of these prophecies of Zion's enlargement by the ingathering of the Gentiles are not to take place and do not till after the Jewish nation is destroyed. The continuance and enlargement of the ancient Zion run on into the times when it is conceded that there is a church, and then the ancient and modern religious interests so blend in names and substance and aims, as to show that the two were never but one. The total similarity proves identity, and the effort to make them two ends in mere questions of development and chronology.

That there was one broad and general church, independent of particular times and local branches, and more comprehensive than the church at Jerusalem, or Corinth, or Ephesus, is

evident from even the New Testament phraseology. Saul persecuted the church, the Lord added to the church, and set officers in the church. Gaius was the host of the church, and Christians are charged of Paul not to offend the church. These specifications cannot be made to apply to any particular church. They refer to that general body of God's friends, independent of time, place and immutable ceremony, who professed the true religion. In his first letter to the Corinthians Paul treats in a general way of the gifts conferred on Christians, and says: "God hath set, first, apostles; secondarily, prophets; thirdly, teachers," etc. But in the same connection he says: "Now ye are the body of Christ, his church." But a body is a whole, and so that church at Corinth could have been only a fractional part. That is, aside from any local organizations, and above, and embracing all local organizations, there is "the body of Christ;" the one, indivisible, universal church of God. Nor is this the invisible church of the elect only, and known in its limits and membership only to God, for it is that visible body in which there are "diversities of gifts" and "differences of administrations," "whether we be Jews or Gentiles." It is the one, universal and visible church, in which we see the gifts of "healing," "miracles," "prophecy," "tongues" and "interpretation," preceded by the offices of "apostles," "prophets," and "teachers."

When Saul persecuted the church it was no local organization, but this "body of Christ," and so the Lord Jesus says to him: "Why persecutest thou me?" When the Lord added daily to the church on the day of pentecost it was not merely to the local church at Jerusalem. The converts were from those Parthians, Medes, Elamites, and the men of Mesopotamia, Judea, Cappadocia, Pontus, Asia, Egypt, Lybia, Arabia and Rome, being Jews, proselytes and strangers, a mixed multitude. They were baptized into the one "body of Christ," and if ever they became members of local churches it must have been at their various homes for which they soon departed. When "God set some in the church, first, apostles, secondarily, prophets," etc., he set them in the church universal of the apostolic age, and not in some one local body of believers. Of what local church was Peter a member, or Paul? In which church did

God “set” either of them as an apostle? Not in a church, but “the church.” Nor were they set as apostles in the invisible church, for they exercised authority, and that could only be over a visible body. When Paul presses an obligation in his first Corinthian Epistle to “give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God,” he makes the obligation general, and it is binding with reference to each fractional part of the one church. When our Saviour says: “Upon this rock I will build my church;” when we are told that he is “head over all things to the church;” and that he “loved the church, and gave himself for it,” we cannot think of any local church.

And so we find that the New Testament, equally with the Old, presents to us the church of God as one, visible and general. It is the organized body of God’s friends, with whom he has deposited the divine oracles and ordinances, binding the whole together with certain truths and ceremonials. Under both dispensations it is the central interest in that vast movement of the Lord Jesus Christ to establish the kingdom of God in this revolted world. What is so much the matter of prophecy and promise in the Old Testament and the New, and for the accomplishing of which the government is on his shoulders, has for its germ this one visible, universal church. It is the handful of corn in the earth upon the top of the mountains, whose fruit shall shake like Lebanon. The dominion that is to extend from sea to sea, is but the triumphant going forth of Him who is “head over all things to the church.” Independent of the ages, whether patriarchal, prophetic, or apostolic, and above all dispensations, as Abrahamic, Jewish and Christian, there is one preëminent, leading interest, one ever-growing organization, knowing no change except from glory to glory. It is “the church of God, which he hath purchased with his own blood.” Acts xx. 28.

Thus we find the scriptures, from a very early period, making mention of an assembly, party, congregation or church, as embracing those who professed to be on the side of God. It shows itself as a visible catholic society receiving and preserving and professedly following the oracles of God, as a rule of religious faith and of life; and as having also the ordinances of God in

things sacred. This body the Old and New Testaments set forth as one body, and call it "the church of God." As we find it in our day, an ancient institution, so the apostles found it in their day. It preceded them, and they were born into its ordinances, teachings and privileges. The writers in the New Testament speak of it as existing of old, and not originating with them or in their time, in the same way as writers of our day refer to it. Opening the Bible anywhere this side the middle of its first book we find the existence and organization of this society assumed and referred to as a great religious fact.

When did this body receive an organic and visible form? Many interesting questions pertaining to the nature and constitution of the church of God are involved in this question. The prophets have membership in it, and minister to it; the house of Aaron and of Levi are set apart and consecrated to it when it was "the church in the wilderness." We go back of that coming up of the Jewish nation out of Egypt, even to the time before the Jews had a nationality, or any man was called a Jew, and we find this society of God's friends with its outlines of faith, ordinances and worship. We trace it distinctly to the times and to the family of Abraham. Beyond him all organic manifestation of it is lost. Before his time there is to be found scattered material for a visible organization, as in frontier settlements there is sometimes material for constituting a territory before any Congressional act is passed enabling them to organize.

A constitution for the church of God could, of course, be formed only by the founder and head of the church, since the organization is divine. It was for him to prescribe the faith, form of admission, ordinances, and embracing border that should characterize the union of his professed friends. As the visible organization of the church must be of God, and cannot exist without a covenant, we must ascertain what God's original covenant is, and organize under it. Otherwise, though we may have religious associations, we can have no church. Men may covenant to live and walk together for spiritual purposes, but such a body is no church unless God is a party to the organization; and he becomes a party only on his own plan for a church. Like the pattern of the tabernacle it must come from the mount,

and be faithfully followed, no one adding to it or taking from it. It is possible that the liberty we have taken in forming local and independent churches with many additional limitations and specifications, may confuse us in our attempt to discover the few and simple outlines of the original "church of God." In the tabernacle that man has pitched, in distinction from "the true tabernacle which the Lord pitched," we may possibly have become accustomed to some variations from the ten curtains of fine twined linen, with their loops of blue, and taches of gold, and of brass, and the boards of shittim-wood, with their tenons and silver sockets. We may have wrought in other beautiful fancy sketches than the appointed cherubims of cunning work. In looking for the constitution of the church of God, somewhere midway between the exodus and the deluge, we must not expect to find for a platform "The Thirty-nine Articles," or "The Westminster Assembly's Shorter Catechism," or "Articles of Faith and Covenant," more modern and minute, with specifications touching popular moral reforms, and an Appendix with "By-Laws and Regulations," and "A List of Officers and Members." And if we once succeed in discovering the original organization we must not expect to trace its continuous history through parchments and volumes of attested "church records," unfolding to us the "doings of council," and some quarrels and conferences, with tables of admissions, deaths and removals. In seeking the original constitution of the church of God we must leave out of view much that pertains to the church of man.

When, where and with whom, then, did God first constitute a visible and ecclesiastical union of his professed friends and followers?

The New Testament points us at once to Abraham, "who is the father of us all," "the father of all them that believe." Abraham had a piety preëminent for his age, or for any age. Existing yet degenerating in his ancestry, it was revived in him; and that God might keep it pure, and constitute a fountain to gladden the nations he isolated the family of Abraham, separating him from his country and kindred and father's house. While this separation was taking place, and before God had made any special promise to Abraham, his ordinary piety showed itself

with the strong characteristics of an apostolic Christian. He builded his altars at Moreh and Beth-el and Mamre, and offered sacrifices typical of Christ. He exercised saving faith, seeing Christ's day and rejoicing in it. So he received from God justification by faith, and was as truly established on Christ as Paul himself. Thus he "pleased God," and so God entered into a two-fold covenant with him. Confounding these two elements or parts of the covenant as one has confused a worldly with a spiritual interest, obscured the foundations of Zion in the foundation of the Jewish nation, made the ancient church of God a part of Judaism, and left it to pass away with the Mosaic ritual and the capture of Jerusalem. Let us discriminate between these two elements in the covenant, separated in time by fourteen years, and define each; so shall we see that one gave a nation and the other a church to the world.

Abraham had piety, but no children. God loved him as a child, and so purposed to give him posterity and a settlement, as to a family in whom he delighted above all the families of the earth. So the Lord said to Abraham: "Get thee out of thy country, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed." Gen. xii. 1—3. So Abraham left Haran and came a childless old man and a stranger into the land of Canaan. Then God again appeared to him and said: "Unto thy seed will I give this land." After a change of residence, and a temporary flight to Egypt because of famine, and a return to Canaan, we find Abraham "very rich in cattle, in silver, and in gold." Lot, his nephew, had also "flocks and herds and tents." The business and wealth of the two being nomadic they could not dwell together. The separation was of the Lord, and placed Abraham within his own promised land. Then the Lord said to him again: "Lift up now thine eyes and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also

be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee." Gen. xiii. 14—17. All this, the third promise of the same thing, is worldly, national and temporal. It is no farther connected with religion and the interests of God's spiritual kingdom than in the general verification of the fact that "godliness is profitable unto all things, having promise of the life that now is."

It is true a rich spiritual element was infused into this divinely constituted nation, and a kind of anticipation pervaded it of another body, that God was about to form. Though the first organization under the Abrahamic covenant was worldly and temporal, it was designed to be such that men beholding could say: "Blessed is the nation whose God is the Lord." It was a fitting preface to the great ecclesiastical work that God was about to inaugurate. Some years afterward, Abraham being yet childless and as we may well suppose thoughtful about the great promise of God, the Lord came to him the fourth time and said: "Fear not, Abram: I am thy shield, and thy exceeding great reward." "And he brought him forth abroad and said: Look now toward heaven, and tell the stars, if thou be able to number them; and he said unto him; So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness." Then under the direction of God Abraham made a sacrifice of a peculiar kind, and while watching the divided bodies of the victims night came on, and a deep sleep fell on Abraham. Then in vision God foretold the captivity of his posterity in Egypt for four hundred years, and their restoration and final possession of the promised land.

In this fourth interview with Abraham God not only renewed his promise, but he sealed it with the peculiar ceremonials of a covenant. For we are told: "In the same day the Lord made a covenant with Abram, saying: Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." Gen. xv.

We note here that the narrative from this point assumes the past tense, and declares this matter so long in question as done. "In the same day the Lord made a covenant," a binding and solemn conclusion. The act was performed and completed. When in the vision, under that "horror of great darkness"

“a burning lamp passed between those pieces” of the halved victims, God ratified with his oath the first part of his covenant with Abraham. He then planted the Jewish nation, and determined the bounds of their habitation. He made the covenant to do this with a godly man, and because he was godly, but the arrangement had not a directly spiritual character or scope. It was worldly, national and temporal, yet spiritualized and interpenetrated by a religious element, as every nation should be, and the comforting addition is made to the promise that blessings shall come to other nations through this one that God is now founding in Abraham. “In thee shall all families of the earth be blessed.” Gen. xii. 3. As a pioneer in letters, civilization, the arts, commerce, and pure religion, the Jewish nation proved this to be true. To them also were committed the oracles of God, and so the Jews blessed all families of the earth.*

So God’s first promise to Abraham was made, the limits of the blessings set, and the whole ratified and concluded by a solemn covenant.

Fourteen years after the ratification of the first part of the covenant God appeared again to Abraham with new promises of more extended and spiritual blessings. A farther proof of Abraham’s piety being developed during these years of worldly prosperity that the divine favor had given him, God is now ready to enter into covenant with him more fully and for spiritual favors of a widely extended bearing. He is now about to take Abraham out of the narrow circle of personal and family interests and connect him with a scheme of universal and spiritual blessing.

“When Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me and be thou perfect: and I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face; and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name

* Nos iis adstipulamur, qui אֲבְרָהָם pro אֲבְרָהָם per semen tuum capiunt, ut Abrahamo hoc promittatur, fore, ut per ejus posteros omnes orbis terrarum populi fortunentur, adducendi ab illis ad veri Dei cultum. Rosenmuller, in loco.

shall be Abraham, for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee; and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. And God said unto Abraham, Thou shalt keep my covenant, therefore, thou, and thy seed after thee, in their generations. This is my covenant, which ye shall keep, between me and you, and thy seed after thee; Every man-child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin, and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man-child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed." Gen. xvii. 1—12.

In this second part of the covenant there is quite naturally an allusion to the first that reaffirms it, lest the second might seem to abrogate, supersede or essentially qualify the first. It is not an added assurance of personal salvation, for that had been settled many years before when Abraham "believed in the Lord, and he counted it to him for righteousness." It is not an addition pertaining to the worldly settlement and prosperity of Abraham, and his family and posterity, for all those arrangements had been determined and concluded in the first part of the covenant, now of fourteen years' standing.

We mark the first feature in this second part in the declaration, "I will make thee a father of many nations." Paul explains this as meaning that he should be "the father of all them that believe." "The promise that he should be the heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. iv. 13. When any nation became a nation of believers, it would be counted as the seed of Abraham; and when many nations believed, as the English, the German, the French, the American, Abraham would be reckoned as their "father," in the spiritual sense and import of the covenant. So Paul speaks to the Roman Christians, Abraham as the one "who is the father of us all."

Paul had only Jewish blood, and those Romans only Gentile blood in their veins, and yet the apostle makes it that they both have one father. This shows conclusively that the paternity foretold in the promise was spiritual and not carnal. The seed of Abraham was to be believers. "They which are of faith, the same are the children of Abraham."

Having promised such a seed to Abraham, so spiritual in character and so extensive in number, God now promises farther "to be a God unto thee, and to thy seed after thee." As the seed is spiritual this promise contemplates spiritual relations and blessings. It rises above the temporal favors of the earthly Canaan and brings God into a peculiar intimacy with a people separated unto himself. This was but extending to those who adopted the faith of Abraham and so became his "seed," the mercies that God secured to Abraham as a believer long time before. If any one will consider this promise as made to himself, and take Paul's declaration of its spiritual import, he will see at once that it transcends all worldly considerations, and forms close religious ties between himself and God. This provision, therefore, in the second part of the covenant, surpasses anything in the first, as much as the spiritual is more than the worldly, and the universal more than the national.

Again, this second part of the covenant differs from and surpasses the first in a specific provision for some not of the lineal descendants of Abraham. The first gave Canaan to the natural offspring alone of the patriarch, but the second is more liberal and expansive. "He that is born in the house, or bought with money of any stranger, which is not of thy seed." If any did choose the God and faith and society of Abraham they could be admitted to share in these covenant mercies, be they what they may. Thus early did God declare that the exclusiveness, with which he was pleased to surround the Jews, was national and not spiritual; and thus early did he provide for that large in-flowing of the Gentile world, that is to characterize the millennial glory of the church. "Not of thy seed." We note here how grace refuses limits. Temporal favors could have their bounds; "From the river of Egypt unto the great river, the river Euphrates"; and could be confined to blood-relations: "Unto thy seed have I given this land." But spiritual favors

would know no limits of kin or country. "Not of thy seed." Grace will have the range of the centuries, and sweep the wide earth. "Not of thy seed." That is the clause in the will by which we, Gentiles, come in to be heirs with him whom Paul calls "the heir of the world." The first will gave us not even a lot in Canaan. The second will provides for us "an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven." So does the second part of the covenant with Abraham differ from and transcend the first, as offering heirship to the Gentile world.

It remains to notice a fourth point of difference between the first and second parts of the covenant, the rite of circumcision. "He that is eight days old shall be circumcised among you, every man-child in your generations; he that is born in the house, or bought with money of any stranger, which is not thy seed." This is a less significant though more obvious feature of the additional promise in the covenant. It is less significant as the seal is less than the thing sealed. It set apart the subject of it for sacred purposes, and was the claiming and reservation of the man and his seed unto God. The peculiarities of the rite point distinctly to the consecration of a family, a race, posterity. There is a silent declaration in it that God would have a seed to serve him. So he is particular to say to Abraham that it is not simply a seal of the covenant between him and Abraham, but "between me and thee and thy seed after thee in their generations." Therefore except when it is introduced for the first time as in the case of Abraham and of adult proselytes, it is not to the subjects an optional consecration. Their will is not consulted. They are to be given over ceremonially to God before choice is supposable in them. In the apostasy the whole race became unclean, aliens, and lost to God. Under the scheme of redemption God would constitute a kingdom for himself, having a visible outline and spiritual centre. Where he found true faith, a proper doctrinal and experimental basis, as in Abraham, he would require the entire consecration of the man and his infant offspring. He would make the family, not the individual, the foundation of his earthly kingdom: "thee and thy seed after thee in their generations." The family comes in and goes out on the responsibility of adult years. The pros-

elyte has come to years of discretion and goes in voluntarily, taking with him, however, his irresponsible and unchoosing children. So he, who is at heart apostate, ejects his family from God's earthly kingdom without their option. He takes the responsibility of withholding the rite of circumcision from the children of his house. So they are "cut off." The family in its seed and generations becomes again alien from God as its ancestors once were. This is family admission and family rejection. A marked feature of the rite is the respect it thus has to the posterity of the believer. So while circumcision sealed Abraham's covenant with God it sealed his seed in their generations to God.

Now this sacred sealing of men, and setting them apart from a worldly to a divinely constituted spiritual kingdom was never before distinctly done. It was not done under the covenant fourteen years before, or at any time preceding. That God had such a kingdom in Old Testament times must be agreed by all. We find it as a visible organization in the times of Christ. The prophets mourn over its decline, rejoice in its prosperity and glory in its millennial prospects. It is the spiritual centre of the Mosaic system, the church in the wilderness, the sacrificing body in Egypt. In brief, we trace it back to this covenant, sealed by circumcision, and we can trace it no farther. The New Testament, by a great variety of allusions, traces it to the same origin. Indeed, if a covenant ecclesiastical was not adopted at this time, and a church-state entered into, what was the nature, design or extent of that final clause or second part of the covenant? It was spiritual and not temporal; its embracing line was one of faith and not of blood; its seal was to be repeated from age to age on successive generations, and the limits of country assigned to the people thus under covenant and seal were not "from the river of Egypt to the great river, the river Euphrates," but "from sea to sea, and from the river unto the ends of the earth." Its seal of circumcision was preserved and applied as proselytes were gathered and the church enlarged, till we come down to the time of our Lord. So does the second part of the covenant with Abraham differ from the first; and so does the Old Testament present to us the church of God as one in its origin, nature, constitution and continuance.

There is another interpretation of the Abrahamic covenant, so opposite to the one we have given as to amount, we think, to a confirmation of our views. It is, so far as we remember, best set forth in the *Christian Review*, Vol. XIX. pp. 590, & *seq.* We insert the germ of it.

Declaring that the Messiah was promised to our first parents, it proceeds to speak of the covenant made with Abraham thus: "Of this covenant, like that of Eden, Christ was the exclusive subject," and the blessings of it were for the world, and not one nation merely. The "seed" promised to Abraham was Christ. "In thy seed shall all nations be blessed."

Thus "the locality of Messiah is fixed in a specified family. Nineteen centuries are yet to transpire before his advent upon earth; but when he does come it is of boundless importance that such evidence shall surround him as that it may certainly be known that he is the very Christ promised to Abraham. Faith in Christ is a primary condition of salvation. But who can believe any proposition, unless its truth is sustained by competent evidence. The measures adopted to identify Messiah when he shall appear, must be such as are complete, and will secure that end promptly. This is equally as necessary for the Gentiles as for the Jews, since he is alike the Redeemer of both, and as much of the former as of the latter. To secure fully this end, God made three covenants, which may now be noticed consecutively in the order of their occurrence."

"The first of these was that which secured to Abraham and his posterity, as a country, the land of Canaan," to keep them from mingling with other nations and so obscuring the line of descent. "A second covenant was made with Abraham, the covenant of circumcision, . . . twenty-four years after the original promise." . . . "All his male offspring were thus necessarily distinguished from every other people, having this covenant enstamped in their flesh, in the beginning of life. Their relationship to Abraham, and therefore to the promise that Messiah should come of his family, could never be disputed." . . . "The third covenant, having in view the same object with the two preceding, the identification of Messiah, was that of Sinai." . . . "In synopsis, it was written upon 'two tables of stone,' which Paul called 'The tables of the covenant.' In its enlarged form and with its various ordinances it extends through Exodus, Leviticus and Deuteronomy." . . . "All that was peculiar to these covenants consisted in their ordinances, ceremonies and types of better things under

the gospel. Their great moral principles were alike, and are necessarily the same under every covenant."

Here are three stupendous movements; the gift of Canaan to the Jews and their settlement in it; the consecration of a vast nation in their generations for two thousand years by circumcision; and the giving of the divine law as set forth in three of the largest books of the Bible. Notice the magnitude of each movement. It is more than four hundred years after the promise of Canaan before the nation enters it. They are about five hundred years in getting full possession of it. They occupy it less than three hundred when ten of the twelve tribes are taken into a returnless and unknown captivity. The other two tribes are saved with labor till the appearance of the Messiah. During all these twenty centuries this nation is marked and, according to the statement, made distinguishable from all others, by a seal enstamped in the flesh of every male child. A divine code, civil, social, moral and religious, is given to them, so minute, profound, and universally practical that it has both shaped and given the best elements to the legislation of all the leading nations since the days of Sinai, and with the exception of the incorporation of certain principles of immutable morality in the law, these three vast works were performed of God that the world might be able to "identify Messiah when he should come." We submit that God is wont to make a point by more direct processes. Such an array of measures to secure the attendance of witnesses savors too much of the complicated and expensive manœuvres of human tribunals. The isolation, the marking and the personal government of an entire nation for two thousand years, as it were putting them under bonds and keepers to appear as witnesses at the end of that time for "the identification of Messiah" has no congruity with God's simple and direct way of doing things. Moreover but a small fraction of all this array of pretended evidence was ever used. Those who were most inclined to use it, the scribes, were least inclined to profit by it and receive Jesus as the Messiah. When John the Baptist asked of our Lord whether he were the Messiah, Christ did not give him any of the evidences of his true character that this writer has gathered up with so wide a sweep. "Go and shew John again those things which ye do hear and see: the

blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." And through the Christian world this reply to John has been the line of argument to "identify" Jesus as the Messiah. We use neither of the three sources of evidence indicated, except in minor and incidental ways.

If therefore this explanation of the Abrahamic covenant is the best that can be furnished to set aside the common views of it, farther controversy would seem needless. To obscure or ignore the foundations of the church of God as established and visibly organized with Abraham, it is here argued that the planting and training of the ancient church, the founding and preservation of the Jewish nation, and the giving and executing of the Sinaitic code were begun and carried on through two thousand years to furnish items of evidence that was little needed and less used. Is it then so extensive and so expensive a work to remove the ancient foundations and prepare the ground for a new church of God?

It is true that at one time the second provision in the Abrahamic covenant embraced only those who were embraced in the first, the Jewish nation. Then church and state were one in numbers and persons. Membership in the two was identical, and the seal of church-membership was at the same time the evidence of citizenship. Hence some have confused and confounded the two parts of the covenant, and taken the Abrahamic church and the Jewish nation to be one and the same body, with only different names. They have regarded the church as the mere envelope of Judaism, to be thrown aside when the contents were. It is strange that two institutions so wide asunder in their commencement, nature, constitution, and design should be confounded into one. The promise to found the nation and the promise to found the church were made several years apart, while the executions of the promises were four hundred and thirty years apart. "The covenant which was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul." Gal. iii. 17. Assuming, therefore, that the Jewish nation was not organized till the organization and adoption of its govern-

ment, there was this lapse of time between the commencement of the church and the commencement of the nation, a time sufficient, it would seem, to mark the two bodies as having separate existences. So either could expire without endangering the continued existence of the other.

The connection of the Abrahamic church with the organization and national polity of the Jews was only incidental, a connection as it were of contact merely and not organic. The one preceded the other in its organization four hundred years and more, was constantly embracing those outside of the nation, or imparting its blessings to them ; and in its very structure declared that it was to endure with the continuance of the human race. The national organization, springing up four centuries later, and that adopted the church seal, was secular, and of limited continuance. Its end was but the beginning of enlargement and prosperity to the other. So soon as the incidental and restraining connection between the Abrahamic church and the Jewish nation was broken off by the divine abandonment of the latter, and "the middle wall of partition" was broken down, the church burst forth and spread on every side in the full force of its Messianic spirit, and in glorious fulfilment of evangelical prophecy. The pentecostal ingathering of three thousand, when "the Lord added to 'the church' daily such as should be saved" was but the first sheaf from the illimitable harvest-field, between which and the reapers the Jewish nation had been so long standing. When the miraculous and gracious display of that day amazed the curious multitude, Peter explains it by saying : "This is that which was spoken by Joel the prophet." To what church were those three thousand added but to that ancient church of God whose glory and enlargement Joel anticipated and predicted? If we would understand Abraham and the New Testament references to him and his covenant, or if we would understand God in his ecclesiastical polity in this world, we must keep a clear distinction between the founding of the Jewish nation and the founding of the visible church of God.

Paul says that the gospel was preached to Abraham, and our Saviour says : "Abraham rejoiced to see my day, and he saw it and was glad." His faith, then, was in Christ, and he was justified by faith. He made a profession of religion, and so

became the head of a covenant body of believers. This covenant body had "the oracles of God," "the adoption," and "the covenant," and "the service of God," and "the promises," and is called "the church of the living God." God calls himself "their God," and he calls them "his people." The early members of that confederation are said to have "died in the faith." And it was a faith that laid hold on heaven, and not Canaan; for they "confessed that they were strangers and pilgrims on the earth," and "desired a better country, that is, a heavenly." Here are all the elements of a church and the marks of church-membership: a proper creed, a confession of it by godly men united under it, a covenant and seal between them and God, the seeking of a heavenly country, dying in the faith, and entrance into a city that God had prepared for them. So those who believed and were blessed with believing Abraham in the Abrahamic covenant were in every proper sense the church of the living God. So God in his covenant with Abraham did constitute the visible and universal church.

We have confined ourselves in this discussion to two points: the origin and the constitution of the visible church. As to its origin we find that it began with Abraham under the special interposition of God. In its constitution these principles develop themselves as essential and fundamental: The acknowledgment of God and his authority as supreme; faith in Christ as the Messiah; a confession public of that faith; a public dedication to God, under covenant and seal, of one's self and household; and acts of public worship. There are other questions pertinent to this discussion and growing out of it that our limits alone forbid us to examine. Whether God has discontinued that Abrahamic church: whether he did ever constitute another; whether it and the Christian church are identical; whether in the Christian as in the Abrahamic church the basis is the family rather than the individual; what became of the old olive-tree when some of the branches were broken off; into what the Gentile scions of the wild olive are grafted; how the promises and prophecies concerning the latter day glory of the ancient church can be fulfilled if that church ceased at the inauguration of the Christian church—these are legitimate and irresistible questions arising from our discussion, that it grieves us to leave in *silence*.

ARTICLE II.

MEDIÆVAL WORSHIP.

The Voice of Christian Life in Song; or Hymns and Hymn-Writers of Many Lands and Ages. New York : Robert Carter & Brothers. 1859.

Lyra Catholica: containing all the Hymns of the Roman Breviary and Missal, with others from Various Sources: etc., etc. New York: E. Dunigan & Brother.

A SINGULAR contrast of true and false religious feeling runs through the forms of worship, public and private, of the church of the Middle Ages. Rich in the inheritance of the devotional treasures of the past, even back to the earliest Greek and Latin hymns and liturgies, it added to these many devout effusions in the spirit of a like pure and childlike faith and love. But along with these is mingled a strain of unchristian and idolatrous devoteism which, it would seem, could not proceed from the same fountain. If it did not, nevertheless the streams run on in parallel channels; or rather they blend and interplay in the same current, as the clear and the turbid waters of different tributaries sweep together along some of our Western rivers. Two religions of extremely unlike qualities appear as if married at the altar of the church. We have what we accept undoubtingly as the fruit of the renewing Spirit giving forth its emotions and aspirations in the hymns and homilies of a Bernard and the men of his stamp; and interspersed with these clusters of the true vine, we have grapes of the degenerate plant of a strange vine tasting more of the fields of Sodom or Babylon than of Eshcol. We have the yet more perplexing fact, that saintly souls, who could so exquisitely relish the "Tersanctus" and the "Gloria in excelsis" as a medium of worship, could even tolerate, much more apparently enjoy, the mottled piety and superstition of the "Stabat Mater dolorosa," and the "Marian Te Deum." It is easy to understand that a merely formal worshipper might (as now) find a pleasurable excitement in those

ancient litanies of an uncorrupt period; but the reverse is a curious and withal not a little serious enigma in religious experience. Authority, prescription, the assimilating force of a mighty and almost universal ecclesiasticism will help to explain the riddle—which, however, is not especially our present purpose; but rather to give some illustrations of the unequal yoking of these divergent yet consorting elements in the church-life of those times.

The devotional poetry of that date turns largely upon the incidents and scenes of sacred story which had inspired the Christian muse from the apostolic age. In the best of these mediæval compositions there is less of lyric compactness and fire than in those of an earlier and simpler culture. The writers elaborate their thoughts into a more rhetorical amplitude and finish. Instead of suggesting an allusion and leaving it as if but half unveiled in its appealing gracefulness, they are careful to draw it out into all the various lights and postures which it will bear, thus enfeebling the conception by this greater extension. This is the general fate of poetry in its progress from the artlessness of a primitive, to the educated style of a later, social development. Two poems written about five hundred years apart, and each a good specimen of the best effusions of its time, will show the different mode of handling the same subject. The first is the “*Veni, Creator Spiritus*” of Gregory the Great in the sixth century. It is beautiful in a colorless, puritan simplicity.

“Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.

“Thou the Anointing Spirit art,
Who dost thy sevenfold gifts impart.

“Thy blessed unction from above,
Is comfort, life, and fire of love.

“Enable with perpetual light
The dulness of our blinded sight.

“Anoint and cheer our soiled face
With the abundance of Thy grace.

“Keep far our foes, give peace at home:
Where Thou art guide, no ill can come.

“ Teach us to know the Father, Son,
And Thee, of both, to be but One.

“ That through the ages all along,
This may be our endless song ;

“ Praise to thine eternal merit,
Father, Son, and Holy Spirit !”

There is a choral swell in these short stanzas, like words fitted in massive, sententious fulness, to the measures of a great anthem. They contain the whole appropriate thought, but with no dilution. The next poem is by Robert of France, (son of Hugh Capet) the king Edward VI. of that country in pious gentleness of spirit. This monarch was certainly an exception to crowned heads in the saintliness of his nature. His hymn, “ Veni, Sancte Spiritus,” was written not far from the beginning of the eleventh century. It is very faultless ; but we at once feel the unlikeness of its tone to the preceding.

“ Holy Spirit, come, we pray,
Come from heaven and shed the ray
Of Thy light divine.

“ Come, Thou Father of the poor,
Giver from a boundless store,
Light of hearts, O shine !

“ Matchless Comforter in woe,
Sweetest Guest the soul can know,
Living waters blest.

“ When we weep, our solace sweet,
Coolest shade in summer heat,
In our labor rest.

“ Holy and most blessed Light,
Make our inmost spirits bright
With thy radiance mild ;

“ For without Thy sacred powers,
Nothing can we own of ours,
Nothing undefiled.

“ What is arid, fresh bedew,
What is sordid, cleanse anew,
Balm on the wounded pour.

“What is rigid, gently bend,
On what is cold, Thy fervor send,
What has strayed, restore.

“To Thine own in every place
Give the sacred, sevenfold grace,
Give Thy faithful this.

“Give to virtue its reward,
Safe and peaceful end afford,
Give eternal bliss.”

No truer genius or more consecrated spirit lived in those times than Bernard of Clairvaux — saint, monk, theologian, hymnist. Fervid, eloquent, orthodox as Augustine, he was the most effective preacher of his day, and its unflinching champion of the ancient creeds against the subtle, lax philosophy of Abelard, the leading new-school-man of that century. A man of iron in the armor of his polemical logic, the tenderness of almost a woman gushes from his lips and pen, in conversations, letters, and devout meditations. Born of a noble house and accomplished in the politest manners of his rank in society, no hermit of the cell ever put himself under a more absolute discipline of restraint than did this head of the recluses in the valley of Wormwood — *vallis absinthialis* — which the pious industry of his order at length converted into a paradise of physical and moral beauty. In battling for the church, he was another knight of the lion-heart. Historical critics have been in the habit of charging him with an overweening ambition, as well as an unrelenting dogmatism. But his ambition was not a personal selfishness. His zeal was for the temple of the Lord, which was his chief joy though full of idols. Over these abominations standing in the holy place he might weep in secret; but the vow was upon him to defend, against all challengers, the ecclesiastical establishment which wore to his imagination the crown and glory of apostolic benediction in spite of its errors. Bernard was a monk with all his soul. He was an enthusiast in religion. Says Neander :

“He did not consider the highest aim of the Christian life as genuine Christianity required that he should do — the humanization of the divine, the ennobling of all that is human by a divine principle

of life—but a stage of Christian perfection above the purely human ; a soaring upward of the contemplative spirit, that leaves all that is human behind it. The highest, to his apprehension is not that which is to be reached by the harmonious development of all the powers of man's nature ; but it is the rapture of inspiration, which, overleaping all intermediate stages, antedates the intuition of the life eternal. The greatest man (says Bernard) is he, who despising the use of things and of sense — so far as human frailty may be permitted to do so — not by a slowly ascending progression, *but by a sudden spring*, is sometimes wont to reach in contemplation those lofty heights. . . . At this last stage, the man attains immediately to that which is the aim of all aims, the experience of the divine."

But he did not, like our modern mystics of the "second conversion" school, stultify himself with the notion of personal sinlessness.

"No one is without sin. Sufficient for all justification to me, is the faith that He is gracious to me against whom I have sinned. All that he has decreed not to impute against me, is as if it had never been. Not to sin is God's righteousness ; God's forgiveness, the righteousness of man." *

A nature so essentially poetic and devotional could not fail to enrich the church with sacred song. His verses breathe the impassioned ardors of many of Charles Wesley's effusions. We can give the whole of no one of his pieces, but here are the concluding stanzas of the "Salve caput cruentatum," out of which has sprung the hymn in use in our churches beginning—"O sacred head now wounded." The original form is much longer. It overflows with tenderness.

"Yet, in this Thine agony,
Faithful Shepherd, think of me ;
From whose lips of love divine
Sweetest draughts of life are mine,
Purest honey flows.
All unworthy of Thy thought,
Guilty, yet reject me not,
Unto me Thy head incline,
Let that dying head of Thine
In mine arms repose !

* Neander's History of the Christian Religion and Church. Vol. IV. pp. 371 and 509.

“ When my dying hour must be,
Be not absent then from me ;
In that dreadful hour, I pray,
Jesus come without delay ;
See and set me free !
When thou biddest me depart,
Whom I cleave to with my heart,
Lover of my soul be near,
With thy saving Cross appear,
Shew Thyself to me.”

Another of Bernard's hymns, the “*Jesu Dulcis*,” is only a loving refrain, in a score of stanzas, of the apostle's “*Come Lord Jesus*.” Thus it closes.

“ Then come, oh come, thou perfect King,
Of boundless glory, boundless spring,
Arise, and fullest daylight bring,
Jesus expected long !

“ Fountain of mercy and of love,
Sun of the Fatherland above,
The cloud of sadness far remove,
The light of glory give !

“ From God's right hand, Thy rightful throne,
Return, Beloved, to thine own :
Thy victory has long been won,
Oh, claim Thy conquest now !

“ The heavenly choirs Thy name do greet,
And ever more thy praise repeat ;
Thou fillest heaven with joy complete,
Making our peace with God.

“ Jesus has gone to heaven again,
High on the Father's throne to reign,
My heart no more can here remain,
But after him has flown.

“ We follow Thee with praises there,
With hymn and vow and suppliant prayer ;
Grant us, O Lord, with Thee to share
Thine own celestial home !

The translations which we use aim rather at faithfulness to the text than smoothness of versification. The original versions

have a charm to the practised eye which is quite untransferable to another tongue. We have the names of other hymn-writers, of whom we scarcely know more than the name; and it is quite impossible to decide with certainty upon the authorship of their respective productions. Peter of Clugny, Thomas à Kempis, Adam of St. Victor, are credited with some of the best of these compositions. Their hymns, like Bernard's, exhibit less of the morbid, monkish religious mood than those of most of their contemporaries. The following anonymous pæan is worthy the harp of the Abbot of Clairvaux.

“ Allelulia! sweetest music, voice of everlasting joy!
Allelulia is the language which the heavenly choirs employ,
As they ever sing to God,
In that pure and blest abode.

“ Allelulia! joyful mother, true Jerusalem above!
Allelulia is the music which thy happy children love;
Exiles, tears our songs must steep;
Oft by Babel's streams we weep.

“ Allelulia cannot ever be our joyous psalm below;
Allelulia! sin will cross it often here with tones of woe;
Many a mournful hour we know,
When our tears for guilt must flow.

“ Therefore, 'mid our tears still praising, grant us, blessed Trinity,
Thy true Paschal Feast hereafter, in the heavenly home to see,
Where our song shall ever be,
Allelulia unto Thee!”

These bright and jubilant expressions of Christian hope give us one, and a very engaging type of the spirit of the mediæval worship. But this is not its predominant aspect. The writers of its devotional forms do not generally thus exhibit the filial and confiding love which casteth out fear. There is a large element of fear in their love—the fear which has torment. 1 John ix. 18. They were mostly monks or other recluses. Their mode of life shut out the sunshine of both earth and heaven from too many of their daily hours. They were sad and solemn thinkers of the misery and guiltiness of earth, with too dim an apprehension of that fulness of grace which more than atones for man's deepest depravity. There was a taint of

the old Gnostic falsehood in this universal monastic spirit—that the very substance of the material creation was impregnated with sin, and a bitter animosity was thus fostered against the body and all its outlying dependencies as if at war with the soul's true destiny. This nourished a servile state of mind. The chain, the scourge, the brand of bondage were far oftener in the thoughts of those penitential devotees than the crown, the harp, the new name of the emancipated freedman of the Lord.

They looked over the world and along the track of history, and saw its terrible moral conflicts, its sins, delusions, oppressions, in a word, its ruin. They looked inside their own hearts and found that ruin there. They read in their sacred books more of the wrath than of the mercy of God. With their conceptions of purgatorial pains and the fires of perdition there was mingled no little of the physical grossness of the pagan mythology. Their education, and the whole tendency of the times, was slavish. A pack of hunting hounds was always scenting along their path—apprehension, dread, terror, making a closer or a slacker pursuit; but seldom was the tone of the deep bay-ing out of their ears. The rod of an avenger was on their soul lying under the frown of its own moral condemnation which it felt to be only the faint shadow of the indignant aspect of infinite truth and justice. This inward accusation it was which armed the outward forces of nature with their power to terrify. It is pitiable to think how morbidly those men and women lived who had come almost to believe religiously that not an agent in the universe but frowned upon them a thousand fold oftener than it smiled; and that not a propensity of their constitution had been implanted in them for any other purpose than to be remorselessly eradicated. The dungeon-like dismalness of their comfortless cells was but too exact an emblem of their inward habitual gloom. No window must pierce the blank wall to give them an outlook towards the glorious sunlit ranges of their Alpine land, because forsooth they did not build their monks' home in that region of unrivalled sublimity for the purpose of looking at mountains!

The effect of this traditional austerity upon their pious affections and the literary expression of them, is obvious in their

hymns and prayers. The “*Dies iræ*” for example does not catch the severity of its sombre coloring exclusively from the fearful subject which it treats; but largely also from the life-long feeling which its anticipation had inspired in the earnest soul of the author of this impressive poem. Our readers who can appreciate the dirge-like swell and rythm of the original, probably have secured a copy of it among their classic treasures. This checks our transfer to this page of a part at least of these massive and sonorous Latin stanzas. Thomas of Celano, of the thirteenth century is supposed to be the writer of this poetical meditation, for it is not a description of what is indescribable, but a profoundly affecting self-colloquy in view of the day of final judgment. Its author was surely a sincerely devout Christian; but the marks of the spiritual flagellant are cut deep into its almost writhing language.

“ Lo, the Day of Wrath, the Day
Earth and heaven melt away,
David and the Sybil say.

“ Stoutest hearts with fear shall quiver,
When to Him who erreth never,
All must strict account deliver.

“ Lo, the trumpet's wondrous pealing,
Flung thro' each sepulchral dwelling,
All before the throne compelling.

“ Nature shrinks appalled, and death,
When the dead regain their breath;
To the Judge each answereth.

“ Then the Written Book is set,
All things are contained in it,
Thence each learns his sentence meet.

“ When the Judge appears again,
Hidden things shall be made plain,
Nothing unavenged remain.

“ What shall I unworthy, plead?
Who for me will intercede,
When the just will mercy need?

“ King of dreadful majesty,
Who sav’st the saved, of mercy free,
Fount of pity, save thou me !

“ Think of me, good Lord, I pray,
Who trodd’st for me the bitter way,
Nor forsake me in that Day.

“ Weary sat’st Thou seeking me,
Died’st redeeming on the Tree ;
Not in vain such toil can be !

“ Judge avenging, let me win
Free remission of my sin,
Ere that dreadful Day begin.

“ Sinful, o’er my sins I groan,
Guilt my crimson’d face must own,
Spare, O God, thy suppliant one !

“ Mary was by Thee forgiven ;
To the thief thou open’dst heaven ;
Hope to me, too, Thou hast given.

“ All unworthy is my prayer ;
Gracious One, be gracious there ;
From that quenchless fire, oh spare !

“ Place Thou me at Thy right hand,
’Midst Thy sheep, oh make me stand,
Far from the convicted band.

“ When the accursed condemn’d shall be
Doomed to keenest flames by Thee,
’Midst the blessed call Thou me.

“ Contrite suppliant, I pray,
Ashes on my heart I lay,
Care Thou for me in that Day !”

We preferred not to break the flow of this on the whole excellent version of this poem by any criticism suggested by comparing it with others. But here we will give a couple of the Latin triplets, the seventh and eighth, and in a note, append the authorized translation by Crashaw, out of the “*Lyra*

Catholica," which throughout is a spiritless dilution of the original.

"Quid sum miser, tunc dicturus?
Quem patronum rogaturus,
Cum vix justus sit securus?"

"Rex tremendæ majestatis,
Qui salvandos salvas gratis,
Salva me, fons pietatis." *

The author of this hymn lingers over his theme with a kind of fearful fascination unrelieved by enough of Christian assurance to prevent a painful effect on the reader's mind. To us, the condensed force of it is far more inspiring of religious feeling, and is a much truer expression of a wholesome sense of the affecting interests involved in that coming event, as Scott has rendered it into the "Hymn for the Dead" in the "Lay of the Last Minstrel."

"The day of wrath, that dreadful day,
When heaven and earth shall pass away,
What power shall be the sinner's stay?
How shall he meet that dreadful day?
When, shrivelling like a parched scroll,
The flaming heavens together roll;
When louder yet, and yet more dread,
Swells the high trump that wakes the dead;
O! on that day, that wrathful day,
When man to judgment wakes from clay,
Be THOU the trembling sinner's stay,
Though heaven and earth shall pass away."

During all these ages an element was mingling itself with the church devotion which continually vitiated its spiritual life with a large admixture of sensuous love. The virgin-worship of the

* "Ah! thou poor soul, what wilt thou say?
And to what patron choose to pray?
When stars themselves shall stagger, and
The most firm foot no more shall stand.

"But Thou giv'st leave dread Lord, that we
Take shelter from Thyself in Thee;
And with the wings of thine own dove,
Fly to the sceptre of soft love."

—a specimen this of interpreting *out of* as well as *into*, which we rarely have seen paralleled.

papacy is a curious and mournful study. Traces of it long antedate this period. It sprung from various causes. F. W. Robertson finds one, if not the chief, of these in the natural demand of mankind for a whole humanity in the incarnate Deity; and as he considers that Christianity has represented to us only a masculine Christ, the Romanists have sought to supply the feminine side of the divine-human in the deification of Mary.* This may be so: and yet there seems to us to be scarcely less of feminine gracefulness and tenderness in the Jesus of our gospels than of manly strength and assertion. Perhaps in uninspired Christian writings these features of the Saviour have not been adequately distinguished. We do indeed feel the need of maternal as well as paternal love in the Being of our worship: and we think that those who draw near to that august Person in spirit and in truth can realize the presence of these qualities in him without the aid of Mr. Parker's peculiar mode of invocation: "O Thou who art Father and Mother to the civilized man and the savage."† Writers upon this subject, like Leicester Ambrose Buckingham,‡ for example, have made all that the facts will justify, and possibly a little more, out of the ameliorating and humanizing influence of this virgin-worship upon the domestic and social relations of life: and the effect of this may have reacted to strengthen that "veneration of the mother of God." But a mightier impulse to this idolatry came out of a prurient admiration of female attractions — the soft, luxurious, yielding womanly nature — idealized in the young Jewish mother. It was a fascination of physical as well as spiritual charms appealing to passion more than to moral affection, in the great masses, permitting, nay, stimulating an earthly, most subtle intoxication of the senses in imaginary pleasures under the semblance of devout aspirations. With this sensuousness, an apprehension was blended through the more thoughtful classes, that some advocacy beside that of the sinner's only Mediator would be wanted to ensure absolution to offenders from God. They were afraid to trust their souls to Christ alone for redemption: they must engage on their side the

* Sermons, second series, XVIII, XIX.

† Prayers by Theodore Parker, p. 78, *ital.*

‡ The Bible in the Middle Ages; London, 1853. pp. 253, *et seq.*

pleading persuasiveness, the maternal authority, of the divine woman, too, to make all safe for the judgment.

“ O Mother of mercy !
O Star of the wave !
O Hope of the guilty !
O Light of the grave !
Through Thee may we come
To the haven of rest ;
And see Heaven's King
In the courts of the Blest !”

Hence the logical necessity to endow her with really deific attributes, so far as her created nature would allow. “Therefore many began already to set apart for this glorification of the Virgin Mary a particular festival — the festival of the Immaculate Conception. But voices of influence and authority protested against such an innovation, and of the dogma lying at the bottom of it.” * Among these Bernard was particularly decided. If Mary was conceived without sin, then, says he, her ancestors must have been by parity of reasoning, which is absurd. It is giving to the creature an honor which pertains only to the Creator. But it is easier to open the door to corruption than to check its flow. The Christ-mother became an inseparable companion of the Christ in the thoughts, the devoteeism of the church of the middle ages. And the relative importance of the two to man's salvation in the popular regard, is nearly intimated if not precisely, in the countless Madonna pictures which belong to these times — the mother in full, mature loveliness, fondling the infant ; wisdom and strength in parental ripeness taking care of the dependant feebleness of the babe. The “Stabat Mater” embodies this tendency of the general spirit of the age in its least apparently objectionable form.

“ At the Cross her station keeping,
Stood the mournful Mother weeping,
Close to Jesus to the last :
Through her heart, his sorrow sharing,
All his bitter anguish bearing,
Now at length the sword had pass'd.

* Neander's History ; Vol. IV. p. 331.

“ Oh, how sad and sore distress’d
Was that Mother highly blest
Of the sole-begotten One !
Christ above in torment hangs ;
She beneath beholds the pangs
Of her dying, glorious Son.

“ Is there one who would not weep,
Whelm’d in miseries so deep
Christ’s dear Mother to behold ?
Can the human heart refrain
From partaking in her pain,
In that Mother’s pain untold ?

“ Bruised, derided, cursed, defiled,
She beheld her tender Child
All with bloody scourges rent ;
For the sins of his own nation,
Saw him hang in desolation,
Till His Spirit forth He sent.

“ O thou Mother ! fount of love !
Touch my spirit from above.
Make my heart with thine accord :
Make me feel as thou hast felt ;
Make my soul to glow and melt
With the love of Christ my Lord.”

In these “ Vesper ” stanzas and through the “ Matins ” and the “ Lauds ” which continue and close this hymn, the genuine pulse of maternal sorrow throbs so strongly that we half forget the impiety of its whole conception. Unconsciously to himself, as we are willing to believe, yet most adroitly if with design on his part, the author turns the interest of the scene almost entirely from the Son to the mother, making her the object of central and absorbing regard. Over and over again she is invoked in prayer for blessings which Deity alone can bestow ; while to the Saviour but a single petition is addressed. She is the object of faith rather than the Redeemer, standing between the soul and him even in the hour of his sacrifice for the sin of the world. Her living grief eclipses his dying anguish. This false religionism runs through countless of these compositions addressed not only to the Virgin, but to the Magdalene, the saints, the personified implements of the crucifixion, and nearly *every thing* upon which a supplication or a compliment could be

hung. Mary, however, is the universal presence and paragon of this homage. She is never forgotten. She overtops the Triune glory in her apotheosis. Her powers are celebrated to the length of outright profanity. Her worship is carried to the boldest of blasphemy. The reader will hardly accredit the undeniable and undenied fact that the following version of the *Te Deum* of Mary is an authentic part of the religious service of the church of Rome during the dark days which preceded the Reformation. Nor is this the only instance of a travesty, in her favor, of what was originally an ascription of adoration to the Supreme God. We give the version of that ancient sublime anthem, thus parodied, as a part of the justification of the men who at length, by a spiritual necessity, were driven to separate themselves from the communion of such incurable superstition.

“ We praise thee, O Mother, we acknowledge thee to be the Virgin.
Thee, Star of the Sea, the splendor of the Eternal Father illuminates.
To thee all Angels cry aloud, the Heavens and all the Powers therein.
The Cherubim and Seraphim, with us, with lowly voices proclaim,
Virgin, Virgin, Virgin of virgins without peer :
Before the birth (of Jesus,) during the birth, and after the birth.
Thee, glorious Virgin, the ranks of Apostles and Prophets praise.
Thee the Martyrs testify to be the Mother of their Lord.
The holy Church throughout all the world doth acknowledge thee
Mother of an infinite Majesty,
Venerated Bride of God, knowing not man, conceiving only by the
Holy Spirit.
Thou art the Queen of Heaven, thou art the mistress of the whole world.
Thou, to deliver fallen man, didst clothe in flesh the Son of the Highest ;
When thou had'st overcome the sharpness of death, thou didst bring
forth the Life from thy glorious womb.
Thou art the Mother of the Son who sitteth at the right hand of God,
who is the judge of quick and dead.
We therefore pray thee, help the servants of Christ redeemed by the
precious fruit of thy womb ;
Make them to be numbered with thy saints in glory everlasting.
O Lady, save thy people : let the heritage of Christ be saved by thee.
Govern them, and lift them up forever.
Day by day we bless thee, and praise the name of the Highest, who
made thee highest.
Oh, most worthy of all praise, deign to be praised by the most un-
worthy.
Have mercy upon us, O Lady, Mother of Mercy.
Let the mercy of thy Son be upon us, O Lady, on us who call on Him.
In thee, O Lady, have I trusted ; let me never be confounded.”

One can hardly repress the prophet's woe, on finishing such a recital as this : " Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord ! " The depth of this apostasy is appalling. Yet several things should be remembered. This revival of paganism had crept very gradually back into the church. It was like the accretion of a coral reef under a calm summer wave. Good men did not see whither it was tending until the fatal work was done. They fancied also that, in some way, honor was conferred on the Son by this magnifying of the mother. They did not look on this wide departure from the primitive worship, as we do, through the clear light of a protestant culture ; they saw these objects through the colored, hazy, sensuous atmosphere of traditionary sentiments, of ritualistic deflections, authorized by venerable authority, consecrated by immemorial precedent, however foreign to the written word. That word was not their guide and preceptor as it is ours. There was sound and earnest piety, generous, noble, self-denying enthusiasms, mixed with all this error in doctrine and practice ; but it had listened to a Circean spell and drunk a Circean cup. The age was warped away from a Christian simplicity, yet there stand its glorious cathedrals—true houses of God in the ideal of their builders—memorials not of art-vanity or ambition, but of such a desire to lift high a temple worthy of the eternal King as we should gladly see returning, in other more timely forms, to our own days. It is impossible to walk through and around the great sanctuaries of York, Strasburg, Cologne, Westminster, and their many compeers in solid magnificence, to mark their towering height, tree-like, branching pillars, sumptuous chapels, chancels, corridors, dim, mysterious aisles, bold, daring spannings of vaulted roof, bolder and more daring elevations of cloud-piercing spires ;—one cannot grasp the strength and splendor of this sacred architecture and remember that it was piled up in those august forms, not for man's praise but for the honor of man's Maker and Lord, and not respect, nay warmly admire the devout sentiment from which it sprung, far as it had wandered into an idolatry of the material and the sensual. One thing, which is the curse of our forms of worship, was not there—a cold, careless, supercilious, rationalistic indifference

to religious acts and interests. If they were wrong, they were earnest in their service. If they did the work of the Lord mistakenly, they did not do it deceitfully. We have no such feelings of unqualified rebuke for even the mariolatry of the thirteenth century, as turned us away in utter disgust from the perusal of the large marble slab in the Tribune of St. Peter's, on which the present Pope has caused to be inscribed the solemn inauguration of the dogma of the "Immaculate Conception of the Blessed Virgin" in this second half of the nineteenth century. Even the charity of a Sir Thomas Browne, one would say, must be gravelled at a folly so gratuitous and out of date: "I could never hear the Ave Mary bell without an elevation" (writes the author of *Religio Medici*) "or think it a sufficient warrant, because they erred in one circumstance, for me to err in all, that is, in silence and dull contempt: whilst therefore they directed their devotions to her, I offered mine to God, and rectified the errors of their prayers, by rightly ordering mine own." This closing hint is admirable. But the days are gone forever when Christian men can throw a very large cloak over these abominations standing in the holy place.

ARTICLE III.

STANLEY'S EASTERN AND JEWISH CHURCHES.

Lectures on the History of the Eastern Church: with an Introduction on the Study of Ecclesiastical History. By ARTHUR PENRHYN STANLEY, D. D. New York: Charles Scribner. 1862.

Lectures on the History of the Jewish Church. Part I. Abraham to Samuel. By ARTHUR PENRHYN STANLEY, D. D. With Maps and Plans. New York: Charles Scribner. 1863.

DR. STANLEY is quite a voluminous author. His first work was the "Life and Correspondence of Thomas Arnold," which has taken rank as one of the standard biographies of the age, and which sets forth with rare accuracy the life of a won-

derfully active man. The second was "Sermons and Essays on the Apostolic Age." He then published a memoir of his father, the late Bishop of Norwich. This was followed by a "Lecture on Modern History"; and this by a work entitled "Historical Memorials of Canterbury." In 1856, he published the well-known volume on biblical researches — "Sinai and Palestine." He has since written a commentary on the Epistles to the Corinthians. His last two works head this article.

He has been known thus far as the eminent pupil of Arnold. He belongs to that school in the English Church which was originated by Coleridge, who in one sense is the father of all the biblical scepticism which, in our very mother English, has suddenly come upon us like a flood. To this school belong the Seven Essayists. It is known as the Broad Church party. Dr. Stanley has not gone the lengths of this school, like Bishop Colenso. But it is evident from every volume which he has published that his sympathies are with the most inquisitive and daring of modern scholars. He quotes them, commends them, relies upon them. Few will admit that Arnold, Coleridge, Maurice, Hare, Jowett, Temple, and Colenso are sound evangelical divines: Dr. Stanley refers to them as if their opinions were to stand for truth. This makes us feel cautious in receiving the strong statements which abound in these last two volumes. There is a degree of unsoundness in the man which we must be on the watch for. It is well in the outset to understand his position. Then we can make allowance for his opinions. But this school of theology has an attractiveness which some other schools might safely imitate. It lends to theology the grace and finish of a cultivated literary taste; it is in deep sympathy with the vital questions of this age; it is trying to cure the religious diseases with which the age is sick: but to us the cure is worse than the disease. Strip off the glitter of literary refinement, and you find that the cure is to be effected by a carefully medicated poison which only increases the natural fever. Take up any one of the numerous expositions of the "Essays and Reviews" and you can see what this poison is. Now Dr. Stanley, with all his fine and accurate scholarship and his noble sympathy is unmistakably one of those men who are trying to doctor the Bible with all the suggestions of modern opin-

ion. His position, as developed in the Jewish church, is this : strip the Bible of everything which is not beyond the reach of doubt. Let the Bible enter into combat with these new thinkers ; we have nothing to fear. We cannot agree with him. The Bible must be read and studied with that reverence which is the human counterpart of the spirit in which those revelations were given. When you go to the Bible in a coarse worldly spirit, you miss the spiritual teaching which it was written to supply. Dr. Stanley writes like an honest man ; he is no doubt sincere in his convictions ; he would strike the *via media* of theological differences ; but in a time like the present, he inclines to the other extreme ; he has too much feeling to take a middle view ; he stands committed to a party, in spite of his catholic sympathy.

Yet when we have explained his position, we have said the worst. Let us turn now to some of his excellences, as a historian. He is unquestionably a successful author ; and this success is not based upon his open ear to heresy. It is a solid and real success. And he has won nearly all his reputation as a historical scholar.

One element of this success is the living, active spirit which glows through his pages. He is not buried beneath his books. He wears all his "weight of learning lightly like a flower." He writes with the freedom of a man of the world. Though upon subjects out of the range of ordinary sympathies, his writings are popular. They interest every one. He has brought so much genuine human feeling to his task that we listen to the story with unflagging interest. His writings will always have a certain standard value, because, like Burns, and Burke, and Bacon, he has written upon important subjects with the feelings common to all men. Again, he writes with a full head ; he is well informed not only upon his special topics but upon those even remotely relating to them. He writes as if no information were beneath him. And he writes too, if we may say so, without prejudice. Truth to him is truth, whether found with Calvin or Laud. There is nothing narrow in the man. His sympathy with modern doubt is perhaps in part owing to his desire to let the truth shine in upon him from every quarter. And this catholic sympathy is indispensable to a historian of the church.

However much he may incline to the Broad Church, he does not write in the interest of any party. He writes like the pupil of Arnold and the son of Bishop Stanley. Again, he is a literary artist. Compare his lectures with the lumbered and artless pages of Fleury. In the one there is skill in the arrangement of topics; you have a series of pictures; the narrative is full of life: in the other, there is childish diffuseness, an absence alike of varied knowledge and literary skill. Undoubtedly it is easier to write cursorily; but he who makes a carefully finished narrative, with every fact in its proper place, with the side-lights of contemporaneous history nicely adjusted, and who infuses his pages with the spirits of a man who is alive to all things going on in his own day, presents a story which will not need to be told again. Lord Macaulay was not a more skilful master of rhetorical effect than Dr. Stanley; but the latter never wearies you with antithesis and glitter; yet we have heard the criticism made that even Dr. Stanley had sometimes, like the late historian, missed the truth to make a point. It is, indeed, the tendency of all those who write for pictorial effect to strain important facts and often give them an imaginative coloring. He is thought also to have specially slandered the character of Arius in the Eastern Church by quoting largely from a prejudiced writer, and to have filled in his character with spurious incidents; but Arius would hardly be known to us personally were it not for Epiphanius; he is simply unfortunate in being known to us through an enemy. No doubt many such charges could be substantiated, had one the leisure to look up the proofs; you can find them in all writers. As specimens of his literary skill we refer to his lectures on the Council of Nicea, to his contrast of the Bible with the Koran, and to his sketch of Deborah.

In point of style he is open to much criticism. He uses too many Latinized words. It is no easy matter to read his writings aloud. He uses these words when plain Saxon would express his meaning quite as well. They mar a style otherwise racy and idiomatic. They turn your mind from the thought to its expression, which in the best writing is never the case. You seldom think in reading Ruskin how easily he is expressing himself, because he uses almost your own language with such inimitable ease: but in Stanley you often wish some words were

out of the way ; they are stumbling-blocks to the meaning ; they hide the sense. He has not the highest ease of expression ; his fault might be called scholastic stiffness. This seems strange in one whose writings throb with so much human feeling. This stiffness belongs to all his writings ; but we are glad to see some improvement in his Jewish Church.

We have also often paused to mark the spirit of philosophy in which his writings abound, that strong philosophy of common sense which belongs to the best English minds. This is indispensable to the historian of the church. When there is too much, as in the history of Neander, it absorbs the narrative ; events do not stand out clearly. Here Dr. Stanley strikes the happy medium between two extremes. He always shows a wise philosophic spirit ; yet his observations are interwoven with the story itself ; they never overlay events by their number or length. They are suggestive rather than exhaustive, and hence tend to cultivate in the reader the habit of reading thoughtfully. He who has read for days in Fleury or Tillemont, and who has been wearied by the endless succession of events with hardly a single suggestion from the author to relieve monotony, understands what we mean. It is a great relief to turn from such authors to one who, like Dr. Stanley, thinks wisely, as he writes. His introductory lectures on ecclesiastical history have many deep veins of thought which open up the whole subject. They give a student wide views ; they make him unprejudiced ; they enable him to see his subject in all its bearings. Take some specimens. In speaking of the catacombs he says :

“ The barbarous style of the sculptures, the bad spelling, the coarse engraving of the epitaphs, impresses upon us more clearly than any sermon the truth that God chose the weak, and base, and despised things of the world to bring to nought the things which are mighty. He who is thoroughly steeped in the imagery of the catacombs will be nearer to the thoughts of the early church than he who has learned by heart the most elaborate treatise even of Tertullian, or of Origen.”

This passage is not profound, yet who shall say that it does not place the catacombs in a new light ? Their lesson is clearly and distinctly given. It is such remarks as this that enliven

and give force and meaning to the pages of history. Here is another :

“ But the distinguishing characteristic of the Christian church has been, that it has assumed different forms, and yet not perished in the process ; that the gulf, however wide, which separates Greek from Latin, and both from Protestant, has yet not been wide enough to swallow up the common Christianity which has been transmitted from one to the other. And, in like manner, to recognize the influence of races, institutions, and political convulsions on the history of the church is assuredly, not to diminish, but to exalt its importance to men and nations ; not to underrate its mission, but to represent it in its full grandeur. Nothing less than one of the prime agencies of the world could be so interwoven with the progress of great events, or in its different manifestations fall in so readily with the broad lines of demarkation which nature herself has drawn between the various branches of the human family.”

This truth has often been expressed but seldom in such a way as to become a strong proof of the divine character of Christianity. Yet here it seems the only natural conclusion which we can draw from the divided yet living condition of the church. He adds :

“ And, yet further, the very imperfections and failings of the church may tend to give us both a more sober and a more hopeful view of its ultimate prospects. The alarms, the dangers, the persecutions, the corruptions through which it has safely passed, are so many guarantees that it is itself indestructible. The fact that these obstructions to Christian truth and goodness are found, not in one church only, but in all, instead of causing restlessness and impatience, ought to dispose us to make the best of our lot, whatever it be. We learn that every church partakes of the faults, as well as of the excellences of its own age and country ; that each is as fallible as human nature itself ; that each is useful as a means, none perfect as an end.”

It takes most men a long time to arrive at such conclusions as these. They are only plain deductions from a wide survey of facts ; but very few have the knowledge of history and the breadth of mind to make these inferences for themselves. Dr. Stanley's writings are rich in these suggestions and inferences.

These introductory lectures, in one of the present volumes, are especially crowded with meaning. Perhaps no better guide in the study of church history has yet been furnished; even those who have much acquaintance with the subject will find here new food for thought. The hints in regard to the method of study, the epochs to be taken up, and the spirit in which the study should be continued ought to be learned by every student; the remarks, the contrasts, the bright glances at men and systems, the tracing of old truths through their various manifestations, the setting up of new landmarks, the opinions of one who has read and thought for himself on these great topics, are valuable to all those whose calling or whose inclination leads them in this direction. To many these three lectures on ecclesiastical history will be more important than all which follows in the Eastern Church. They are full of the seed-truths which an unusually gifted mind has brought together. The lectures on Prophetical Teaching in the Jewish Church are written in a similar vein.

We now turn to the remainder of the volume on the Eastern church. It has been so long before the public that a minute analysis of its contents is hardly necessary; yet nothing short of such an analysis will reveal the mine of information which it contains. The material is thrown into masses and grouped, so far as may be, around important events. Thus, the first lecture takes up the leading divisions and characteristics of the Eastern church; the second, the third, the fourth and the fifth give the full history of the Council of Nicæa; the sixth brings out the salient points in the life of Constantine; the seventh does the same for Athanasius, and each hero represents in their position the fortunes of the Eastern church; the eighth shows the relations of Mohammedanism to Christianity; the ninth traces the early history of the Russian church; the tenth gives the history of the same church during the Middle Ages; the eleventh records the greatness of the Patriarch Nikon, and his struggle with the Czar Alexis; the twelfth brings down the history through the lifetime of Peter the Great to the present day. The history is not continuous but by occupying the leading points and flanking them with the intervening history, we think a clearer idea is given of the whole subject; you see more distinctly where you stand. The first lecture is noticable

in this respect. It contains a very complete synopsis of eastern Christianity and so arranges it before you, that you take into the mind at once the main features of the history. Indeed, the remaining lectures only contain in detail what is here summarily presented. There is great benefit in often reading a synopsis of the leading points in history; and the author who presents them confers a favor upon his readers. You are lost in Gibbon because there is no porch to his magnificent temple. In this volume, the first lecture is the programme which clears the way to an easy mastery of the whole subject. We have found by re-reading this, when we had finished the work, that the whole history stood out clearly before us.

The sketch of the Council of Nicæa leaves very little to be said upon that subject. It is exhaustive, complete, brilliant. Our author passes in review the causes of the council, the condition of the church at that time; and then giving so far as is now possible the portraits of the celebrated actors in that ecclesiastical drama, enables you to plunge with the eagerness of a member into the discussions of the council. Constantine is there in all the glitter and authority of an emperor; you see Arius and his party struggling over the shibboleth of the council; you hear the deacon Athanasius raising that orthodox voice which was yet to be *sola contra mundum*; you meet all the prelates of the Christian world; you reach nearer the heart of primitive Christianity than any theological treatise can bring you. We know not where to find a better narration of this great council of the church.

The lecture on Mohammedanism places the Koran and its author in a new light. Dr. Stanley considers Islamism to be an offshoot of eastern Christianity; and our readers may be surprised to know that he finds strong affinities between the followers of Mohammed and our New England fathers. The parallel drawn in this chapter between the Bible and the Koran is instructive; and indeed the whole lecture is replete with new and curious information. It gives in a short space the Christian view of Islamism. There is that breadth of sympathy in our author which enables him to see a heresy as a heresy and yet as containing important truth. Without exhausting the subject, Dr. Stanley's power of brilliant condensation gives new

coloring to well-known facts; he gathers up the threads of philosophy which are interwoven with the narrative so that nothing is lost.

The remainder of the book is occupied with the religious history of Russia—a subject very little known in this country, but which the late Dr. Robert Baird has done much to popularize. The Russo-Greek church is the established church of Russia. It was the child of the Byzantine church; but long ago it became the leading church of the East and is almost the only communion which shows a vigorous life in that part of the world. To most of us this part of the work is new; the materials which Dr. Stanley uses are not generally accessible; much he derived only from personal observation; hence the story is fresh and interesting. You here find a venerable church endowed with all the apparatus of early Christianity, unchangable from the very nature of the people who support it, having a remarkable hold upon the nation, and if less active than we are in the Christian life, yet showing no signs of decay. It is to our shame, that we have been so long ignorant of the Russian church. Had we spared some anathemas against the Pope and learned more of a more ancient church, we might have shown more charity and gained more knowledge. We find from the pages of Dr. Stanley that the Russian church has reflected every movement which has taken place in other parts of Christendom. It has had a Reformation; it is bound up with the State, like the Church of England; it is surrounded by dissenters. But we are not giving more than an analysis of the contents of this volume; we have no space to give a digest.

This work may altogether be taken as one of the signs of the times. It may not be generally known, that since 1860 a movement has been in progress to unite the Russo-Greek church with the Anglican communion. The late Dr. Joseph Wolff took the lead in this matter by making proposals to establish a hostel for members of the orthodox Greek church in the University of Cambridge. The Rev. George Williams, of King's College, Cambridge, was united with him in this effort. He went to Russia to explain the hostel to the higher ecclesiastics of the church, and was very kindly received. At the last

meeting of the General Convention of the Episcopal Church in this country a committee of bishops, clergy, and laymen was appointed "to consider the expediency of communication with the Russo-Greek Church." This was the first step in ecclesiastical action. Since then, the attention of the Anglican clergy and also of the Russian has been drawn to this proposal. The Anglican clergy have already sent a petition from the Lower House of Convocation to the House of Bishops on this subject; and at the next meeting of Convocation, some definite action may be expected. In the meantime, the Russian clergy are informing themselves in regard to their western brethren; and we learn that the Russian mind is gradually being prepared to listen to proposals from the Church of England and from the Episcopal Church in America. The volume of Dr. Stanley has done more than anything else to bring about this movement. It has furnished actual information; it has removed the prejudice of ignorance; it has gone far to show the possibility of such a movement. If this union should be effected, it will be one of the memorable events of the age.

The volume upon the "Jewish Church" does not carry us far from the scenes of the foregoing work. That was only a section of the Christian church. This is the primeval section of the religious institutions which Christ superseded—the history of the Jewish church from Abraham to Samuel. It is the first instalment of a history from Abraham to Christ. It is an attempt to do for Jewish history what Grote has done for the Grecian. Dr. Stanley tries to examine the sacred record by the same rules which we apply to secular history. He shows you the sacred drama from the lowest, the Gentile, the footlight point of view. He divests the Bible of any conventional haze which may have enwrapped it in the minds of devout men. It must stand or fall upon its own merits, like any other history. He adopts that view of inspiration which considers the Hebrews an inspired people, a people to whom God came nearer than to the Gentile world. He feels justified in letting in the light of tradition and contemporary history to illuminate the dark points in the Scriptures. Hence this volume has a character which may be called unique. It is the ablest specimen we have seen of the free handling of sacred subjects. Dr. Stanley's affluent

learning, his excellent common-sense, his skilful disposition of materials, are everywhere manifest.

But we cannot entirely approve of this volume. It is a bold attempt to secularize biblical history. We are not bibliolaters ; and we know perfectly well what we are saying. We know from experience the danger and the fascination of Dr. Stanley's position. He has no doubt come honestly into it. But in opposing textual fanaticism he verges to the extreme of what is called spiritual Christianity. This is the only really dangerous (and it is dangerous enough,) element in this book. We are ready to believe that it comes from the school in which he has been trained ; that it is not the man Stanley, but the spirit Arnold. The element does not show itself in the " Eastern Church," but here it is painfully manifest. You feel that the men and the places are immensely lowered from their position in the Bible. Moses is hardly the divinely appointed leader of the Host of Israel ; he is the great prophetic hero. That wonderful march of forty years through the wilderness is described as you would picture one of Napoleon's campaigns. The giving of the law on Sinai is a very business-like affair. The sacrifice of Isaac is held to have had hardly more typical bearing than many events in Grecian and Roman history. The miracles are sometimes happily left in the dark, glanced over, but more often shown to have been merely natural phenomena which *happened* just so. Where the Bible ascribes events to God alone, Dr. Stanley tells them simply as history. He looks at his whole subject from a worldly point of view. He has written the history of the Jewish church, with the Jewish *church* left out. The theological element which you might justly expect is not here. He does away with those numerous little points in the sacred narrative which show to the careful reader that the Jewish church was only a preparation for the Christian. This is not atoned for by the general references which he frequently puts in. Compare his work with Dr. Jarvis's " Church of the Redeemed," and you will see the difference at once. Dr. Stanley is far more elaborate ; but you miss the special element which goes to make a history of the Jewish *church*. He lowers his whole subject into nearly a worldly history. This is the grand defect of the book. Want of space alone prevents our

quoting many of these offensive passages ; but we can put the reader upon his guard. He avows himself an open sympathizer with Bishop Colenso in a note at the close of the volume. What more could we expect from the Regius Professor who has treated the Scriptures with such a liberal air? His case is not nearly so bad as that of Colenso, because he treats, for the most part of only plain undisputed matters of fact ; but there are abundantly enough sore spots in his history which even the common reader cannot pass over. And when you can see fault enough in these plain matters, it is not necessary to go into minute points of criticism, for which, indeed, our author shows little relish.

We now turn to the good points in this work. It is full of life—no mere compilation of dates and names ; the author tries to make you see Abraham and Moses, and the great Hebrew leaders as they appeared in their own times. He throws into them so far as he can the throbbings of a human heart. He unfolds the meaning hidden in Hebrew names ; he studies the LXX ; he contributes the results of two visits to the Holy Land ; he shows you traditions which may possibly contain a kernel of truth. He illustrates his subject with the studies of a lifetime. He employs all the resources of literary art to render his sketches attractive. And we need hardly add that his history is brilliant, fresh, life-like, glowing like a landscape in June, or like the many-hued autumnal forest. His work is by far the liveliest contribution to sacred history made in English during this century. There is not a dull line in it. It *must* be popular. You read it as eagerly as you would the latest story. Although not continuous, it gives you new views of the chosen people ; and had his own theological standard been higher, he would have imparted that reverence which belongs to the sacred story, and which is necessary in order to leave a right impression upon the mind.

Perhaps the most brilliant part of the work is the history of the Judges. The battles are described in a masterly manner. The lectures on the Prophets and their office are fresh and new. He here combines a wealth of information which we have often sought for in vain. And here he sets forth a higher degree of inspiration than the other parts of the volume acknowledge.

His illustrations also of many passages in the Bible make his work as useful as a commentary. His illustrations of the Psalms are specially happy and give us an insight into many passages meaningless in the English version. It is wonderful how Palestinian is the imagery of the Psalms. Dr. Stanley brings this out very often, and thus invests his pages with new interest.

We have thus shown that these volumes have all the excellences and many of the defects of modern historical and religious composition. They are written by a man singularly impartial in his sympathies, but somewhat biased in favor of a peculiar and modern school in theology. They show the research and thoroughness of an English scholar, while they exhibit the broadness, the humanity, the earnestness, and the deference to sceptical unbelief which belongs alas! to many of the best minds of this century.

ARTICLE IV.

GAME FISH OF THE NORTH.

Game Fish of the Northern States of America, and British Provinces. By BARNWELL. New York: Carleton. 1862.

IF any of our friends purpose to take for a vacation motto the apostolic resolve, "I go a fishing," we advise them to drop this volume into their pocket alongside the never to be displaced Walton. Like its inapproachable prototype, it is learned in the nature and habits of the finny tribes, in the mysteries of bait and tackle, catching and landing. But, instead of trolling along the sedgy banks of such tiny though immortal rivulets as the Trent and the Dove, whiling away whole mornings in poetical, philosophical, and moralizing dialogue, until you begin almost to despair of your dinner, this author has you away, with modern speed, "down between the grand old hills of the majestic Saguenay," where dark precipices a thousand

feet high throw densest shadows over a noble estuary of corresponding depth : or out upon the wide blue sea in chase of its tempting game. We shall leave the natural history of this volume to the leisurely study of the reader fond of these beautiful investigations, while our piscatory amateur shall tell his own story (in fragments) of exciting adventure and manly sport, with the careless, breezy *abandon* of which we are glad to relieve the languor of some of these fervid July hours, for which refrigerating use we have been reserving these cool morsels. We begin not very far from home.

“ We caught our big trout in the Marshpee, and we will tell you how we did it, though the words make us blush as we write them. We were young then, and it is to be hoped innocent ; and having gone to Sandwich on Cape Cod, in search of untried fields, discovered a jolly, corpulent landlord, named Teasdale, who, with his friend, Johnny Trout, so named jocosely, were the fishermen of the neighborhood. That was before the stream was preserved for the benefit of the “ Poor Indian,” and poorer fishermen mulcted, as at present, in five dollars a day for the privilege of fishing. We drove to the stream, almost six miles, Teasdale enlivening the early June morning with snatches of hunting songs, and when there plunged recklessly in. Oh ! but the water was cold — a dozen large springs poured in their freezing contents — and the blood fairly crept back to our hearts. The stream ran through a narrow defile, overhung with the thickly tangled vine and creepers, rendering a cast of the line impossible, and had worked its way far under the steep banks, making dark watery caverns, where the great fish could lie in wait for their prey. We removed the upper joint of our fly-rod, which was heavy and strong, and leaving the line through the last ring of the second joint, we put on a bait next to the fly in beauty and effect, the minnow. The water was freezing cold — the closely entwined boughs and leaves shut out the heavens above, and we were alone in the shadowy darkness with the tenants of the deep. The herring frequented the brook, and pursued by the large trout, darted in shoals between our feet. It is always a good sign when the herring are running, and we had excellent luck.” pp. 22, 23.

This is only the advance picket-skirmishing preparatory to the grand affray. The description gathers a real field-of-battle vigor and dash as the combat deepens :

"In the Marshpee I was using a single hook, keeping the bait well ahead of me, and creeping cautiously in the freezing water, watching the tiny float as it danced its merry course along, now borne swiftly over the rippling current, anon caught in an eddy and returning on its track, and then again resting motionless in some dark and quiet pool. It was scarcely visible beneath the dense shadows, and once in a while it would disappear from my straining sight; then followed a sharp blow with my rod, a fierce tug, and a short fight between fear, despair and cunning on the one side, and strength, energy and judgment on the other. The prey once hooked, and skill there was not; it was a mere contention of two brute forces, in which the weaker went to the basket. An exhibition of skill or tenderness would have resulted in an entanglement round the nearest root, and the loss of fish, leader and hook. Still, there was excitement; the situation was romantic, the narrow gorge, the deep and rapid stream, the closely matted trees and vines, the ever-changing surface of the current, which adds beauty to the tamest brook, all combined to lend enchantment to the scene. The fish were large and vigorous, fresh run from the sea, where they had, the winter long, been a terror to the small fry, and early death to juicy and unsuspecting shell-fish. They fought fiercely for life and liberty, their homes and their household gods, and, alas! too often successfully. The risk of their escape added to the interest of the occasion, and the number of herring darting past gave continual promise of the presence of their arch enemy, the trout.

"I had half-filled my basket, and had met with wonderful escapes and terrible heart-rending losses, mingled with exhilarating successes. I had made about half the distance, as well as we judged, and felt proud and happy as no king upon his throne ever did or will. My rod, though a fly-rod, was whipped every few inches with silk, and thus strengthened had stood the unequal conflict admirably. Still hoping for better things—who will not hope for the impossible?—I strode on. Below me the current made a sudden turn at a bend in the stream, and eddied swiftly under the overhanging bank. The brook almost disappeared in what was evidently a vast cavern deep in the bowels of that bank. In such watery palaces, amid the worn rocks, the tangled roots, the undulating moss and weeds, fierce-eyed, monstrous trout delight to dwell. In such fortresses they await unwary travellers, and dark deeds are done in the congenial darkness—outrage, riots and murder stalk boldly about. The migratory herring, harmless and unsuspecting, peers in and starts affrighted back, then peers again, at last ventures forward, and then, compelled by instinct to ascend, tries to dart hastily by; there is a

sudden rush, a frantic struggle, a piteous look entreating mercy of pitiless hearts ; for an instant the water is dyed with blood and then flows on, washing all trace of the deed away.

“ I approach the den carefully, the feather-like float dancing merrily far ahead over the rippling tide, and as the line is paid out, swaying from side to side, close in front of the roots that fringe the bank, still not a sign ; a step forward—the water carries it under the bank out of sight. I stand still expectant ; nothing yet ; I creep cautiously to the very bank, and thrust my rod in the water, aye, under the bank its full length. What’s that ! Ah ! what a tug ! I have him, the monster, the Giant Despair of the wayfaring herring. How he pulls ! I must have him out of his retreat ; it is a great risk but my only chance. I strain my rod, my line, almost my arms, to the utmost ; he comes, disdainful of surreptitious advantages, relying on his great strength ; he has not taken protection of weed or stump. Now, my boy, do your utmost ; yes, leap from the water, dart down with the current ; I must give to you a little ; no line can stand that strain ; but you will never reach your lair again. Turn about, head up stream, that is what I want ; there is a sandy bank above us, can I but reach it and land you there. Ah ! you perceive the danger or have changed your mind ; how you fly down stream with the slackened line hissing through the water behind you. Well, go, you will soon turn again. Already, beautiful, you have passed the bank ; now, rod, be true ; line, do your duty. The pliant ash bends, the upper joint has passed below the but in a wide hoop. He comes, his head is up ; if I can but keep it out of water ! he dashes the foaming waves with his strong tail ; one more effort ; bend rod, but do not break ; he is out of water ; I have him. He is dancing on the yellow sand his last dance in mortal form ; his changing hues glancing in the mild light, his fierce mouth gasping, his bright sides befouled with sand and dust, his glittering scales torn off by the sharp stones. His efforts grow fainter, the flashing eye dims, a few convulsive throbs and he is quiet ; the grim hand of death has pressed upon him.

“ He is indeed the prince of monsters, the paragon of giants ; so thick, so deep, with so small a head for so large a body ; such brilliant hues ; the fins so red, the blue and carmine spots so numerous and delicate. I wash him off and stand gazing at him in my hand regardless of further sport. I have captured the king and care not to follow his subalterns. I lay him gently in my basket ; he will not lie at full length. I cover him with moss, filling the little room left, and forcing my way through the overhanging bushes, and, reaching the broad light of day, proudly await the arrival

of my companion. Then the moss is carefully removed, and the beauties of my darling are unveiled, and flash and gleam in the sunlight." pp. 25—28.

Our stalwart fisherman has an eye for fine scenery, as he wends his way to the chosen haunts of his favorites ; and, without attempting any fineness of picture-writing, he puts upon his pages not a few very spirited sketches.

" For many hundred miles below Quebec, the majestic St. Lawrence rolls its transparent waters in a steady surge toward the ocean. Forward and backward heaves the mighty tide, piling up the waters eighteen and twenty feet ; but the steady current keeps on its course toward the gulf. Into this wonderful stream, that can only be likened to an arm of the sea, at every few miles debouches from the granite hills a river, more or less extensive and more or less rocky and turbulent. These rivers rise on the mountain tops, cold and clear, and thunder down over falls and rapids, through chasms and gorges split in the eternal rock, till they leap, tumble or crawl into that outlet of a thousand lakes, the highway of the Canadas.

" These streams the salmon and trout ascend, there to disport themselves, there to make love, prepare their nests, and perpetuate their species. The water is cool, running from the frigid regions of the north or supplied by icy springs, and the bottom offers every variety of spawning beds. There is the stony pool for the salmon, the pebbly one for the trout, and never do the two spawn, and rarely even live, in the same. The pool where the salmon lie is deep and rapid, with a bottom composed of dark limestones averaging about the size of a bantam's egg. While the trout hide in a sluggish pool, and often one worn away by the water and hollowed from a clay bank. It is a tradition, but one by no means well substantiated, that trout never eat young salmon, nor salmon young trout. As trout are more fond of their own species than almost any other delicacy, it is not probable they would be fastidious about swallowing a nice, juicy little salmon.

" The country through which these streams run is very peculiar ; rough hills of granite rise almost perpendicularly from the edge of the water, many hundred and sometimes many thousand feet. Their sides are bare and bleak, and if adorned at all with verdure, it is with a stunted pine and spruce, that only half hides the white rock beneath. The streams wind in tortuous course, among the crags, and slowly gain a high elevation. These bare, unprofitable hills extend back from the north shore of the St. Lawrence as far as the foot of man

has penetrated, and only at long intervals by the shore of some of the larger rivers, where forty centuries of storms have worn away and washed the detritus from the mountain into some little bay, have half-civilized beings been enabled to build rough cabins and glean a scanty subsistence. Thus are these waters, the home and nursery of the trout and salmon, protected forever by nature against the pervading destructiveness of man. Judicious laws have been passed and will be enforced by the Canadian government, and the American fisherman may find in neighboring waters what he will never again see in his own, these noble fish dwelling in abundance, and protected from worthless, wanton and unreasonable destruction." pp. 50—52.

These far away recesses of nature are the homes of that splendid tempter of the hook and line brotherhood, the *Salmo salar*. This noble swimmer against wind and tide, rocks and mill-dams, bears much the same relation to our common trout that the wild cat of the mountains does to our household variety of the feline family. An exploit like the following would amply compensate any genuine Waltonian for the wear and tear of the hardest camping-out campaign.

"Burnt Hill is so named from having been burnt over, years ago, and is still a mass of dead and blackened trunks, that tower in fantastic shapes toward the sky. Next morning, having selected my choicest cariboo fly, Abraham pushed the canoe across the boiling torrent, so that I could fish near the rocky shore opposite. Having made several casts toward the bank, he swung the canoe in, and running its nose on a rock, gave me a chance to fish the centre of the channel. I had hardly cast, when from out the curling wave rushed a mighty monster, which gleamed a moment in the sunshine and disappeared. I felt a heavy, dull strain on my rod, the fish swam deep and seemed unconscious of what had happened. Then, suddenly aroused to his danger, a magnificent salmon rushed downstream and vaulted high out of water. Abraham glanced at me; I returned the look, but not one word was spoken. The fish returned to his former station, as though disdaining a struggle with a fragile cord and contemptible fly, and remained there some moments, heavily swimming round and round. Suddenly he became alarmed, and away he went, thirty yards at least, the line whistling through the rings and the reel hissing with the speed. He made a splendid leap and paused.

"I had just time to tell Abraham to swing his boat off the rock where she was resting, when the fish started again. Down he

darted; the rod bent, the line flying through the water, and after him came the pursuers. He hesitated an instant above the worst rapids, and then sped down them; once in a while I could see him amid the foam and flying spray, as he rolled himself half out of water over some heavy wave; but my attention was occupied in keeping the line clear of rocks, and not exerting too much strain upon it. Admirably did Abraham handle the canoe. He was alone; the water seethed and boiled round us broken into a mass of fierce waves, small cascades and gleaming foam. It poured with raging current over high boulders, and swept between narrow rocks. He stood erect in the stern, his eye taking the measure of every falls, the strength of every eddy; he swung the canoe's head first one way then another, easing her down over the higher waves, that, curling against the stream, broke over the bow in mimic showers, and pushing strongly through the circling eddies. Not a rock did he touch, not a moment did the boat escape from perfect command, and when we were launched upon the quiet bosom of the deep pool at the foot of Burnt Hill Rapids, the fish was on the line. We each drew a long breath and again exchanged glances. It was a beautiful spot to kill a fish. The water all white and raging above, formed a broad eddy, that washed the base of the rock on which I now stood. Although there was still a strong current in the centre, an expanse of clear water spread out at our feet, into which, after each rush, the fish could be easily led, and where his mad leaps were the only risk. It was our first fish and I exercised the utmost care; not till he was almost dead did I force him to the surface, where Abraham, with one blow of his gaff, brought our prize to land.

"What a beauty she was! The small, delicate head pronounced her a female, the destined parent of myriads cut off in her prime. The brilliancy of her flashing scales gave token that not long since had she been roaming free from danger along the shores of the seacoast, and her broad back and deep chest announced her heavy weight. Glorious in her outward appearance, our keen appetites pictured to our imaginations the rich red flesh in layers, with flakes of pearly fat between, the delicate thin sides of the stomach, the depth of solidity in her broad back. Our thoughts dwelt for a moment on the fine juicy flavor her fifteen good pounds would furnish for many a meal. But above all did we recollect with pride how well both of us had done in killing the first salmon in the Miramichi." pp. 123—125.

There is a chapter in the end of this volume devoted expressly to instructions how to live in the woods, giving minute directions concerning "camp life," its wants and their supplies,

showing that the writer has made it a study in its disagreeables as well as agreeables. The former it certainly is not proof against, and yet they deserve not to be mentioned, for they can hardly be remembered, in the soft, hazy light of such memories as these :

“ The next day my friend killed his first salmon, and strange to say, thus we continued to the end, each catching precisely the same number of fish. The days were beautifully warm, and rather given to weeping, but fresh and bracing ; whereas the nights were deliciously cool, almost too cold for summer, and demanded plenty of warm blankets. Living in the most primitive but comfortable style, feeding off a rough table, and often cooking half the dinner ourselves, but with a glorious feeling of entire independence, the heavens above, the earth beneath, and all nature round us, we had a splendid time, and many fish came to our net.

“ Thus the pleasant days flew by ; the sport ever honest, manly, invigorating and exciting, varying in luck, at times abundant in its yield, and then utterly unproductive—the uncertainty added zest ; while the evenings and hot middays were enlivened with the story, joke or latest novel. Many an idle hour, when the sun shone too resplendent for the hope of sport, did we while away, the men seated or stretched at length in various picturesque attitudes, and one of us reading aloud. But the time came when this was to end, and on the eleventh day the edict was promulgated to break up camp and return.” pp. 132, 133.

It is not all victory in these sharp engagements, practised and resolute as may be the generalship. Fishing, too, has its Rappahannock repulses and escapes—Richmond is not taken every time the lead is cast.

“ We stopped at our original camp, the Round Rocks, and there we struck our last fish. My friend hooked in the middle of the current a noble specimen, that gave such splendid play that I laid down my rod to witness the contest. The bright sides of the fish, as he leaped again and again out of water, proved that he was fresh run and strong, an impression his fierce rushes confirmed. He was played with great care and delicacy ; but alas ! suddenly darted across the current, took a turn around a rock, and returning passed round another. All hope was given up, but when the canoe was skilfully pushed across after him, he was found to be still on and the ~~line~~ uninjured by the smooth rocks. My friend, greatly rejoiced, had

another severe contest, and foiled two determined efforts at escape down an impassable rapid, and when compelled to follow him through some very rough water, did it in a masterly style, standing erect in the canoe, which was ably handled by the two Chamberlains, and guiding the fish through the safest channel. Nearly an hour had been expended, and the fish, almost exhausted, made one last effort to reach the next rapid, and being prevented, came alongside, feebly turning over and over. My friend unfortunately had put on a double leader and could not reel up short, so the salmon lay deep under water, dimly seen, when John attempted to gaff him. At that instant the fish turned, the gaff slipped, he made a rush into the current, and one cry from my friend, 'There, he's off,' told the tale. The line sprung up into the air, we looked at one another in silence; the occasion was too sad for words. My friend sat down upon the rocks in despair; I felt for, but had no power to console him. At last, slowly and sadly, he broke the mournful silence: 'Let us go home,' he said; and we went." pp. 143, 144.

Now for the "Thousand Isles," and a hunt along their enchanting shores and channels for a surlier sort of these divers into dark holes and frequenters of obscure hiding-places.

"My boatman struck well in toward the Canadian shore; but although we crossed places where he had had wonderful success on many a previous occasion, and of which there were extraordinary stories of mascallonge, our luck had deserted us. However, perseverance was rewarded; suddenly my hand-line was taughtened as though it had struck a log; for a moment it was still, then I felt the motion of the fish. The boatman instantly dropped his oars and reeled in as quickly as possible the other lines—just in time; for the fish, feeling he was caught, made one rush directly toward us. I drew in the line hand over hand, to have something to give out when he should make away again, but not nearly so fast as he moved. He passed close to us; we could see the broad back, the long nose, the fierce eye, the mighty length of the mascallonge.

"'Turn the boat broadside toward him,' I whispered as he passed.

"Away he went, the slack of the line hissed through the water as his increasing distance took it up, and partially deadened his way as he reached the end of it and came against the light though steady strain with which I held it. Giving to him, at first readily then more sparingly I again turned him; this time he did not approach so near, but swung round well in-shore. Then, with a sudden rush, he came straight on, and flashed directly beneath the bottom of the boat. If

the line once touched the rough surface, or caught in a splinter of the wood, we knew it would part like pack-thread. The oarsman tried to swing her round; there was no time; hastily gathering a few coils, I threw them into the water at the stern, and passing the line over my head, anxiously watched them sink. Suddenly they were taken up, the line in my hand taughtened and lifted out of water; it had not caught and that danger was past. The struggle lasted long; again and again he darted away; once he nearly exhausted my line, and compelled me to use considerable force, but generally I held the least possible strain on him. Finally, he made one grand rush, was foiled, allowed himself to be drawn alongside, and was neatly gaffed by the boatman.

"He was an immense fish, a triton even among pickerel of ten pounds. Beauty he certainly did not possess, but grandeur and ferocity marked every lineament. His huge head, immense jaws, and terrible teeth, his long, narrow body, large fins, and broad tail, and above all, his fierce, gleaming, savage eye, marked him as the undisputed master of the fresh waters. His enormous size and prodigious strength, the latter exemplified by his nearly springing over the gunwale, indicated that he had no match even in our extensive lakes, while his merciless ferocity, that would spare neither large nor small, friend nor foe, was but too apparent. His weight, as afterward ascertained, was thirty-five pounds, and his length was excessive proportionally to other fish. Although he fought well, he had not exhibited in the water the vigor he did out of it. Now that his fate was sealed, he lashed about, struggled and flounced as though his capture had just commenced, and scarcely showed an intimation of approaching death or surrender. It appears to be a peculiarity of the pickerel family that they exhibit their courage and strength too late, waiting till they are manacled before they fairly rouse themselves to the emergency. Their efforts consequently afford little pleasure to the sportsman or profit to themselves." pp. 195—197.

This "peculiarity" does not belong exclusively to "the pickerel family." It has been the infirmity of other better educated people, as well, and we fear will continue to cripple more important issues than the deliverance of even so stout a denizen of the floods from bondage and death. "Courage and strength" are good for fish or flesh just as they are put forth at the right time and in the right way. "Waiting to be manacled" before "rousing oneself to the emergency" is bad enough in a pickerel; but when it becomes the folly of a church or nation of

free and considerate men and women, a very small tragedy suddenly enlarges and intensifies itself into an unspeakably pitiable and terrible catastrophe. But, we are a fishing now, and not a talking. Before we pull in and reel up our lines we must scud out on the salt wave a furlong or two, and lay into the bottom of our boat a brace of striped bass—we have eaten delicious ones along the coast from Manomet to Sandwich, and nothing which swims the sea is more toothsome when skillfully dressed.

“ In striking a bass you cannot be too quick, and when fishing with a float your line will sink in the water and enable you to trip the float and fix the hook at once. The fish must then be kept well in hand; but never exhibit severity unless compelled by circumstances; be rough, and the fish will be rough; be gentle, and he will come to you like a friend. Keep him from the rocks and bottom if possible; but give to his wilful rushes till he is content to listen to reason. By this course you will avoid feeling often that sinking of the heart that follows when the strain suddenly ceases on your line, and you know he has escaped.” pp. 215, 216.

This last touch is pathetic. The author has our experimental sympathy. We hardly know a more mortifying and depressing sensation than just that glimpse of the flashing tail of a ten or twenty pounder making head foremost for the bottom when your line so suddenly takes an unexpected lift in the contrary direction. We wonder the Country Parson did not make a telling point of this in his “Gone.” Certainly it would have helped towards the superlative that “feeling of blankness” of which this monosyllable of the auction-block is so suggestive. He might have done a worse thing, moreover, than to have discoursed a half page concerning this very kind of disappointment in his paper on “Resignation.” Fishermen from Simon Peter downwards have needed a large inlay of this special grace, as that traditional individual (always attempting the impracticable) proved so thoroughly who is said to have spent a considerable part of his life sitting on a rock, bobbing for whales. But we must shake a parting hand with our friend of the rod and line, thanking him for his exhilarating companionship, and commending not less the gentle spirit of this true sentiment,

which should never be forgotten in the ardor of these recreations :

“ The man who kills to kill, who is not satisfied with reasonable sport, who slays unfairly or out of season, who adds one wanton pang, that man receives the contempt of all good sportsmen and deserves the felon’s doom. Of such there are but few.” p. 36.

Within this reservation, we regard the pursuits chronicled on these pages sanctioned by the original permission of the Creator of all things to man, to “ have dominion over the fish of the sea,” as well as over fowl and cattle and all animal life. We add this proof-text, remembering the criticisms which good, kind-hearted people sometimes venture, in our public prints, especially about vacation-time, upon the alleged unclerical and unchristian character of these and similar pastimes. We do not see it in that light.

ARTICLE V.

JOHN CALVIN.

FROM the time that Calvin made up his mind to return to Geneva, and this decision was acquiesced in by those whose permission he thought it necessary to obtain, in order that his conscience might be freed from all doubt, a deep conviction seems to have taken possession of his soul, that this was the field of labor appointed to him by God. As he never would have left it at first unless compelled, so he did not afterwards feel himself entitled to forsake it, either impelled by discouragements and difficulties there encountered, or won by hope of usefulness elsewhere. The magistrates of Geneva in their circular letter, entreating the intercession of the other churches of Switzerland in their behalf, had thus expressed themselves : “ We are as it were the very gate of Italy and France, and a place from which either wonderful edification or ruin may proceed.” This fact

was profoundly realized by Calvin. It was in full earnest that he entered upon his work, with a deep and stern sense of responsibility, which carried him far above the reach of ordinary motives and impulses, and enabled him to face boldly and without flinching, practical questions of the greatest and most awful moment, which there presented themselves before him for solution. A certain timidity which was native to him vanished in the presence of danger, and was otherwise more than counterbalanced by that decision which was one of the most prominent traits in his character.

It was at his very first interview with the magistrates and immediately on his arrival, that Calvin represented the necessity of setting about the work of ecclesiastical ordinances. They passed a resolution that they would apply themselves to it without delay, and appointed six commissioners to assist the ministers in drawing up a set of ecclesiastical ordinances, and rules of life which were afterwards to be submitted to the government of the city, and the general assembly for their approval. The record adds: "Resolved also to retain Calvin here always." His salary was soon after assigned him at five hundred florins, (about forty-five dollars,) twelve measures of corn, and two tuns of wine. They furnished him also with a house and garden. The relative value of money was of course much greater then than it now is. Nearly one half of this salary he afterwards voluntarily surrendered, while he several times refused presents that were offered him by the council in consideration of his extraordinary services, or of sicknesses; and when he was finally disabled from attending to the duties of his office he gave up his usual stipend altogether. Yet he was not able to avoid the imputation of amassing riches. "People circulate ridiculous stories (says he) respecting my treasures, my great power, and my wealthy sort of life. But if a man satisfies himself with such simple fare, and such common clothing, and does not require more moderation in the humblest than he himself exercises, how can it be said that he is a spendthrift, and fond of self-display? My death will prove what they would not believe in my life." And so it turned out, indeed. It is said that the cardinal Sadoletus was at one time much surprised, when, as he was travelling incognito through Geneva and feeling a desire to

the actual difficulty of the questions which he was there obliged to answer and the lack of suitable precedents which might have aided him in answering them more perfectly. Above all should we remember the character and circumstances of the age, an age just emerging from a darkness only less dense than that of heathenism, under the auspices, not of prophets and apostles, but of men who could boast no light more directly bestowed from heaven, than that which is vouchsafed to all. Great is the proof of the sufficiency and completeness of revelation, found in the fact that now, for the first time in the history of the church, a great reformation, almost world-wide in its extent and consequences, took its origin, not from any new communication of divine knowledge, but from the clearer and more widely diffused apprehension of the word already revealed. But it was in the nature of such a renovation that those men who were its instruments, themselves receiving the truth only gradually, and after an ordinary manner, should betray this fact by many errors. The world was awaking out of a long sleep, and, to change somewhat the application of an image that has been beautifully used by another; "the phantoms that had predominated during the hours of darkness were still busy. Though they no longer presented themselves as distinct forms they remained, many of them, as formative notions" in the souls of men. The long habits of the world could not all at once be broken, and not even the clearest sighted, the most exalted of those extraordinary men who arose for its deliverance was able to free himself wholly from the disturbing and injurious influence of the period just closing.

It is at such eras of reformation, of deliverance that we first learn the horror of what has gone before, the measure of that evil which still exists to be overcome and subdued by the new power of life and salvation that now confronts it. The demon struggles fearfully for possession when he perceives the presence of the deliverer; the hosts of evil boldly take up their abode in the very bodies of those whom the Lord has come to redeem; they even rush to meet him, shouting "let us alone: what have we to do with thee, thou Jesus of Nazareth." So at this time, when a free redemption was to be declared anew to the world, the power of darkness showed itself active as ever, in the en-

deavor to counteract if possible, by open assault or by secret stratagem, the dreaded progress of the light. By deadly errors clothed in the imagery of truth, by distortions and misrepresentations of that truth itself, by stirring up and exciting the natural passions of men, even in connection with its sincere pursuit, and mingling with the pure waters newly set in flow the bitter spirit of intolerance and bigotry, too often elicited in ages of controversy; by enhancing the attractions that fetter men to the pursuit of worldly and sensuous pleasure, and increasing the provocatives to vice, and in like manner binding up with virtue the fearful consequences of sorrow, suffering and death; by the revival of all forms of horrible wickedness; by applying to all, high or low, refined or ignorant, the motives most likely to engage each class in the interests of falsehood, and draw them or drive them from the truth; by all these means and many more did Satan strive to thwart the great work so mightily begun, and set back in its course the resistless progress of the kingdom of God.

All this was henceforth to be experienced by Calvin at Geneva. The religious and the civil revolution had been completed. Both were now to be maintained. Both were continually threatened, from within and from without, during almost the whole of Calvin's lifetime. The party of the Libertines still existed, as hostile as ever to the whole new order of things, hostile to everything but what they called liberty, a liberty for which that was not the hour, nor those the circumstances. The freedom without which we could not breathe in this New England air was a thing unsuited to that old world atmosphere yet unpurified from its long contracted taint; least of all to Geneva in its critical situation at that time. But it was indeed a thing yet undreamed of as practicable, even by the most unshackled minds, and involved conditions from which these votaries of liberty would have shrunk back with dismay—social equality; a separation of church from state, rendering the former entirely independent of the latter; a more even distribution of labor, and a freer circulation of wealth; not to mention conditions of its continuance lying yet deeper—the wide diffusion of knowledge, of virtue, but above all of heartfelt religion, the spirit of love to God, and men. For the chief object of their zeal ap-

pears to have been a mere freedom to licentiousness and vice, and they would fain have used it, as their most innocent aim, in the service of gayety and pleasure—a pursuit then far too closely linked with gross and open sin, as any one who studies those times can see. The whole spirit of this faction was that whose tendency leads at last to the tyranny of a selfish few.

But an enemy more subtle and dangerous still was the spirit of heresy, which, taking advantage of that grand and bold act of separation by which the Protestant body had divided itself forever from the authority and traditions of what had hitherto been esteemed as the one holy and catholic church, now showed itself in the most formidable proportion, wherever an opportunity apparently safe, presented itself. The Protestant church separated itself from the Catholic in the defence of the very foundations on which the church itself was originally established. These foundations were again assailed by those who now in turn threatened the safety and purity of her own faith. Among the vigorous and original intellects of the time were many too much wanting in natural balance, in good and sound judgment, in moderation, and a right estimate of themselves. These partaking of the universal excitement in regard to religious matters, and carried away by the vanity often inspired by the consciousness of great powers, but sometimes without any such excuse, were all too ready to foist upon the sacred Scriptures some imperfect and one-sided system of their own, to which they often adhered with a tenacity and perseverance worthy of true martyrs, though not always, and in all circumstances, with that boldness of confession, which truthfulness of soul, united with faith, and a humble trust fixed in the divine aid and blessing can inspire.

But the reformers did not look on heresy with less horror that they loved the truth with the whole strength and devotion of their being. To them it seemed the crime of crimes; to some of them the one sin that should be visited with most instant and severe vengeance, as being a sin, not against man, but God, involving not the loss of property, of life, to this or that individual, but the loss of many souls in everlasting death.

“I have often felt myself prepared to die,” says Farel, “if I could be charged with having taught false doctrine, and have owned **that I should be worthy of every punishment if I enticed any one**

from the faith and knowledge of Jesus Christ ; and I cannot pass on others a different sentence to that which I should pass on myself."

There can be no doubt that he was sincere. But it is very difficult for us to conceive of the deep earnestness of these men.

It is from this point of view that we must contemplate those acts of severity by which the magistrates of Geneva, with the counsel and approval of their ministers, endeavored to free themselves from every such contamination, as soon as they became aware of its presence. The one case which will always stand forth prominent before the minds of men is that of Servetus. The mind saddens involuntarily, and shrinks away from its contemplation. Yet the gentle Melancthon approved of his death.* The churches of Switzerland on being consulted gave answers that were construed as advising it. Not a shadow of doubt seems to have crossed the mind of Calvin that he was a monster to be disposed of, and he would sooner have thought of seeking safety and immunity from punishment for a murderer. The man and his blasphemous doctrine seem to have inspired universal horror. Long ago had Bucer, a man of the mildest and softest temper, used language with regard to him from the pulpit which it is hard to attribute to such lips. As to the mode of Servetus' death, Calvin and his brother ministers endeavored to have it changed. This we learn from letters of Calvin to Farel, one of them written on the day of Servetus' condemnation. But the event was a lesson forever.

Perhaps a few words should be said in this place as to the real character of Servetus. The originality, vivacity and versatility of his mind would have a great charm for us, if these qualities had been united with others which were needed to give

* "Honored man, and most beloved brother," he writes to Calvin, "I have read your letter, in which you excellently confute the horrible blasphemy of Servetus; and I thank the Son of God, who has been the umpire and the director of your conflict. The church of Christ will also, both now, and in all future times, own its gratitude to you. I am wholly of your opinion, and declare also that your magistrates, the entire proceedings having been conducted according to law, acted quite justly in condemning the blasphemous to death." Again, in a letter to Bullinger, he says: "I agree with you that the Genevese council was right in getting rid of so hardened a man, who would never have ceased to blaspheme. It has often been cause of surprise to me that there are men who can find fault with the severity which has been exercised." Thus in more than one respect may Melancthon remind us of him who would have called down fire from heaven on the city of the Samaritans, which refused to receive Christ and his disciples.

them balance. But his wild and intolerable self-conceit, his insincerity and cowardice, his monstrous lack of reverence, would neutralize the admiration excited by much higher intellectual endowments. His singular and incomplete system of philosophy and religion, calls to mind some of the ancient heresies, and he also retained some of the errors of the Roman church; but the whole bears the stamp of his own peculiar intellect and character, and shows a strange incapacity for the clear apprehension of spiritual truth. One of his most marked gifts appears to have been a vivid and bold imagination, carrying him forward to real discoveries in physical science, but not by any means fitting him for a sober investigation of the truths of revelation. His tragic end has surrounded the head of the wily and ingenious Spaniard with a halo of martyrdom. And in a sense he is a martyr. He stands there as the representative and the champion, but not the heroic champion, of a universal religious toleration. He stands not only for the true, the sincere; for those who are right or who humbly seek to be so; but for the deceiver, as well as the deceived; for those from whose eyes circumstances have hidden the truth, and for those who wilfully go wrong, and know no higher aim in life than to draw others after them out into the everlasting void of doubt, of unbelief and error. Yet he himself would not have claimed this. "If" said he in answer to the accusation that he had denied the immortality of the soul, "If I had said that, not only said it, but written it publicly to infect the world, I would condemn myself to death."

But he cannot be allowed the prestige of an honest seeker after truth. No man can be such, who is swallowed up in self-conceit and vanity, or who can speak of sacred things with such blasphemous levity as he was capable of employing. He went near to regard himself as greater than the apostles and prophets, as entrusted with a peculiar revelation through which the great mystery of God, hitherto hidden and veiled to all, was at last to be made known to men. The great conflict between Michael and his angels and the dragon and his angels, was now begun as he thought through him, and it has been inferred from the way in which he plays on the name, which was also his own, that he identified himself with the great personage who is mystically in-

roduced to us under this appellation in the book of Revelation. A mind like this loves its own theory better than truth, its own glory better than the order and safety of the universe.

Calvin, on the other hand, was all his life long the champion of a freedom such as the ages of this world are never destined to witness, or at least not until those golden days shall come, which prophets have foretold, but of which the vision is so far off, so dim, and so uncertain in its outline, that we cannot tell whether it is on this side or that of the distant horizon that separates the history of earth from the eternity beyond. It is the freedom destined only for those who have come forth victorious out of the long and bitter conflict of time, and who have reached that happy clime where the wicked cease from troubling, and the weary are at rest. The perfect state, the city of God was the ideal ever sought by him, ever eluding, for in that state, when it shall be found, there shall be no enemies within, no need any more of guarding against the enemies from without, and the citizens shall be worthy of their rest.

It must not be supposed that Calvin could not draw that fine distinction between the person of the individual and the character he bears, which makes the difference between a right anger at wickedness, and the malice of devils. "To be children of God," he says in a letter to the Duchess of Ferrara, "we must conform to his example, endeavoring to do good to those who are not worthy of it, as he makes his sun to shine on the evil and on the good. Thus hatred and Christianity are irreconcilable. Hatred to persons is contrary to the love which we owe them, for this is to wish and even to promote their welfare; and to nourish to the best of our ability peace and concord with all." In the same letter speaking of a right and pure zeal, he says, "To this three things are necessary; namely, that we have no regard to ourselves or our particular interest; that we have sufficient prudence and discretion not to judge too hastily; and, lastly, that we keep ourselves within measure, and do not pass the bounds of our vocation." Often did he show his readiness to forgive personal injuries; but when the cause of God and his church was affected, he was stern and inexorable. In a letter to the Syndic Ami Perrin who was trying to evade the penalty due to a breach of the order he was bound to support,

he thus speaks, "You yourself either know, or at least ought to know, what I am; that at all events I am one to whom the law of my Heavenly Master is so dear, that the cause of no man on earth will induce me to flinch from maintaining it with a pure conscience." Perrin was one of Calvin's steady opponents, yet when he had at one time deprived himself by his own conduct of his seat in the Senate, and was even excommunicated, Calvin exerted himself to obtain a reversal of his sentence, and succeeded. To err in doctrine he regarded as far more dangerous than to fail in conduct, and in this he agreed with the fathers of the early church, of whom even Origen very distinctly declares himself to the same effect.

The first very important controversy in which Calvin found himself involved, grew out of the attack openly made upon the doctrine of predestination by the physician and former monk Bolsec. Much trouble and vexation arose out of this affair, and Calvin seems to have been led by it, to state the doctrine more strongly and with less limitation than he had hitherto done. His zeal centred itself more and more around this dogma, nor can we understand why he should have made the distinct acknowledgment of it so important, and placed this truth, which seems naturally to lie far down in the very background of the religious consciousness, in greater prominence than any; unless we consider that here lay after all the secret root of the great controversy with the Romish church—justification by faith, or justification by works: the righteousness of God, or the righteousness of man. In the days of Augustine the Catholic church had acknowledged the doctrine of the divine sovereignty; but merely as it would seem with that outward consent which is granted to the inevitable conclusions of logic. Ever since that period the real tendency implied in her own increasing worldliness, had led her away in the opposite direction, and Pelagianism was seemingly everywhere uppermost and triumphant, when the great reaction took place, not through the logic of the intellect, but through the mighty convictions of the heart, the testimony of God's Spirit speaking within, in a voice that would be heard.

Calvin felt that an important cause of the evils that assailed the church, lay in the unfaithfulness of its members. He says:

“When we do not cultivate the good seed, there is much reason that the thorns and thistles of Satan should spring up to trouble and annoy us. Since we do not render to our Creator the submission which is due to Him, it is no wonder that men rise up against us.” . . . “These mad men, who would have the whole world turned back into a chaos of licentiousness and vice, are hired by Satan to defame the Gospel, as if it bred nothing but revolt against princes, and all sorts of disorder in the world.” . . . “Herein lies the chief remedy for the silencing of such calumnies, that those who make profession of the Gospel be indeed renewed after the image of God so as to make manifest that our Christianity does not occasion any interruption of the humanities of social life, and to give good evidence by their temperance and moderation, that being governed by the word of God, we are not an unruly people subject to no restraint, and so by an upright holy life, shut the mouths of all the evil speakers.”

We cannot better bring this article to a close than with some other words of his own, showing by what a lofty spirit he was animated and with what grand thoughts he could cheer himself in the midst of his conflict.

“It is our duty to fight so much the more valiantly, since we are under the eye of the great judge of combats, of him who dwelleth in the highest heavens. What! that holy and sacred band of angels who promise us their favor, will they leave us without strength to drag our limbs to the appointed place? And all that company of holy fathers, will they not help to urge us on? Still more, the church of God which is in this world, and which we know strives with us by prayer, and is encouraged by our example, shall its voice and sympathy have no weight with us? Let this then be my theatre, and with the approbation which it accords me I shall be more than satisfied.”

ARTICLE VI.

THE CHURCH OF ENGLAND.

No institution of modern times furnishes more abundant matter of interest, or in greater variety, than the Established Church of England. You cannot pass it by in any intelligent survey of that country and its people. Go where you will, in all the length and breadth of the land, it raises its proud crest, and makes its influence felt. It wields a sceptre more potent than that of Hildebrand in the height of his glory. Its mitred bishops, dwelling in sumptuous palaces, and looming, like stars of prouder magnitude, even among princes and nobles; its many thousand clergy—their education, refinement, high social position, and almost unbounded influence; its vast wealth; its secular power; its prescriptive rights; its imposing ritual, and its lofty prerogatives in the highest of all man's concerns, his religion—these secure for it an importance which it would be hardly possible to exaggerate. You cannot understand the genius of English institutions, or the spirit and customs of modern English society, until you have scanned with care this gigantic ecclesiastical organization.

We have said that our subject is variously interesting. If it has its important social, political and religious aspects, it connects itself quite as largely with æsthetics. To the mere man of taste it appeals with a power that is irresistible. Nothing contributes more to the architectural beauty of England, or to the picturesqueness of its landscape, than the fine old churches which are scattered so thickly through all her borders. Very pleasant is the impression produced upon the heart of the stranger, as he gazes upon these Christian temples, lifting their moss-grown towers, or their pointed spires toward heaven; hallowing the repose of the dead around them; an abiding pledge of the coming of Him who is “the resurrection and the life.” The joyous peal of bells, filling the very air with gladness, like merry laughter or the song of birds; or the sweet chime of the “Old Hundred” or “Adeste Fideles,” will re-

mind you of Charles Lamb's eloquent words, "bells, the music highest bordering upon heaven," and you will wonder, perhaps, whether the author of "Elia" borrowed so pleasant a conceit from the quaint George Herbert;

"Think, when the bells do chime,
'Tis angels' music."

Enter, on the holy Sabbath, where a man clothed in the spirit of Paul and Jesus Christ is expounding the great things of God's law. Everything contributes to the awakening of deep and holy impressions. The aisles, paved with large stone tablets, whose inscriptions indicate that the chambers of the dead are beneath; the walls, embellished with many a costlier tablet of white marble, to perpetuate the memory of the richer or more distinguished of those whose bodies are slumbering near; ancient monuments with statues of those in honor of whom they were erected lying at full length on the top — knights in armor, their shields lying by, and their hands palm to palm, in the attitude of prayer; ladies, in the costume of the times in which they lived; and popish saints, dreadfully emaciated, and ghastly, and frightful, from long continued fasting — the dim religious light, entering by great gothic windows, in which are pictured some of the most interesting scripture scenes, in hues of marvellous richness and brilliancy, and falling upon the polished wainscot-panelling and the old oak pulpit, while it imperfectly reveals the artistic beauty of the exquisite carved work and rich mouldings which are above and on every side — you will find it impossible to resist the power of all this, though the heart of the sternest puritan may beat in your bosom.

A very good description of the monumental effigies of which we have spoken occurs in an exquisite poem entitled "Flitton," in Hone's "Year Book," page 947.

"And hence, with staid and thoughtful mien,
We moved along the nave,
And through a stately iron gate,
Where, o'er the Founder's grave,
A costly monument appeared,
Our poor regards to crave:
On which, in effigy he lay,
A gay and gilded thing,

Though dimmed and sullied much by time,
Whose quick, but noiseless wing,
Fanning the haughty brow, has soothed
Its winter into spring.
And close beside, in silent state,
Reposed his ladye fair,
Their faces gazing on the roof,
Their hearts upraised in prayer.
And others of the house and line
Of bold de Grey were there."

You will be still more impressed with the remarkable stillness and fixed attention of the congregation, and all the outward manifestations of reverence. Even the long rows of poor children who sit in the galleries, all neatly attired in the quaint uniform of the charity schools to which they belong, seem to have caught something of the spirit of the place, and are singularly quiet and orderly. The heart of the New Englander will leap for joy at hearing the old tunes with which he has been familiar from his childhood in connection with the worship of the house of God—as Old Hundred, Stephens, Duke Street and Dundee. And he may even be pleased with the chanting without proving recreant, either to the principles or the spirit of the pilgrim fathers. When the *Te Deum Laudamus* is well executed, the seraphic voices of the children blending, in richest harmony with the fuller, deeper tones of men and women, accompanied by the grand organ, which breathes the softest notes, like the whispers of angels, or, swelling in tones of thunder, reverberates along the open roof and through the rows of stone arches, the effect is irresistible, alike to cavalier or puritan, churchman or dissenter; and you might almost believe that it was the voices of cherubim which you heard pouring forth these sublime words, "Thou art the King of Glory, O Christ!"

Is it a mistake, that in these Christian assemblies, embracing the highest culture of the realm—musical and all other—where science, and literature, and philosophy, and statesmanship, and even royalty itself worships, and where "the service of song" embodies the result of careful and expensive training, Barby, or Mear is preferred to the last composition of some fashionable singing master? Is it a lack of severe taste, or the

possession of it that makes Bishop Kenn's grand evening hymn, "Glory to thee, my God, this night," with Tallis Chant, always fresh and welcome in these English churches, though sung on fifty-two Sabbath evenings in the year? Are we altogether so great gainers as we try to think, because we have so many new hymns, new metres, and new melodies? For ourselves we are no judge of what is "artistic," but we have seen the *heart* of a great congregation moved by one of Watts's simple lyrics, sung in an old and familiar tune, as we do not believe it is possible to move the heart of a congregation by any of the fine things of our day; and we take leave to be old-fashioned enough to think, that the children of our Sabbath-schools were quite as well off when "How shall the young secure their hearts?" and "How glorious is our heavenly King," sung in sober strain, had not been superseded by such windy ditties as "O come to Sunday School," and "Gather them in, gather them in, gather, gather them in." High art is good, doubtless, in Christian psalmody, as everywhere else; but we hope it means something more than twaddle and noise, and that it may be secured without the sacrifice of simplicity, unction and pathos. We protest earnestly against the insufferable conceit which has undertaken to improve our finest old tunes—Old Hundred not excepted—and spoiled them; and we are glad that our church choirs have the taste and good sense to reject altogether these new versions of old music by which that excellent collection the Sabbath Hymn Book is marred.

The exceedingly beautiful and impressive liturgical service is read with deep seriousness and unction. The sermon will fully sustain the feelings already awakened. It is simple, earnest, affectionate, and rich in evangelical doctrine. When the whole is ended, and the benediction pronounced, the full assembly, having paused a moment, in the attitude of continued devotion, after the utterance of the solemn amen, slowly retires, with a quietness, and an entire absence of hurry and noise, apparently the natural effect, and certainly the appropriate termination, of engagements so important and impressive.

"Happy land!" the stranger will exclaim, as he walks thoughtfully away from a spot so many times consecrated. "Thrice happy, where Christ's glory is so nobly enshrined, and

where the greenness and beauty of the field and the grove seem everywhere to wait on the service of the altar of God, and the worship of the temple is the expression of a faith which gilds the gloom of the grave with the light of heaven. • Thrice happy, that these Christian temples bear the impress of hoar antiquity—the time-hallowed fanes of the ancient faith—in every one of which the living disciple delights to recognize the holy and the beautiful house where his fathers worshipped God. Land of Newton, and Romaine, and Leighton, and Jeremy Taylor; still adorned with these impressive indications that the mantle of their piety has descended to the present generation.”

It must be extremely painful to have these pleasant impressions disturbed. The heart of the Christian stranger will be sad, when he hears it broadly asserted by not a few of the best men who still worship in these ancient edifices, and most distinguished preachers who minister at their altars, that many of them are no better than “temples of Confucius,” “garnished sepulchres,” “dens of robbers,” “altars of Satan,” “dwelling-places of the dead.” He will be amazed to be told by the Newtons, and Scotts, and Bickersteths of the present generation, that they stand among their clerical brethren as a small and despised minority; that of sixteen thousand parish clergy not more than three thousand preach the Gospel, as *they* understand it.

This is the testimony, not of enemies, but of faithful members, and warm friends and advocates of the National Church of England. We have quoted as accurately as we are able from memory, the words in which these things have been affirmed by some of her most distinguished clergymen and editors within the last few years. And yet this testimony must be received with some grains of abatement, or at least with a careful regard to one or two circumstances which somewhat modify its import. It will have to be admitted that the so called *Evangelical* party in the Church of England, with all its transcendent excellences, is narrow, and even bigoted in its judgments concerning those clerical brethren who are not of its number. It would be a grand mistake to suppose that all, or nearly all the good and holy men of the Establishment are found in the *Evangelical* party. The incomparable Arnold, as is well

known, not only was not of that party, but entertained a rather strong dislike of it. Yet the Church of England has produced few men in whom has appeared a larger measure of the spirit of Jesus Christ than in that magnanimous man. We say this without forgetting the grave convictions we have already recorded with respect to the serious defects of his character — defects whose pernicious fruits have been greatly enhanced, we fear, by the exalted Christian qualities which secured to him so mighty an influence while he lived. To deny that Arnold was an eminently godly man, would be a harsh judgment indeed, in our view. Nor can we doubt that there are many more of kindred spirit and piety, occupying pulpits in the Establishment at the present time, who are quite unknown to the *Evangelical* party.

There is still another class, by no means small, in whom the admirers of such preachers as Legh Richmond and Thomas Scott will complain of deficiency more than of positive error — of the things that are not said, rather than of the things that are. Very many of these men are serious and conscientious in their ministrations. They mean to preach what they find in the Bible, and they do it. They do not preach the doctrines of Owen, and Howe, and Whitefield; they even regard them as fanatical, it may be—for that well is deep, and they have nothing to draw with. But they dwell with much warmth and earnestness on the external manifestations of Christianity — its lofty precepts, and the spotless and living example of its great Founder, insomuch that some among their flocks catch the inward spirit, and enter the kingdom of heaven before them. These men are not, in any considerable numbers, fox-hunters, card-players, and the frequenters of balls and races. Some such there are still, but the great majority of the English clergy at the present day are of a stricter creed. The Tractarians have done much to make dancing and race-going disreputable among the clergy, thus contributing to a garnished and beautiful outside, whatever heaps of dead men's bones they have been piling up within.

It is to be considered, moreover, in estimating the aggregate character and influence of the English Establishment, that the truly godly and earnest preachers among her clergy represent

far more than their numerical proportion of the population. Their flocks are more among the thousands of the people, than they are among the thousands of the clergy. For, generally, they occupy the chief posts of influence, in London and in all the great towns. This has been brought about mainly through the influence of dissent. The large towns, including London, are the strongholds of evangelical nonconformity. Hence it is found absolutely necessary, as a matter of self-defence, to occupy the pulpits of the Establishment by preachers of the same stamp. No others could stand their ground against the disciples and successors of Wesley, Whitefield and Fuller. Hence, whatever meagre homilies or unmeaning twaddle you may hear in the little country villages and agricultural towns, enter the spacious churches in which are assembled the thousands of London, and Manchester, and Birmingham, and Bristol, and you will listen to men as evangelical and as earnest, if they are not quite as eloquent as Whitefield or Robert Hall—the McNeiles, and Melvilles, and Dales, whose fame is in all the churches. It is a remarkable fact, that evangelical preachers in the Establishment—at least in large towns—have almost always full congregations, even though they be men of limited intellectual power, and feeble eloquence. This is so well understood that men who enter the Church without any fixed doctrinal views at all, and who are prepared to preach what is most acceptable, will give their congregations evangelical sermons precisely on the same principles as the merchant supplies his lady customers with such colors as they approve in silk dresses. A fashionable young clerical sprig, of unexceptionable lavender gloves and approved attitudes, supplied a few Sabbaths in the episcopal city of Bath. It happened that in the particular church or chapel of ease where he ministered, those who listened to the preacher had some voice in deciding of what sort the preaching should be. It was not a success. At which the would be incumbent was out of measure astonished, and in measure indignant, having had never a doubt that he was simply repeating the experience of the great Cæsar, and that the “*vici*” would be full as easy, to say the least, as the “*veni, vidi.*” With the supreme self-respect which he conceived to be fitting under the circumstances, he demanded the reason of the

slight he had received. Those devout churchmen of William Jay's city answered without a moment's hesitation that they did not like his doctrine. "Not like my doctrine! and pray, why not?" he asked. "Because it is not evangelical," they replied. "Ah, indeed," said he, "but if I had known that, I would have given you evangelical."

The character of the better portion of the English clergy is such as cannot fail to secure for their ministrations an immense influence. They are preëminently holy, exemplary, devoted men. They abstain from all intermeddling with politics and merely secular affairs, and addict themselves to their own proper work of saving souls with a singleness of aim, and an untiring industry by which one is strongly reminded of the noble men of the apostolic age. It is evident that in a country of so limited territorial extent as England, four or five thousand well-trained, earnest, and devoted preachers, all of one Christian communion, constitute a noble band, and cannot fail to exert a mighty influence on the destinies, not of their own country only, but of the wide world. We dare affirm that there cannot be found, in all Christendom, a race of ministers more blameless, more holy, more filled with the true spirit of their calling, than they. As a rule they are of good family connection, men of elegant scholarship, and of genuine refinement and taste, with the temper and bearing of gentlemen. Yet many of them are laborious, self-sacrificing and generous, to a degree that we have never seen surpassed.

It is true their theological training has been rather limited; for, while the Church of England has its Cambridge, and its Oxford, with their magnificent advantages, it has quite forgotten to institute "schools of the prophets." Of the young men who "take orders" to preach in her assemblies, some, as we have seen, are grave, earnest, Christian, devout. These set themselves in all good conscience to a thorough preparation for their work under the direction of the Bickersteths and Simeons, who, happily, are always found—a true apostolical succession—in the Establishment. As regards the great majority, however, we accept it on the testimony of her own presbyters, that their preparation is strangely hasty and superficial, hardly more than nominal, a burlesque on theological training, the limits of the

course, oftentimes, not exceeding six months. You will not expect, therefore, to find her pulpits filled with a race of theologians or preachers. Indeed it is only just to say that she sets up no such claim. Her firmament is large, and has always its luminaries, with occasionally a star of the first magnitude—a Barrow, a Chillingworth, an Usher, a Leighton, a Mead. Her aerolites are common at all times, seeking the ground by their own heft, cracked and broken for the most part, so that you might easily fill the British Museum with the fragments of such exploded stars.

We want to say, however, that there are living ministers in the Church of England who preach the first principles of Christianity with a wondrous simplicity and effect. Power of thought, felicity of illustration, and the most transparent simplicity and directness of style, equally suited to interest and impress peasant and philosopher, are characteristics of these preachers, and of multitudinous volumes of their “Village Sermons,” which have issued from the London press within the last quarter of a century, constituting a distinct and popular species of literature.

Such a preacher, for style, was the lamented Edward Augustus Hare—brother of the distinguished arch-deacon—who, by a singular coincidence, was born at Rome, and died at Rome. A graduate of Cambridge, of a beautiful intellect and singularly accomplished, he became the pastor of a country congregation consisting very much of illiterate rustics. Earnestly bent on adapting his ministrations to the capacity of his hearers, and having an impression that the way to do this was, not to give them that which cost him no labor, but rather that which cost him a great deal, he left behind him sermons which, on their first publication, soon after his death, were strongly recommended to young preachers by the *Edinburgh Review*, in a masterly article on the British Pulpit from the pen of Henry Rogers, as almost perfect models of style, and speedily attracted a multitude of admiring readers of the most cultivated classes in England.

We remember among the eminent living examples (we hope he is living still) of this order of English preachers, Roberts, of Woodrising, in Norfolk. We hope that series of exquisitely beautiful “Village Sermons,” in which able exposition and orig-

inal thought were clothed in language than which nothing can be conceived more simple and direct, is still going on. We are ready to doubt whether Kingsley ever did a better thing on the whole than that neat volume of "Village Sermons," which heralded the author of "Alton Locke," "Saints' Tragedy," &c. These sermons were evidently prepared for just such a congregation as Edward Augustus Hare's Wiltshire peasants; and, while Kingsley fully equals Hare and Roberts in simplicity of style, he greatly surpasses them in loftiness of conception, and in the thrilling force of his eloquence.

It is a singular fact that the Established Church should furnish all, or nearly all the finest instances of this species of literature. With the exception of Spurgeon, there is not one among the dissenters who can bear comparison with those we have named; although the dissenting pulpit is unquestionably in advance of that of the Establishment, on the whole, in adaptation and power. The number is not large perhaps, of those who have made themselves such masters of simple, racy English as Hare, and Roberts, and Kingsley: but the serious and earnest preachers of the Church of England—Cambridge and Oxford men and scholars—certainly do greatly excel, as a general rule, in the unambitious, simple character of their sermons. They evidently use their learning to make things plain, and aim more to instruct and save the humblest members of their flocks, than to win applause by their eloquence.

The most celebrated pulpit orators of the Church of England differ somewhat widely from Roberts and Hare. Their number is not large, neither is their eloquence of the highest order. There is not in all the sixteen thousand a Chalmers or a Robert Hall; but there are many whose power in the pulpit is far more than sufficient to save any age from reproach in this particular. A foremost rank must be assigned to Hugh McNeile, of Liverpool. We must speak of him as we remember him a few years ago, in the height of his fame as a brilliant preacher, and grand anti-Catholic champion and orator. Let us look at him on a high occasion, when the "May meetings" have drawn multitudes to the great metropolis from all parts of England. He is the preacher for one of the large societies—very likely the Protestant Association. The place is one of the most capacious

old churches in the city, and is closely packed, even to the aisles and pulpit stairs. The number present must be nearly four thousand. The prayers have been said, the anthem has been sung, the immense audience is waiting in breathless stillness. The preacher rises in the little pulpit, tall and graceful, apparently about fifty years of age; of fresh complexion, his abundant hair prematurely almost white. He has a small pocket-Bible in his hand—Hugh McNeile is one of the very few preachers in the Establishment who do not read their sermons, though the canons of his church require it. He reads his text from the small Bible, and commences his discourse in a style of the utmost simplicity and directness, his countenance radiant with intelligence, his voice of remarkable sweetness, and his whole manner so easy and natural that attention is fixed and riveted at once. He glides gracefully on through an exposition at once evangelical and lucid, with occasionally a passage of unusual force and beauty, holding his great audience breathless for the instant. By degrees he grows warm and earnest, his rich voice becomes fuller and more sonorous, and his action more varied and energetic; until, at length, he finds himself fully launched upon some great principle of evangelical protestantism, or its antagonistical popish dogma, when he pours forth a torrent of indignant patriotism or scathing invective, which would make the vast concourse shout aloud, if the occasion and the place did not restrain them.

The brilliant and stirring eloquence of Hugh McNeile, whether in the pulpit, or on the platform of Exeter Hall, will not soon be forgotten, but he must yield the palm—in the pulpit at least—to Henry Melville. Such a man as Melville cannot pass out of notice, or cease to excite admiration so long as he preaches anywhere; but we love to remember him as the grand attraction at Camden chapel, London, where the usual attendance upon his single Sabbath sermon was hardly less than McNeile's occasional audiences at that season of the year when the Londoners, together with the great company gathered from all abroad, abandon themselves for a time to running after the popular orators whom the May meetings bring together in the great metropolis. It used to be said of Melville at that time, that he was the only English preacher who never

failed. A high position, undoubtedly, and one which it cost him almost incredible labor to maintain. He never preached but once a week, and on that one effort his whole strength was concentrated. It was impossible to hear him without the irresistible impression that he was an ambitious preacher; and so he was. The single sermon of each week was prepared as if Melville had supposed that his fame as a preacher was to be decided by its delivery. Every sentence was composed with the most elaborate care, and every thought was a best thought, and every simile was so beautiful that you could not doubt his familiarity with Jeremy Taylor. When the sermon was finished, in a style of chirography not the most legible, even to himself, it was copied elegantly by a young lady resident in his family; and this was the manuscript from which he preached.

Let us go to Camden chapel on a Sabbath morning when Melville is to preach. It is a chilly November day with leaden sky, and we have not started quite so early as we should have done on a sunny morning. We arrive only half an hour before the commencement of the service, but a great multitude is already within, and the aisles are filled with strangers waiting for a chance for a seat when the regular occupants of the pews shall have taken their places. Before the half hour has elapsed every seat is occupied, and the aisles are still full. The preacher enters in due time, and ascends the pulpit, and you feel sure it is Melville, though you never saw him before. Hardly above middle stature, darker than is usual with the Anglo-Saxon, his features handsome—the mouth expressive of indomitable energy, the eye flashing with intelligence—and his bearing full of manly dignity, and not altogether free from the seeming of pride, to look upon him is to feel assured. His voice is of great depth and compass, and characterized rather by the power that arouses and excites, than by the sweet pathos that melts. His action, with which the head and neck have about as much to do as the hands and arms, is more remarkable for energy than gracefulness. His whole manner is commanding, and, if he had a larger bodily frame might be called majestic. His text is from the epistle to the Philippians, fourth chapter, seventh verse: “And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.”

One of the best features of the sermon is, that, with all its freshness of thought and splendor of diction, it is a beautifully simple development of the text, full of evangelical teaching and spiritual consolation. The passage which we best remember at this distance of time was that in which he dwelt on the fact that the heart takes precedence of the mind in the realization of the "peace of God," insisting, with much force and eloquence, that a poor illiterate woman, being a simple believer in Jesus Christ, shall be kept in a serene repose which all the infidel objections in the world cannot disturb, albeit she cannot answer one of those objections.

Unlike McNeile, Melville invariably reads every word, almost as if it would be a sin to look away from his manuscript, or as if he thought himself set for the defence of that canon of his church which requires the reading of sermons. It must be an orator of no common order who can triumph over so serious a disadvantage; and Melville does triumph over it. You can see that his eye never once leaves the manuscript, yet he makes you forget that all he is uttering has been carefully precomposed and written; for every thought seems to come new-born and fresh from his soul. You will not believe, as you listen to him, that he needs his manuscript, or hardly that he uses it from choice. He appears like a strong eagle careering in the heavens, but withheld from his loftiest flight by a cord which fastens him to the earth; and, just as you would gladly cut the cord and set the noble bird at liberty, so you will long to snatch away the manuscript which draws down the head and eyes of Melville, never doubting that such a master as he would rejoice in perfect freedom from all such fetters, and display new and higher powers of oratory, when his soul was enkindled by the animated faces of a great assembly.

It is to be expected that, with such a ministry as we have described, the Church of England will be found to comprise a high order of personal piety among her private members. This is unquestionably the fact. We do not affirm that the number of those who are thus distinguished is very large in proportion. We shall not deny that it may be extremely small. It may even be necessary to admit that the great mass of the members of the Establishment are singularly deficient in the manifesta-

tions of the spiritual life. They exhibit, it may be, a measure of worldly conformity which well-nigh deprives them of the claim to be considered Christ's disciples at all. Where the true spirit of Christianity does appear, however, in the members of that communion, their piety is universally admitted to be of an unusually elevated character. It stands out in bold distinction from the spirit of the world. You cannot mistake it. It gives to social intercourse its prevailing character and tone; lends a peculiar charm to the abodes of wealth and elegance; consecrates daily toil and commercial enterprise; and prompts to the noblest efforts for the elevation of society at home, and the diffusion of truth and righteousness throughout the wide world.

ARTICLE VII.

SHORT SERMONS.

"I am the vine, ye are the branches."—*John* xv. 5.

OUR Saviour here declares the great principle of the union of believers with himself.

1. The basis of this union :

We find it in the eternal purpose of God ; "He hath chosen us in him before the foundation of the world" ; in the covenant of the Father with the Son ; "Jesus Christ who gave himself for our sins . . . according to the will of God" ; in the incarnation of Christ ; "In all things it behooved him to be made like unto his brethren" ; and in the recreating act of the Holy Ghost ; "We are his workmanship."

2. In its nature :

This union is legal, federal, or answers the end of the law. Christ takes our sins, and we take his righteousness ; "Christ is the end of the law for righteousness," [Greek] justification. It is spiritual. The Spirit of Christ claims possession of the believer. "He hath given us of his Spirit." It is life-giving ; "I am the vine, ye are the branches." It embraces the body as well as the soul ; "Your bodies are the members of Christ." It is indissoluble, "They shall never perish, neither shall any pluck them out of my hand."

3. In the method of its establishment :

God by regeneration begets a disposition for holy exercises ; “Created anew in Christ Jesus unto good works.” Man completes the bond of union by faith in Christ, and the other fruits of the Spirit that succeed it ; “Forgiveness of sins, and inheritance among them which are sanctified, by faith that is in me.”

4. The fruits of this union :

The exchange of our sins for Christ’s righteousness ; “Ye are complete in him” ; adoption into God’s family ; “As many as are led by the Spirit of God, they are the sons of God” ; a sealing of the Holy Spirit unto salvation ; “After that ye believed, ye were sealed with the Holy Spirit of promise” ; increasing likeness to Christ ; “When he shall appear, we shall be like him” ; fellowship with Christ in his saving work ; “That I may know him, and the fellowship of his sufferings” ; his sympathy with us in all our trials ; “Lo, I am with you always” ; a heavenly inheritance ; “If children, then heirs.”

Conclusion. “Whether we live, we live unto the Lord ; and whether we die, we die unto the Lord. Whether we live, therefore, or die, we are the Lord’s.”

“Every man is tempted when he is drawn away of his own lust, and enticed. Then, when lust hath conceived, it bringeth forth sin ; and sin, when it is finished, bringeth forth death.”—*James* i. 14,15.

THE apostle is showing that God does not tempt any man to sin. In showing this he unfolds the genealogy or pedigree of sin. He marks, chronologically, its inception, development, and results. In following the apostle we notice :

1. The terms he uses. “Lust,” not necessarily libidinous desire, but any inordinate, or ill-directed passion,—*ἐπιθυμία*. “Enticed,” more than led along, ensnared,—*δεδωζόμενος*, entrapped. The man is caught and held fast under the first motion of an irregular desire. “When lust hath conceived it bringeth forth.” Guilt lies in the conception of the evil act, while “bringing forth” is but the manifestation, the overt act, the matured fruit. “Sin, when it is finished, bringeth forth death.” The sinful act thus matured brings its own punishment, death. But the figurative language must not lead us to the conclusion that punishment is only an offspring of sin, an outgrowth. Punishment is two-fold, natural and positive. The former is necessary as a fruit, the latter is optional with God, being sovereign and governmental.

2. We mark a discovery that the apostle makes. He finds all the germs or sources of sin in the man's heart. "Drawn away of his own lust, and ensnared." Circumstances and the occasions of sin are powerless except as there is found a sinful susceptibility to overt acts of transgression in the man. A depraved disposition accounts for all sinful wanderings.

Reflections.

(a) How corrupt the heart that can furnish all the causes of sin! It has not only sinful acts but a susceptibility to perform those acts, —not only arms boxed and forwarded to the enemy, but a manufactory kept up, and open for orders from rebels against God.

(b) We see that guilt may inhere in a state of heart as well as in an act. Proneness to sin, and sinning, though different manifestations, prove one alike guilty.

(c) How fit the prayer of David to be ours, to be cleansed from a sinful nature, as well as to have pardon. "Create in me a clean heart."

(d) He has little ground for self-complacency whose inordinate desire has stopped only just short of the overt act.

(e) We see the wickedness of charging any sin on God, or on the providential circumstances in which God may have placed us.

ARTICLE VIII.

LITERARY NOTICES.

Outlines of Theology. By the Rev. A. ALEXANDER HODGE, Pastor of the Presbyterian church, Fredericksburg, Virginia. 8vo. pp. 522. New York: Carter & Brothers, 530, Broadway. 1863.

MR. HODGE prepared these "Outlines" originally for evening lectures to his congregation. It is not, therefore, the result of an effort to make a book, that we have, but the fruit of a pastor's endeavor to instruct his own people. Books that we thus get incidentally are among our most valuable. Books made to order are apt to prove an offense. In preparing this the author has used his venerable father's list of questions as his classes at Princeton had them in 1845-6. The book is thus a seed-book — a *seminarium*. The "Outlines" are generally exhaustive and sufficiently minute in divisions and

subdivisions, to give one a broad and full view of a system of theology. They have a clearness, definiteness, completeness and density of statement that must gratify a scholar, while the full reference to authorities are very valuable. If one wishes to know what the Princeton Theology is, he can learn it here. As a hand-book for a minister it is worth a library of skeleton sermons; for it is intensely stimulating, and suggestive of the only skeletons that a preacher should even attempt to clothe with flesh — the bones of his setting up. The volume is nervous and muscular. It reminds one of a case of condensed meats for an arctic voyage, being dry, substantive, and highly nutritious. And if it has more of “strong meat” than of lacteals, it must be attributed to its Pauline character. We should rejoice to see the “Outlines” and “Notes” of other eminent Professors thus given to the public. Their publication would solve many doubts and terminate much questioning and controversy that are now protracted only by the misty obscurity in which the points at issue are kept.

If we quote a page from Mr. Hodge on “Regeneration” we shall best illustrate his work.

“2. *What is the Pelagian view of regeneration?* They hold that sin can be predicated only of volitions, and that it is essential to the liberty and responsibility of man that he is always as able to cease from as to continue in sin. Regeneration is therefore a mere reformation of life and habits. The man who has chosen to transgress the law, now chooses to obey it.

“5. *What view of regeneration is held by those in America who maintain the ‘Exercise Scheme’?* These theologians deny the existence in the soul of any moral habits or dispositions, and admit the existence only of the soul or agent, and his acts or “exercises.” In the natural man the series of acts are wholly depraved. In the regenerated man a new series of holy acts are created by the Holy Ghost, and continued by his power. Emmons’ Sermon LXIV, on the New Birth.

“6. *What is the New Haven view, advocated by Dr. N. W. Taylor, on this subject?* Dr. Taylor agreed with the advocates of the ‘Exercise Scheme,’ that there is nothing in the soul but the agent and his actions; but he differed from them by holding that man and not God is the independent author of human actions. He held that when God and the world are held up before the mind, regeneration consists in an act of the sinner in choosing God as his chief good, thus confounding regeneration and conversion. The Holy Spirit, in some unknown way, assists in restraining the active operation of the natural, selfish principle which prefers the world as its chief good. . . . This original motive to that choice of God, which is regeneration, is merely natural, and neither morally good nor bad. Thus, 1st. Regeneration is man’s own act. 2d. The Holy Spirit helps man, (1) by suspending the controlling power of his sinful, selfish

disposition; (2) by presenting to his mind in the clear light of truth the superiority of God as an object of choice. 3d. Then the sinner chooses God as his chief good under the conviction of his understanding, and from a motive of natural, though not sinful, self-love, which is to be distinguished from selfishness, which is the essence of sin.—See *Christian Spectator*, December, 1829, pp. 693, 694, etc.”

“7. *What is the the common doctrine held by evangelical Christians?* 1st. That there are in the soul, besides its several faculties, habits, or dispositions, of which some are innate and others are acquired, which lay the foundation for the soul's exercising its faculties in some particular way. Thus we intuitively judge a man's moral disposition to be permanently good when we see him habitually acting righteously. 2d. These dispositions are anterior to moral action, and determine its character as good or evil. 3d. In creation God made the disposition of Adam's heart holy. 4th. In the new creation God recreates the governing disposition of the regenerated man's heart holy. It is therefore properly called a ‘regeneration,’ a ‘new creation,’ a ‘new birth.’” pp. 443, 4, 5.

Letters on the Ministry of the Gospel. By FRANCIS WAYLAND. 12mo. pp. 210. Boston: Gould & Lincoln, 59 Washington Street. New York: Sheldon & Company. Cincinnati: George S. Blanchard. 1863.

THESE “Letters” are dedicated to Deacon Heman Lincoln, by whose “urgent solicitation,” it seems they were written. We have to say, that it is worthy of a good Deacon to have requested, and of an excellent minister of Jesus Christ to have accomplished the writing of a book like this. A subject of the last importance to the churches is treated with Dr. Wayland's singular ability, and with a felicitous adaptation to the passing events of our time. The Doctor has evidently thought much on the subject which he treats; and he has thought with constant reference to the great end of preaching, the glory of Jesus Christ in the salvation of sinful men. That the ministry of the present day is characterized by many excellences needs not be said. That something is wanted, at the same time, to secure for it the highest efficiency, bringing it up to the Bible ideal, every body feels; and no one more deeply than the ministers themselves. To a good minister of Jesus Christ, who desires greater power and usefulness in his high vocation, we would say, “read, mark, learn, and inwardly digest” these invaluable “Letters.” The topics treated are the following: “The past and the present. A call to the ministry. The ministry not a profession. Preaching the Gospel. The conversion of sinners. Preaching. The edification of believers. Manner of preaching. Pastoral visitation. Other pas-

• toral duties. Ministerial example. Personal explanation. Conclusion."

The careful reading of Dr. Wayland's book, not only by ministers and young men preparing for the ministry, but by all the members of our churches, would be a great benefit, and the adoption, for substance, of the views presented, could not fail, we believe, to add immensely to the efficiency of the modern pulpit, and to the happiness of those who are called of God to preach the Gospel.

The Pentateuch vindicated from the aspersions of Bishop Colenso.

By WILLIAM HENRY GREEN, Professor in the Theological Seminary, Princeton, N. J. 12mo. pp. 195. New York: John Wiley. 1863.

• THE more we read or hear of the sceptical work of the Zulu Bishop, the more we are surprised at its notoriety. Evidently it is the Missionary Bishop and not the author who has made the impression. His work does not rise to the dignity of scholarly infidelity. It is carping, frivolous, sophomoric, and bears more marks of the juvenile debater, assigned to a part, than of the broad and honestly troubled thinker.

Moses is said to have gathered "all the congregation" at the door of the tabernacle, but the Bishop is troubled to find room for them to stand. He had better study Hebraisms as well as arithmetic. Moses and Joshua are said to have spoken to "all Israel," but the Bishop is sure they could not have made themselves heard "by all Israel." He had better study the idioms of the Hebrew as well as acoustics. Under the order to "carry" the refuse of the sacrificial victims "without the camp unto a clean place" the Bishop finds an impossible labor imposed on Aaron or one of his two sons, to carry all this "on his back on foot" six miles. He strains the word "carry," extends by assumption the limits of the camp to a "clean place," and restricts, against the record, the "carrying" to Aaron and his two sons. The Bishop is troubled about the transportation for Israel in the desert. He thinks they would require 200,000 tents, and 500,000 oxen to haul them. As commissary he cannot furnish the tents, and as master of transportation he cannot carry them.

But enough and too much of this petty dealing with the Pentateuch. The work is more creditable to a native Zulu Bishop than to an Englishman.

Prof. Green has done an unwelcome and almost unnecessary work in these pages. His style is easy but quite dignified enough for his

subject, and we think he does best when he turns the keen edge of his satire and ridicule on the sophister Bishop.

The New Testament; with brief Explanatory Notes or Scholia. By HOWARD CROSBY, D. D., Professor of the Greek Language and Literature in Rutgers College, and formerly Professor in the University of the City of New York. 12mo. pp. 543. New York: Charles Scribner. 1863.

THIS is not a commentary, nor yet a repository of doctrinal discussions, or practical remarks. The obscure idioms of the Greek and of our translation are made clear, and points in archæology are illustrated. Geographical, historical and oriental allusions are opened to the common reader. Doubtful readings of MSS. and improved translations are passed in silence. The Notes are few, brief and lucid, a help and no hindrance; and keep the reader but little time from the divine words themselves.

Professor Crosby has done a good service for the many who are able neither to purchase nor to use a voluminous and profound commentary.

Annual of Scientific Discovery: or Year-Book of Facts in Science and Art for 1863. Exhibiting the most important Discoveries and improvements in Mechanics, Useful Arts, Natural Philosophy, Chemistry, Astronomy, Geology, Zoology, Botany, Mineralogy, Meteorology, Geography, Antiquities, etc.: Together with Notes on the Progress of Science during the year 1862, a list of recent scientific publications, obituaries of eminent scientific men, etc. Edited by David A. Wells, A. M., M. D., &c., &c. pp. 360. Boston: Gould & Lincoln. 1863.

SPREADING this title upon our page, and saying that the task which its author professes as his annual work has again been well done, is as good a notice as we can give of this closely and richly packed volume. Two or three illustrations of the progress of the ages in material power we nevertheless add. In the manufacture of iron the productive power of man, in six centuries, has increased so much that one man can now produce six hundred tons in the same time required, six hundred years ago, to produce one ton. One man can now spin four hundred times more yarn than the best spinner could turn off one hundred years ago. One man is equal to a hundred and fifty, of century ago, in grinding grain and making flour. One woman now can produce as much lace in a day as one hundred could make, at that period. In refining sugar a day is equal, in the

products of labor, to a month thirty years since. It used to occupy six weeks to fix an amalgam of mercury on a large looking-glass: now it takes just forty minutes. The engines of a first-class iron frigate perform as much work in twenty-four hours, as forty-two thousand horses. We strongly commend this work to our intelligent manufacturers and artisans.

The Every Day Philosopher in Town and Country. By the author of "The Recreations of a Country Parson." 12mo. pp. 320. Boston: Ticknor & Fields. 1863.

THE Country Parson changes nothing but his name in becoming the Every Day Philosopher. He works but a single vein whether in country or city, essay or sermon. You have the whole of him in any five dozen of his pages. No one expects that he will turn over a new leaf and wake you up with some startling contrast, whether in thought or style, to what has meandered through previous level meadows of well nigh measureless breadth. His literary *mode* is as well determined as though he were already among the preterites. But of his special quality there is a large, we had almost said, an unlimited development. He lets nothing slip by him untaxed for his pages, takes toll of every thing that comes by his mill; uses his eyes, wits, and feelers, with the alertness of a policeman; moralises and grows quite sentimental over small every day *concernings* in a way that makes you wonder how he contrives to think of so many things where another man would see nothing to speak of. Mr. Boyd's books will have the same kind (we do not say, degree) of permanent interest which perpetuates the popularity of Charles Lamb, Leigh Hunt and William Hazlitt; from each of whom he differs at many points, while belonging to the same section of *literateurs*.

ARTICLE IX.

THE ROUND TABLE.

OUR CONTEMPORARIES. — The *North British Review* (Feb.) gives its attention to "Novels and Novelists of the Day." The ghost of Dr. Samuel Johnson steps forward in a wondering mood at the astonishing expansion of fictitious literature in this age which (the

writer says) has absorbed the genius and the dulness that used to find employment in epic, dramatic, and other poetical composition. The present rate of supply in the British market is two novels of six volumes gross every week, some two hundred men and women, more or less, making it their steady business to keep up this rate of production; that is—a larger amount of British brain having been thus occupied for a dozen years past than in philosophy, history, poetry and biography together. No marvel that the old lexicographer's shade should confess an honest surprise at this phenomenon.

This article has given us also some serious thoughts concerning the deluge of novel reading which is submerging us. We are made very sensible, by its aid, of the great drift which has taken us from the old moorings of Scott's and Miss Austin's healthier and more reasonable pictures of life and manners—just to what point of literary demoralization it would not be easy to determine. Bulwer first, and after him Dickens and Thackeray are responsible for this revolution in the reading tastes of the public. Of these masters of fiction, the third is adjudged a greater artist than the second, and a really great moralist besides. Mrs. Gaskell and Kingsley write for special social reforms, and "Tom Brown" has exhausted his shaft of school-life ore. The Brontës were full of "lyrical impulse and impetuosity," but "George Eliot" has more powers of insight and reflection, avoids strong coloring, works along in an easy-going, retrospective, introspective, psychological way. Her story of *Silas Marner* is pronounced thus far to be her best. Wilkie Collins is her antipode, in whom there is utterly nothing but the skill of a first-class plot-maker. Here he is beyond rivalry—the "Professor Harrington" of stage effects and claptrappery in general. Anthony Trollope hits the popular taste with very clever facility, eminent in no one gift, but average and sufficient in all, a good-natured sketcher of just what is going on in the world of to-day, using a large amount of "padding" in all his books. We thought as much in reading his "North America." This lands us among the "No Names" and "Lady Audley's Secrets"—a jungle of poisonous vegetation which we would no more camp in for a night than in an African swamp. Our readers can find a thorough *exposé* of this subject of "Sensation Novels" in the *London Quarterly Review* [April, Am. republication.] It is hopeful that this sort of sinning against good taste and sound morals is receiving so much merited castigation.

Appropos of this teeming topic, the *Church Review* [April] puts a sharp knife into "New England Religious Novels." The writer

is at home in literary criticism, and dissects with severe truthfulness Mrs. Stowe's, Dr. Holmes's and some others' attempts to run Christianity into their peculiar moulds of thought. He shows a close acquaintance with the transcendental scepticism of this latitude, and strings together the epitaphs of some of its whilom coryphæi as coolly as an anatomist would wire up a skeleton for his museum. "Theodore Parker and Margaret Fuller are no more; Ripley has given up Socialism for Literature; Hawthorne has gone back to his Romances; Lowell is absorbed in a Professorship; Brownson and Hecker have taken refuge in the Roman Church; Dana is absorbed in Law; Dwight has turned to Music; Channing and Alcott have died; Curtis is a Lecturer; Emerson is 'the Concord Sage'; Thoreau has but recently left us, a pure worshipper of Nature; the *Dial* has become one of the curiosities of literature."

With very much of this spicy and caustic article we cordially agree, for the evil of the literature which it takes in hand has already become a nuisance. But we smile at the churchliness which finds the fountain head of most of this and associated perversions in the puritanic departure of our people from the rubric, and which can see no other cure for them than the "ventilating New England with a knowledge of the Church." The author would hardly undertake to defend, as a thesis, all the sharp points which he makes against our religious and social life. His "squeaking bass-viol," for example, is an anachronism. We are amazed at his angular, dun-colored picture of what we know to be all aglow with soft, bright beauty. He pleases his readers, however; and we are too used to this handling to be at all disturbed by his clever exaggerations.

The *North American Review* (April) gives us some curious details of the working of the "The Roman Bar." The pleader either stood or sat, often freely walked the floor; when exhausted would drink from a water-vessel which was apt to be enforced with something stronger than nature's cordial. A clepsydra was placed before him when he began. How many turns of this he should continue was varied according to circumstances. When the allotted time was up, he must stop, unless the judge saw fit to permit him another turn. This was called *dare aquam*. A plea was measured by so many clepsydras, not, so many hours. While the advocate was reading documents, an officer put his finger on the water-vent, to check its flow; this was *sustinere aquam*. During the pleadings, the opposite party took every method to show his contempt of his opponent by chatting with neighbors, writing letters, shrugging the shoulders, tossing the head, and behaving generally like anything but a gentle-

man; while the friends of the speaker and even hired clappers obstreperously applauded his telling points. A nervous client would recall his attorney from a too long rhetorical digression by the abrupt and direct demand—"speak to my goats." The height of these advocates' ambition was to become masters of a fluent and effective extemporaneous address—*non compositum domi*, but *usque ad extemporalitatem*.

The same Quarterly (it always has a kind word for new beginners in literary adventure) finds in the anonymous drama "Salome" the evidences of a fresh and vigorous power, of no common excellence, in this difficult branch of poetic composition. Herodias, the Lady Macbeth of the Gospels, Salome, pictured as a pure, gentle, artless, guileless maiden, the Baptist in his masculine, prophet-like independence and spirituality, Christ coming near enough to the movement of the tragedy to throw over it the unearthly majesty and mystery of his great nature—these certainly furnish materials for a masterly delineation of character, which, in the judgment of this critic, with some abatements, has been wrought out successfully.

With all the wisdom and erudition which our graver periodical literature is perennially pouring forth, it is surprising how little genuine wit or humor comes bubbling to the surface of the stream. We want another Sidney Smith among the reviewers and critics. His advent would be hailed with a clapping of hands around the whole table. Not much has been done to meet this want by the Rev. A. H. K. B. His juiciness is like a rather dry orange. We thought we were going to smile once or twice over his "Estimate of Human Beings" in the last *Fraser*; but not even the very unique correspondence therein reported, postscript included, nor Mr. Green's studying without shoes and stockings, could quite stir the risibles. Is it dignity or dulness or both which takes the sparkle out of our Catawbas and Champaigns? Is it a sin to laugh? or have the newspapers and lighter magazines bought up the licenses to bring the house down in a good, hearty round of applause? Is the second "time" in the fourth verse of the third chapter of Ecclesiastes no longer canonical among good, serious-minded people? But we strenuously demur against the pulpit-application of the subject, having no faith in laughter as an act of worship and a means of grace.

WIT OUTWITTED—AN INCIDENT OF THE LECTURE ROOM.—Dr. —, in treating the subject of Depravity in the light of New Schoolism, grew warm. His broad-brimmed hat was upon the table beside him. In the earnestness and carelessness of his gesticulation, he knocked the hat upon the floor. Smilingly he said, "That is the

way we knock down Old School doctrine." An Old School doctor, who was honoring the lecturer with a hearing, sitting by his side, picked up the hat, and replacing it upon the table said, "And this is the way *we* set it up again." It need not be said that the reply was greeted with something more than a smile.

THE MAGI'S THREE GIFTS.—Have they any special spiritual significance? Some of the old preachers evidently so thought, and their thoughts, if nothing but fanciful, are certainly very pleasant. Thus, John Tauler, the devout pietist of the Rhine, makes the "myrrh" representative of the bitterness of the soul's turning away from earthly delights to God: the "frankincense" emblematic of the incense of holy love offered up by the consecrated heart to God: and the "gold" the symbol of the devotion of our active service and outward resources to the Divine glory. So, in much the same way, Jeremy Taylor (reversing also the enumeration of these offerings) puts the "myrrh" for the purgative methods and adjuncts of the spiritual life, "faith, mortification, chastity, compunction": the "frankincense" for the illuminative graces, "hope, prayer, obedience, good intentions": the "gold" for the eminences and spiritual riches of the unitive life — contempt of riches, poverty of spirit, consecration to God, and benevolence to men. Is this a fair and allowable passing upward from the literal and sensible to a higher religious sense?

WHAT'S IN A NAME?—Much; for instance:—The Tuileries have a very aristocratic and romantic sound: but how with the plain English of it, *brickyards*? Again; one might date a letter from Aguas Calientes, among the Mexicans, with a rather pleased feeling of importance about one's stopping-place: but reducing it simply to *warm water* would be very likely to evaporate the self-consequence in a wreath of steam. Names are powers.

THE hypocritical "hail Master" with its Judas-kiss (says the *Patience of Hope*) is only a short step from the open buffetting and scourging of our suffering Lord. They are of the same kin, and easily work at each other's evil trade.

* * * On page 239, line 27, of our May number, for "thing" read *string*. On page 277, line 16, a *θ* has changed places with *φ*, and the *καὶ* should be a separate word. An additional proof, to what we have been able previously to receive, will (we anticipate) save us the need of further corrections of this kind.

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ARTICLE I.

THE PERSONALITY OF THE HOLY SPIRIT.

“A PERSON,” says Locke, “is a thinking, intelligent being.” In this is implied understanding, reason, will, emotions, feelings, and consciousness. So a person is more than an attribute, influence, or action of a being. They are but modes and manifestations of being, and have in themselves no wholeness of being, or separateness or independence of existence. They pertain to personality, and have necessary dependence on a person, while the person has wholeness, completeness of being in itself. A person understands, reasons, wills, loves, hates, commands, obeys, influences. This it is to be a person, and to have personality.

In view of such a definition, is the Holy Spirit a person? This is our inquiry in the present paper; and in the outset we mark off the limits of the question. It is not whether the Holy Spirit is a person of a certain grade, or above all grades, even supreme and divine. Nor is it the question whether the Holy Spirit is a being emanating from the Father, or from the Father and the Son, or whether, like them, he is possessed of an unproduced and eternal personality. Nor yet is it whether the Holy Spirit sustains peculiar relations to the Father and the Son in a mysterious union with them in essence and substance, constituting and called God. In other words, our inquiry is not concerning the divinity of the Holy Spirit, nor concerning

the doctrine of the trinity. Is the Holy Ghost a person? This is the question.

Furthermore and preliminary, this question must be answered by revelation alone. As neither nature nor reason could raise such a question, so neither can solve it. Reason may and must judge whether the professed revelation propounding this question is real or spurious ; pure as first from God, or corrupted by the human channels in which it has run along through the centuries. Reason must also determine the import of the answer that revelation may give. But it lies not within the province of reason to determine what answer may or must be given. For the human understanding is merely the recipient, not the dictator of a divine communication. We protest against the rationalistic attitude of turning the ear toward heaven with the assumption that God may or may not say this or that. That awful and impious arrogance of self-sufficiency and umpire does not become him who is of yesterday's dust and crushed before the moth. God the Infinite and Eternal knows more than man, and he can communicate so much of this knowledge to man as man's capacity can receive or his need require. God is not so dull a teacher as man a pupil. He who has made the ear can fill it.

Nor may reason refuse the answer of revelation to our question, because it cannot locate it, use it, or work it in with its notions on other doctrines, or with its previous system of theology. If the obvious answer of the Scriptures is that the Holy Ghost is a person, that answer must be admitted. One may not reject it because it will give him difficulties on the divinity of the Holy Spirit, or on the doctrine of the trinity. An evident and obvious truth of revelation must be retained, let the cost of retaining be what it may. This article of divine furniture may compel the total emptying of the theological room of our mind to give it and other articles in keeping a place. Be it so ; God has a right to furnish that room.

Nor may the revealed answer to our question be rejected because its relations to other truths, or its uses may not be fully understood. It is not supposable that human reason can understand all that God may see fit to reveal ; yet faith may receive as fact what reason cannot analyze and understand. A clear,

intelligible statement of God may be above and beyond the grasp of our reason in all its relations, and yet faith apprehend and admit it, as a single truth. Faith supplements the reason, as the telescope does the naked eye, and resolves and makes evident what before was nebulous. Only what is palpably contrary to the reason may the reason reject. As a statement above the reason, but from a credible source, it must be passed up to faith for a reception. To reject a statement of revelation as contrary to reason, one must first compass, surround and take it in, as one must know all the shore to declare the land an island. To reject the doctrine of logarithms or the asymptote one must understand the higher mathematics, but a child may believe the father's statement of them. So God may give us definitions, propositions and declarations of truth, as serviceable as they are incomprehensible, and faith be strong where reason staggers, in their reception. In our pride of intellect we incline to call that contrary to reason or absurd which we cannot understand in its nature. Humility and faith should come to our relief in such cases, specially if the communication is from God or concerning him. It should not trouble us to admit that the nature of God, the mode of his existence and manifestation, and the process of his providence in human affairs, are beyond our comprehension; while a simple declaration of fact concerning these things may be intelligible to reason and acceptable to faith. If we discriminate properly between facts and modes, what is and how it is, and concede that God may reveal the one and not the other, we shall find ample and harmonious scope for both reason and faith. A belief that God knows more than man, and can declare facts without explaining them, and then a belief in the facts divinely given, without a rationalistic analysis of their modes, has the double blessedness of a human contentment and the divine approbation.

We have extended these preliminary remarks for the relief of some who have difficulty in receiving separate truths from God, or truths that they cannot fully understand, or that do not at first seem to harmonize with other truths as clearly revealed. A better understanding of the nature and claims of a revelation from God would prepare the way for a better reception of it, specially its isolated truths and mysterious declarations.

The association of the Father and of the Son and of the Holy Ghost in the same offices implies a personality in the latter as much as in the two former. "Baptizing them in the name of the Father and of the Son and of the Holy Ghost." Mat. xxviii. 19. To baptize one in or unto the name of any one is to devote him supremely in affection, service and obedience to the person named. But there is no baptism unto an attribute, influence, or principle. Or if it were so, how singular thus to join two persons and an attribute in a formula of dedication. Some regard the Holy Ghost here "as the guiding influence which proceeds from God." Discourses on the Unity of God. By Dr. W. G. Eliot of St. Louis, p. 22. But in a baptism unto God the Father is it not to God entire? Is his "guiding influence" so overlooked or excepted that it must be added by specification as a supplement or erratum? When it is said that the Israelites "were baptized unto Moses," it were a superfluity to add, "and unto his guiding influence." That is necessarily included in Moses and in baptism unto him. Moreover, of all the attributes, powers and influences of God, why single out that one, and baptize unto it?

We find a similar union of two persons with the Holy Ghost in the apostolic benediction. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen." 2 Cor. xiii. 14. This is a prayer that those for whom it is offered may enjoy the grace of Christ and the love of God. Is the addition; "the communion of the Holy Ghost," but the fellowship of an attribute, principle or emanation of God? The Holy Spirit has the rank of personality in the formula as truly as the other two invoked.

Again, when the Saviour could no longer be a personal teacher, comforter and guide to his disciples, he said; "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John. xiv. 16, 26. Here would seem to be three persons. One asks, another sends, and a third comes. The Comforter here is called "another," thus filling the place of an absent person. He is "given" of

the Father, an expression not applicable or used in the ordinary exercise of an attribute or influence in comforting one. In his promised office as Comforter he has not yet been given to abide with Christians; and this is what could not be said of any of the powers of comforting possessed by a gracious God. Then, what is prayed for and promised is not comfort, as a state, or the comforting exercise of some power of the Father, but a comforter, an agent. This agent seems to be as truly a person as the Saviour praying for him or the Father sending him. He is to "come" to the disciples, to "abide" with them, to "teach" them, and bring the sayings of the Lord Jesus to their remembrance. In all these offices the attributes and activities of personality are as definitely and as fully ascribed to the Holy Spirit as to the Father and the Son. Indeed we may make this statement general and remark on it more fully.

As great a variety of attributes and states, feelings and acts, pertaining to a person, is ascribed to the Holy Spirit as to the Father and the Son.

The acts of a person are ascribed to the Spirit. "The Spirit said to Peter"; "the Spirit said to Philip"; "the Spirit saith unto the church." He guides into truth, he leads the sons of God, he helps our infirmities, he bears witness with our spirits, he testifies of Christ, he reveals to prophets and apostles, he moved holy men of old to speak, he makes intercession for us, he confers gifts, as wisdom, knowledge, faith, gifts of healing, of miracles and of tongues, he regenerates and sanctifies, he separates men to the apostleship, and sent for the preachers, and forbade their labors in certain places. These are the acts of an agent, a person. They are acts inseparable from personality. No acts of the Father or of the Son, or of an apostle point more definitely to a person as the actor. We can find no evidence more positive to prove the personality of the Father.

In like manner the feelings of a person are attributed to the Holy Spirit. The "communion of the Holy Ghost" is spoken of, and we are urged to "grieve not the Holy Spirit." Here are affections and feelings that pertain necessarily and only to a person. We cannot so speak in simple, prosaic language

of an influence, or power, or exercise, detached from the person from whom it proceeds.

It should not, therefore, surprise or confuse us that the pronouns for a person are variously applied to the Holy Spirit, as, "he may abide with you forever," "he shall teach you all things," "I will send him unto you," "when he is come he will guide, reprove, teach," etc. We cannot assume that these pronouns, designating a person in their common use, would be applied thus to any attribute, power or influence, even though it were divine. Moreover, in applying thus uniformly the masculine pronouns to the Holy Spirit there is a violent departure from the rules of grammar. In the original the term Holy Spirit is neuter, and should be represented by neuter pronouns. Yet they are invariably masculine, as if pointing to a person. This violation of a law of the Greek language is significant. It is as violent a departure from the idiom and laws of the language as if we should say of republicanism: "he promotes the highest good of his subjects," or of the President of the United States; "it will be ready to deliver its annual message to the Congress this week."

Blasphemy is evil speaking of sacred persons and things, and may be forgiven unless it be against the Holy Ghost. Now if the Holy Ghost be but the manifestation of some attribute, power, or influence of God, as they say who deny his personality, how can sin against any and all other parts of God's nature, character and work be pardonable, while the sin against one attribute or exercise is unpardonable? Some say that the Holy Ghost is but "a divine, influencing power," "a divine emanation of influences and energies." Noble's Appeal for the New Jerusalem Church, pp. 396, 397. Others speak of the Holy Ghost as "the sanctifying influence which comes from God," "the holy influence of Deity on the minds of his servants, with accompanying gifts and powers." Dr. Eliot, *ut supra*. But why should a very special sacredness attach to the power of God, and evil speaking of it be unpardonable, while abuse of God's holiness, goodness, mercy, or truth, or any and all other qualities, may be forgiven?

Ananias is said to have lied to the Holy Ghost. But a lie can be uttered only to a person. We cannot lie to a brute,

inanimate object, or to any attribute or quality of a person. There must be an entireness, a wholeness in the person lied unto. Else a lie is impossible. It implies perception in him lied unto. Yet power, love, justice, truth, or any quality of a person, cannot perceive. Perception is the act of an individual and whole mind. It is the act of an agent, a person; and so Ananias must have lied unto a person when he lied to the Holy Ghost.

Thus gleanings here and there from our only authoritative source in answering the question under discussion, we find the Holy Spirit introduced in the Scriptures in all the various states, actions, feelings, and forms of expression by which we introduce a person in any narrative. There runs through the Bible, and particularly the New Testament, a series of epithets, attributes, offices and works, associated with the Spirit, that compel us to regard him as a character, an agent. He is introduced with two persons, the Father and the Son, as if he were another. He is introduced with the Father alone, and with the Son alone, and by himself alone. He comes, he goes, he abides. He shows the various activities of a thinking, intelligent being. He shows perhaps as great diversity of action as the Father himself. Why, then, should we not call him a person? How can we avoid it?

It is common usage with the inspired writers, to represent inanimate objects, and the separate qualities of the divine person as if they were living and separate beings; and so the attributes and actions of persons are ascribed to them. And so some, objecting to the conclusion in our argument, say that the power or influence of God is thus personified and introduced variously as a person under the name of the Holy Ghost. This figure of speech, called personification, is of common use in the Bible. But it is not usual in narrative and epistolary discourse. It is confined almost entirely to the poetic, prophetic, and highly figurative portions of the Scriptures. It is very rare in plain prose.

Then, though an attribute of the Father be sometime personified, as his power in the address: "Put on strength, O arm of the Lord," there is no one attribute or quality broad enough to cover all these manifestations of the Holy Spirit. For a char-

acter of many and wide-reaching attributes and qualities is given to the Spirit. No one element in the character of God can be expanded to cover them all, not even by the expansive liberty of poetic personification. It is to be considered, too, that personification is usually abrupt and brief, while this personal representation of the Holy Spirit is so protracted and varied and used by different authors in the Bible, as to constitute him a historical character and prominent actor through the book. In the simple narratives of the Gospels, in the mingled history, biography and incident of the book of Acts, in the didactic and logical Epistles, and in the impassioned and visionary Revelation of Saint John, this mysterious person maintains his position and acts his part. No figure of speech in several writers, or even one, could so personify an attribute of God, and then sustain it as a character through a volume or volumes, and they of mixed styles of composition.

Doubtless many now objecting would admit the personality of the Holy Spirit, if they had not serious difficulties in determining his relations to the Father and the Son. Those difficulties are not here to be considered, but only the suggestion made that God in his nature and mode of being is incomprehensible. It is not for us to understand the constitution of his being. "It is the glory of God to conceal a thing," and if he condescend to make to us some revelation of himself we must expect it to be partial, and incomplete in its parts, though not contradictory. In such a revelation an obvious and persistent endeavor to state a truth should not be repelled because we can see no way to dispose of it. If God offer, it is ours to receive, and if we receive humbly, God is wont to give grace and a place for the proper bestowal of the divine truths. Perhaps we should succeed better in receiving and disposing of the fractional parts given of "the mystery of godliness," if we were less ambitious to show our vain philosophy in completing a system setting forth to human understanding God's nature and mode of being. It would better become us, remembering who we are and who God is, to receive the portions of truth as God imparts them, not attempting by force of human wit to make a part equal the whole, or stimulate human ingenuity to supply, between the parts, what is of design a divinely intended incompleteness

among them. It were well to consider that "touching the Almighty, we cannot find him out." On such a topic, therefore, God's fractions are worth more than man's integers.

ARTICLE II.

AUTOBIOGRAPHY OF HEINRICH STEFFENS.

The Story of my Career, as Student at Freiburg and Jena, and as Professor at Halle, Breslau and Berlin. With personal reminiscences of Goethe, Schiller, Schelling, Schleiermacher, Fichte, Novalis, Schlegel, Neander, and others. By HEINRICH STEFFENS. Translated by WILLIAM LEONHARD GAGE. Boston: Gould & Lincoln. 1863.

THIS is a tempting title. To redeem its promise the translator renders into fluent English, in this modest volume, the substance of ten volumes of four thousand pages through which the autobiographer "in all the garrulousness of old age," tells the story of his octogenarian life. Steffens was a Norwegian, born in 1773. His present editor, with great good sense, passes the first three volumes of his original with only such notices as serve intelligently to introduce his subject to the reader, and begins the narrative at the point where, at the age of twenty-five, the young philosopher sets forth for Germany to mature his studies and seek his scholarly fortunes, under patronage of the minister of finances at Copenhagen. His specialty was physical science, which he pursued however rather upon speculative than empirical grounds. Starting as a Spinozist, he ripened into a disciple of Schelling. His mind was transcendently metaphysical, and vaguely enwrapped with religious idealisms, yet playful and active to an unusual degree. "He was known (says his translator) as the 'genial Steffens,' and always wore an air of benignity, mingled with nobleness." We shall approach him on his common-sense side, accepting at the

outset his own dictum respecting the inability of the Anglo-Saxon intellect

“to know what German philosophy is, and what it proposes to solve. . . . It was not comprehensible to them. They, caring for no evidence but that of the senses, and valuing no results but those which are gained by experiment and observation, satisfied with a religion which has a determinate and absolute value, and which lets the seen world and the unseen world touch each other, without being in unity, were not the men to comprehend our philosophy.”—p. 88;

We receive the verdict rendered on “the Englishmen” without criticism. It is near enough true for present purpose; and letting the “excess of light” remain without an effort to penetrate it, will use this pleasant book merely as a gallery from which to take down and set on our pages a few of the pictures which it contains of men whose names are famous and honored in the republic of letters, whatever strong differences of opinion there may be as to their soundness of judgment or correctness of beliefs.

Steffens was a young aspirant for professional distinction just at the date when Europe was shaken to its centre by the ambition and triumphs of Napoleon. He was occupying a chair in the University of Halle when the French Emperor bombarded and captured that city. He fully shared in the fever and the ferment which agitated all minds amid those stormy days, and as an anti-Gallican of the directest type, was not exempt from serious personal dangers. The taking of Halle suspended the course of University studies, and set the professor with his friends adrift in the most sorry plight. Schleiermacher was one of these. It is curious to read this bit of biography concerning the personal embarrassments of men so noted.

“After adjusting all my accounts I found that I had seven dollars left. Schleiermacher had no more than I. It was impossible to receive any from distant friends. An army was between them and us, and all communication was cut off.

“We resolved to unite the little capital which was at our command, and to keep house in common. Schleiermacher removed into my little tenement. My wife and child and Schleiermacher’s sister

occupied one small chamber, he and I another, and we all worked and studied in one room. In a corner of that room Schleiermacher wrote his Commentary on the first Epistle of Paul to Timothy. We lived most sparingly, saw very few visitors, almost never left the house, and when our money was gone I sold my silver.

"Yet, though troubled in these ways, we had some sources of comfort left us. We had great and unshaken faith in the future, and believed that we should live to see the restoration of our land. We used soon to gather in at our tea some friends and the few students who had had the courage to remain in Halle. Fortunately we had laid in a large store of sugar and tea before the enemy came. The evenings we then spent together I shall never forget." pp. 161, 162.

This celebrated German theologian and preacher is made a very attractive figure in these notices of his evidently ardent admirer.

"Schleiermacher, as is well known, was small in stature, and somewhat deformed, yet not so much as to be very apparent. He was quick in all his movements, and his countenance was very expressive. A certain sharpness in his eye might to some be a little repulsive. He seemed to look you through. He was some years older than I. His face was long, his features sharply drawn, the lips firmly pressed together, the chin protruding, the eye keen and fiery, the countenance composed, serious, and thoughtful. I saw him in the most varied circumstances — in deep meditation, playful, jocose, mild, and indignant, moved with joy and with pain; but in all there was a constant underlying calmness, greater and more able to control his spirit than the passing gush of feeling. And yet there was nothing impassive in this calmness. A touch of irony played over his features, real sympathy with man never deserted him, and a child's goodness and sweetness were always his. His constant thoughtfulness had wonderfully mastered his natural temper and tone. While he was in the most mirthful conversation, nothing escaped him. He saw everything that transpired around him, he heard everything, even the low talk of others. Art has wonderfully perpetuated his face. Rauch's bust of him is one of the master-triumphs of skill, and whoever has lived as intimately with him as I, is almost startled when he looks upon it. It often seems to me as if he were there, in my presence, as if he were just on the point of opening those lips and uttering some weighty word." pp. 136, 137.

His power over men was certainly uncommon. His genius

brought to him the easy and graceful homage of the public ear and heart, while those who knew him best well-nigh idolized their brilliant favorite. We willingly let his companion and panegyrist tell the following incident of their intimacy, albeit we hardly see our way to interpret, in the circumstances, the highly wrought religious allusions introduced, yet would not hastily question their reality. The reference to his personal and clerical habits is life-like and racy.

“ Schleiermacher had not only the post of a professor, but he was preacher to the university also. An old church was fitted up for the use of the students, and when the widowed queen died, it was Schleiermacher's duty to preach the funeral sermon. It was in March. A delightful spring day enticed us both, accompanied by a common friend, to walk out to Petersberg on the evening before the solemn burial service should be held. We spent the night in a hut in the little village of Ostrow. That night will never be forgotten by me. We never drew so near each other as then. Schleiermacher never displayed himself to me more exalted or more pure. That night still comes back to me as one of the marked periods of my life — I might almost say it seems hallowed. The day closed glorious and beautiful; the landscape stretched away, made fair by the new activities of spring. The whole scene was like a vast natural temple: the magnificence gave wings to every thought, it penetrated us through and through, and as the spring quickens the earth, so did this prospect quicken our spirits. I have a witness of the deep impression which this night made upon Schleiermacher, in a letter to his friend, Lady Herz. It was the reflection of his own purity, in which I stood, as it were, illumined. His deep spirituality was more apparent to me than ever before. The Saviour was with us then, as he had promised to be when two or three were gathered together in his name. It was plain to me that a positive religious character has been his from his childhood among the Moravians up, and that what he called in a technical way sensibility, was, when lifted up into the Christian consciousness, touched with the eternal love of God: and it grieved me sorely that the faith of so eminent a philosopher was so misunderstood. This sensibility of his was what faith is to love, what thought is to feeling, the second the cherishing guardian of the first.

“ It was past midnight, and between nine and ten o'clock the next day Schleiermacher must be in the pulpit. The subject must be treated with a great deal of delicacy. After a few hours' sleep we

awoke, and yet some eight miles to walk. During the night it had frozen. The warm days which had gone before had melted the snow, and so the road, when frozen again, was uneven. Schleiermacher, an excellent pedestrian, kept ahead of us, and sped along over the roughness. We could scarcely keep up. We noticed how deeply sunk in thought he was, despite the bad walking, and we did not disturb him. When I came home, I had hardly time to put myself in readiness before the time for church arrived. When I appeared among my brothers there was a general movement. 'Ah,' said they, 'now you have come, we may hope at last to see Schleiermacher.' His excursion of the day before had transpired and made the round of the city, and it was even known that we had passed the night in a hut. Early in the morning they had sent to his lodgings, and as he had not returned an hour before the time to commence the funeral service, and the church bells had all begun to ring, they began to think, and some, perhaps, to hope, that he would not come. I kept my peace and let the professors talk.

"Schleiermacher ascended to the pulpit. Every one who has heard him remembers the imposing earnestness of his manner while officiating in the sacred desk. His sermon displayed that careful arrangement which always was a distinguishing mark with him. His very calmness and unimpassioned air made a deep impression, and every one left the church with a new conviction of the nothingness of all earthly relations, even the highest, when brought into conflict with the purposes of God. All my brother professors applauded and wondered at the discourse. The fact that he who had pronounced such an elaborate, clear, finished, and judicious funeral oration, had passed the hours previous in a rustic merry-making, appeared to them unparalleled. I do not think that the rumor of his night in the hut at Ostrow made any abiding impression." pp. 139—141.

Fichte, in those days, was the acknowledged leader in German speculative philosophy, while Schelling was its rising star. The latter, at the age of twenty, had already published his "Possibility of a Form of Philosophy;" and now, not yet turned of thirty, was drawing crowds to his lecture room.

"Professors and students were mingled together in his auditory. Schelling ascended to his chair. He had a youthful countenance; he was two years younger than I, and now the first of the men of eminence whose acquaintance I was eager to make. He had an air of decision, I might say, a half-defiant look, broad shoulders, the

temples wide apart, the brow high, the countenance expressive of energy, the nose a little inclined upwards, and in his large, clear eyes lay a mighty power. When he began to speak he seemed constrained only a few moments. The subject of his lecture was one which then absorbed his whole soul. He spoke of the idea of a philosophy of nature, of the need of embracing nature in her unity, of the light which would be thrown upon all subjects when philosophers should begin their speculations at the stand-point of the unity of nature. He carried me completely away, and the following day I hastened to visit him." pp. 36, 37.

The contrast must have been striking between the fresh and almost boyish appearance of the lecturer and the profundity of his theme. The portrait of his master in these orphic utterances is yet more graphically given :

"After my personal interview with Schelling, I went to hear Fichte lecture, who was just commencing his course on the Constitution of Man. His short, thick figure, with its sharp, authoritative eyes, struck me with an imposing effect when I saw him for the first time. His style of speech was cutting as a knife: his sentences fell like the stroke from a razor. Already acquainted with even the weaknesses of his pupils, he sought in every way to make himself intelligible to them. He took all possible pains to substantiate what he said by proof; but yet he had a certain authoritative air, as if he would remove every doubt by a command, to which unhesitating obedience should be paid. 'Gentlemen,' said he, 'withdraw within yourselves; enter into your own mind; we are now not dealing with anything outward — purely with ourselves.'"

"The hearers, thus bidden, really seemed to withdraw into their own minds. Some changed their position and straightened themselves up; others bowed themselves over and closed their eyes. All waited with great eagerness to see what should come next. 'Gentlemen,' continued Fichte, 'let your thought be the wall.' I could see that the hearers set their minds most intently upon the wall, and everything seemed favorable thus far. 'Have you thought — the wall?' asked Fichte. 'Now, then, gentlemen, let your thought be *that* that thought the wall.' It was curious to see what confusion and perplexity now seemed to arise. Many of the hearers seemed no ways able to discover *that* that had thought the wall, and I now understood how it might well happen that young men who stumbled over the first approaches to speculative philosophy in so clumsy a way might, in later efforts, fall into errors which should be grave, not to

say, dangerous. Fichte's lecture was exceedingly distinct and clear. I was wholly absorbed in his subject, and had to confess that I had never listened to such a speaker before." pp. 38, 39.

This is excellent. One can see that wall as distinctly as did those deeply exercised young gentlemen : and doubtless about as far through it as their nervous glance succeeded to penetrate. One might be forgiven yielding to the temptation to fancy that the whole tribe of those talkers about the "ego" and the "non-ego" have just been looking precisely at "that wall" ever since, and not an inch beyond it.

Another of those shadowy thinkers, whose mysticism years ago confounded us, as somewhat reproduced in the essays of Thomas Carlyle, and who, like Fichte, and in fact Schleiermacher, has puzzled not a few to decide whether he were atheist or Christian, is thus characterized.

"In Jena I also became acquainted with Novalis. I had heard much said about him. There was scarcely a man whose acquaintance I was more desirous to make. I met him first at the house of Frederick Schlegel, in whose arms he died a few years after. His appearance was rather too sleek to be very promising ; his clothing was very simple, and his presence was not suggestive of a man of great eminence. He was tall, spare, and had a hectic flush that boded no good. His countenance was dark. His thin lips, sometimes, indeed, ironically smiling, but generally retaining a serious, earnest expression, indicated the greatest sweetness and friendliness of nature. But above all was the lambent glow of his deep, spiritual eye. He was wholly a poet. All existence was to him mythic. Everything around him seemed to look out from a more ethereal atmosphere than ours. He cannot, indeed, be called a mystic in the common acceptation of the word, for such look from the world in which they find themselves placed, into another and more mysterious world where new activities are at work. But to Novalis this other mysterious world was home, and from it he looked out upon our more common habitation. And this mythical element which prevailed in him gave him an intuitive insight into the relations of science, of metaphysics, of the fine arts, and even into the character of the most gifted men. And so the charm of his language and the harmony of his style were not things acquired, they were born with him ; and so, too, he could turn with equal ease to science and to poetry, and into his tales he could so weave the subtlest and the

deepest thoughts that the story would seem incomplete without the philosophy, and the philosophy incomplete without the story. . . . In large gatherings or in the company of strangers he sometimes sat perfectly silent, lost in his thoughts. His sensibilities were so acute that he could detect the presence of natures not in unison with his; but where he found kindred spirits, he gave himself up to the hour, spoke freely and at length, and appeared very excited and happy." pp. 108, 109.

Our New England mind and culture does not take very naturally to a kind of religion like that which, to our author, wears so inviting a charm: the attempt of the last quarter century to domesticate it in this vicinity cannot be called a remarkable success. But we now and then come upon an imitation of their "blending of religion and poetry" which excites one's pity at its evident helplessness to comprehend itself.

"I have since then fallen in with men who seemed to be entirely governed by him; men who were severely practical, naturalists and experimental inquirers who prized highly what is deep and mysterious in life, and who believed that in his writings they had found the solution of the problem of existence. The blending of religion and poetry in the writings of Novalis was to them the utterance of an oracle, and in those writings they profess to have found the same strengthening and comfort which Christians find in the Bible.

"In truth, Novalis was religious in the deepest sense. It is well known that from his pen have come hymns which belong to the noblest that the church of Christ possesses. He had, as is well known, a strong leaning towards Catholicism, and he has done more, perhaps, than any other to lead youth to that form of faith. Notwithstanding the publication of his defence of the Jesuits, I feel persuaded that he was a firm believer in man's moral freedom, and in salvation through grace, the grand principle of the Protestant church.

"No other one has ever been to me in things religious, what Novalis was. The deep and earnest faith which had been brought home to me in my childhood began to revive again while I was with him, and entered into all my inquiries, taking the first place there, and demanding to be made the basis of all my work in life." pp. 110, 111.

Steffens' relations with Goethe extended through many years and were generally of an amicable nature. It is not easy to see, in the published memorials of this man, the secret of the con-

fessed autocracy which he wielded in German letters so dictatorially, and which has yet not been essentially shaken. His personal manners were imposing, even magnificent, in a kingly sort of overbearing mastery of everything within his reach. But he did not secure the love of others, as a warmer heart inspiring so fine an intellect and taste would have done. He was ambitious of high if not highest fame, in every branch of literary achievement, setting up lofty pretensions also to scientific distinction. He was courtly as a professed politician, and artful as a trained diplomatist. This volume does nothing to elevate him as a man, while it does obeisance to his various and affluent genius. We give a very full and well-considered judgment of his life-work from one who had every opportunity to draw it up, and ample ability to grasp the theme. It conveys to our mind a melancholy impression which we believe to be wholly justified by the facts.

“Already, in the opening years of the century, there were some who saw that Goethe’s journeys to Italy, particularly the second, formed the turning-point in his development. The sharply-defined individuality, the fearless confidence of his earlier years, then seemed to cease; to take their place had come a quiet humility which did not betoken such strength and richness of genius as the former qualities had done. The later manifestations of his mind were commonly supposed to be well and truly hit off by Novalis, in his happy saying that Goethe loved less to deal with subjects that were greater than he, than with those which he could perfectly master, and in whose delineation he was most at home. I shared in this judgment of him, indeed, but the results which were drawn from it I could noways perceive were legitimately drawn, and they seemed to me all the more untrue, in view of the entire dependence on his judgment which was manifested in the circle around him, and which seemed to grow even when the infirmities of age were creeping upon him and cramping and enfeebling his powers. The earlier writings of Goethe had had a charm for me which the later ones lacked. The great power through which the language of his people seemed in his hands transformed into another and a nobler tongue, the strength which, when he began to speak, went forth in an influence which had no limits, the invincible might with which he attacked and overthrew what seemed to him unworthily idolized — all these had seemed to me in my early years like trumpet-tones which summoned me, too, to victory. His later works did not fulfil those older expectations.

His views then seemed to be in agreement with the times in which he lived. But I afterwards saw that his life, and the works which gave his life its value, were a complete history in themselves, and were unrelated to the great era through which he was passing. There is hardly another author whose life has been so parallel to the manner in which a state develops itself, and where the epochs of youth, manhood and old age have so marked a historical rise and decline, as Goethe. In studying his life, no stage of his development can be passed by. Even the apparently retrograde course of his later years has its significance, if we look at his life as a unit. In his last works there can still be discerned the tokens of the youth mightily struggling to express itself, and in his earliest works can be seen that earnest effort to attain perfect symmetry which characterized the works of his declining years. And it is because this is developed in it that Eckermann's book has its great value in my eyes; for there Goethe appears as one banished — one who has bid adieu to the works of his life, and who wanders like a majestic old man among the ruins of a great fallen state. It was not exhaustion which came upon him in his old age; it was rather the slow and gradual decay of a mind which enclosed, as few minds do, its own history within itself. And, therefore, in Goethe we must carefully discriminate between the process of unfolding in his vehement youth and the steps of his matured mind, where, instead of progress we find a growing tendency to narrowness. The transition from these two sections of his existence contains the secret of his life; it was what he could not discover, and what at the same time he knew; it brought into unity what he *would* do and what he *could* do, and showed in a manner not to be gainsaid that the former outweighed the latter. It was for him to amass literary treasures no less precious than the art treasures which have come to us from the Greeks; to others, no less perplexed than he with the confused political problems of the time, he left the task of looking forward and determining what was to be done. And when Goethe gave up the future as a thing in which he had no part to perform, his spirit began to display the narrowness which marked his old age; not that his creative genius was lamed at all, but merely that it withdrew within itself, and became a thing of the past. Even what the passing times, so rich in all the fruits of human speculation, gave him, contributed only to the formation of his own character alone, and what promised a glowing future for the other mighty spirits of the time, was of worth to him only to solve the problem of his own past life. He died in the largest sense full of years. It was his task to watch over and cherish his life to the last, not so much for what it should be as for what it had been:

and when his veins began to stiffen, and his limbs to be heavy and clumsy, and his tongue to be slow, when he seemed to walk like an old man among the graves of buried friends, he still retained that noble bearing which showed that he turned to the past to read the undeciphered riddles of the future. His death was in perfect harmony with his life. He had proudly turned away from his times; in his old age he did not seek to learn of any living man, but haughtily stood alone; but we, looking upon that fading form, were compelled to listen to its enfeebled words till they ceased at last in death." pp. 191—194.

Gall, the phrenologist, was just then at the height of his notoriety, and was carrying away the staid German people in a whirl of excitement, with his shrewd and novel exhibitions. The sketch reminds us of *cis-Atlantic* follies of twenty years ago.

"Gall was a man of singular character, and his teachings on the form of the skull and the influence which it exerts upon the talents, and, indeed, the whole mental constitution, was, as is well known, grounded on his view of the brain as a continuance of the spinal marrow, and thus of great scientific value. Gall belonged to the number of those men who believe they find great certainty in one-sided observations and in the combination of their results. I have scarcely ever met a man less troubled with doubts of any kind than he. He seemed to have no suspicion of the possibility of such doubts, and so he proceeded with a confidence which was wonderful. Wherever he came, not only that body of men crowded around him, who, troubled with problems which they could not solve, sought an easy solution, but also the most distinguished men. It is hard to convey an adequate idea of the sensation which he produced. To have at constant command such a convenient and unerring test of the talents and inclinations of men as the protuberances of the skull furnish, was, indeed, very attractive. Models of heads, numbered according to Gall's theory, such as those of great and loved authors, began to be found in every house, and even had a place on the toilet-tables of ladies. Instead of reading the works of a writer, or of listening to the melodies of a musical composer, in order to judge of the talents of either, people were inclined to make the acquaintance of candidates for popular honors in order to examine their heads, and decide from the protuberances of the skull whether to praise their works or condemn them. The mothers felt of the heads of their children to see whether a future thief or a murderer were

among them. Happily, the means of deciding were not strongly marked enough for the popular apprehension. Over the organs of murder-loving and thievery the hand of the mother slipped lightly and did not discover them. On the other hand, her loving pressure had no difficulty in discerning the tokens of future greatness, and her gentle fingers passed at once to the eminences on whose heights she espied the promise of the coming scholar, artist, lawgiver, or hero. Now-a-days we find few of the phrenological models which were once so much in vogue; they must be looked for among the old-fashioned and dusty furniture in our garrets. And phrenologists are no longer to be found, excepting as a kind of sect in England, largely in Scotland, and scarcely at all in France.

"Gall first made his appearance as a lecturer in a large hall, and surrounded by the skulls of men and beasts. Every word displayed his perfect confidence in the truth of his theory, and he expressed himself with all the ease of conversation. The whole array was imposing, and his comparing the skulls of men with those of beasts was somewhat novel and striking. He compared the crania of notorious thieves with those of magpies and of ravens; those of murderers with those of tigers and lions. A glimmering of truth was to be seen even in his erroneous views, and that which satisfied the superficial and light-minded was just what roused and disturbed deeper spirits." pp. 171—173.

Great men were also drawn to this flaring candle like millers and beetles, of an evening, and ludicrously showed that weakness to flattery against which few of the strongest even are wholly proof.

"I wanted to see Goethe as Gall's hearer. The attitude and countenance of a listener in a public assembly have always been interesting to me. Goethe sat amid the auditory in a truly imposing manner. Even his still attention had something commanding in it, and the tranquillity of his unchanged features could not conceal the interest he felt in the subject of the lecture. At his right sat Wolf, at his left, Reichardt. Gall proceeded with his exposition of the organs indicating various talents, and in his free way of expressing himself he did not hesitate to select examples among his hearers to illustrate his theory. He spoke first of such skulls as have no specially-marked protuberances, but which, developed on all sides alike, indicate a perfectly-balanced character; and a rich illustration of this, he said, was seen in the head of the great poet, who honored the lecture with his presence. Everybody looked at Goethe. He

remained unmoved ; a slight expression of irritation struggled across his countenance, but it at once settled into a slight, ironical smile, which, however, did not affect the calm and imposing tranquillity of his features. He next came to the musical faculty or organ of harmony. Now it was the turn of my father-in-law. The protuberance which indicates this organ lies close by the temples.' In very truth, Reichardt was wonderfully developed just at that point ; and after Gall had called attention to his skulls and his copperplates, he turned it to Reichardt. Now, my father-in-law was completely bald, and with his crown covered with pomade and powder, it really seemed like a skull got ready for the entertainment. At last he came to Wolf. The organ of language lies just above the eyes and close by the nose, and it is a fact that Wolf was remarkably full just at that point. But Wolf wore glasses ; so, when Gall began to speak of the organ of language, Wolf knew he was to be served as Goethe and Reichardt had been before him. I was convulsed to see the veteran philologist meet the wishes of Gall. He quietly took off his glasses, turned his head in all directions, and looked very much as though his neck was a pivot on which a skull was turned by an automaton, instead of being held in the hand of the lecturer. The confirmation which Gall's theory received in those three eminent men had great influence on all the spectators. But after he had gone I delivered a few lectures on the subject, in which I showed the other sides which oppose Gall's theory, and which he had passed over without any mention. And, although the feeling of conviction which Gall produced soon passed away, his lectures had this one good effect, that they stimulated my friend, the great anatomist Reil, to enter upon that elaborate study of the brain which has added to his fame." pp. 173—175.

We have drawn freely from these pages, but have left very much interesting detail untouched. A sudden turn in affairs, attendant upon the reactionary uprising of Germany against the French after the retreat from Moscow, threw our impulsive man of letters into the Prussian army, where his adventures were both stirring and amusing, and where, as a staff officer of Blücher, he took part in the important battle of Leipsic. Steffens' temperament was highly mercurial, his versatility was surprising ; when in a peculiar mental mood he solaced himself with writing novels ; in his later years (he still is alive, we conclude,) he seems to have embarked with much earnestness in theological, or more correctly, perhaps, ecclesiastical discus-

sions, having become attached to the Lutheran branch of the Protestant church. As one of the veterans among German literati, he is reaping the harvest of a busy life in his beloved Berlin. It is a distinguished encomium to be ranked, as he is by Professor Guyot, with Humboldt and Ritter, as one of "the three great minds who have breathed a new life into the science of the physical and moral world."

ARTICLE III.

NATURAL ABILITY.

THE tendency of our religious faith, under the influence of a depraved heart, is to deterioration, not to purity. The history of the church, from the earliest days, bears witness to this fact. And nothing has contributed to this sad decline more than "philosophy falsely so called." The philosophy which is the basis of the theory of man's "natural ability" to obey the divine commands has done as much to create and increase this corruption, perhaps more, than any other. And yet the symbols of the church, her creeds, formed under the influence of a purer philosophy, have generally remained untouched.

We propose, in this article, to offer some remarks on this, as some will regard it, hackneyed subject, but which deserves re-investigation with special reference to its bearings on the common mind.

Natural Ability — what is it ? This phraseology is intended to express the power which all men possess by nature, or as rational beings by constitution, to obey God's commands, in other words to save themselves, for obedience to these commands entitles them to its rewards. If men can in the use of this ability, independent of any other aid, obey these commands, then undeniably their salvation is in their own power, and they need be under obligations to no one else. The Scriptures teach quite a different doctrine from this. They say of the renewed man, that he was "born not of blood, nor of the will of

the flesh, nor of the will of man, but of God." "By grace are ye saved through faith, and that not of yourselves, it is the gift of God, not of works lest any man should boast." Yet, is not his salvation of works, if man has power, in and of himself to do his whole duty without any "ab extra" aid? This ability must be a *sufficient* ability, or it is no ability. If it is not sufficient—adequate to the whole work, it is imbecility, not ability; and every man has found it to be so, in his attempts to use it for the purpose of saving himself without other aid. If men possess this power, is it not strange that no one has ever made use of it? A Pelagian, or those of a looser faith, may claim that some men have used it, and saved themselves by their own works, but has any one ever made this claim, who has received the evangelical doctrines—the acknowledged scriptural doctrines of man's total sinfulness by nature, and his recovery from this state by the grace of God alone?

The question recurs, What is "Natural Ability?" Dr. E. D. Griffin, whose mind was as familiar with the hard questions of theology, perhaps, as that of any modern divine says, Moral Agency

"lies in the physical faculties of a rational soul connected with light." Again, "It is so self-evident that a man can not be bound to perform natural impossibilities, or to do what with the best dispositions, he has no power to accomplish, (as for instance to make a world,) that we find it necessary to prove the existence of such a power (natural ability) in order to fasten upon the conscience a sense of obligation. But, call it by whatever name you please, the whole that we mean is, that the physical faculties, reason, conscience, and the will, accompanied with light, are a complete and *bona fide* basis of obligation, independent of the temper of the heart, or the action of the spirit, or original righteousness, or sin; and none the less for man's dependence. This is all that any Calvinist ever meant or can mean by natural ability." Again, "When therefore we enquire what constitutes, or is the basis of moral agency, we are only asking what that is in the creature which is the foundation of obligation. That foundation is no other than the faculties of a rational soul, to which, in reference to this subject at least, (atonement) I am willing to add light."

Agreeably to this statement, obligation to obey the divine

commands rests upon the possession of the physical faculties of the rational soul simply, "with light," that is, knowledge of the commands of God — knowledge of duty superadded to these faculties — independent of any disposition or will to use them in the way of duty. We quote the Dr. again.

"Men are none the less bound to believe because 'faith is the gift of God,' nor to love because 'love is the fruit of the Spirit.' Their obligations rest on their capacity to *exercise*, not on their power to *originate* — on their being *rational*, not on their being *independent*. On the one hand, the action of the Spirit does not abate their freedom. The soul of man is that wonderful substance which is none the less active for being acted upon, none the less free for being controlled. It is a wheel within a wheel, which has complete motion within itself, while moved by the machinery without. While *made willing*, it is of itself voluntary and of course free. On the other hand the action of the Spirit does not impair the capacity on which obligation is founded."

These views are clearly in accordance with scriptural teaching, which everywhere recognizes the free agency of men, while at the same time it clearly sets forth their dependence on the Spirit's influence for every right moral feeling and act. Hence the divine injunction, "Work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of his good pleasure." God begins the work of regeneration in fallen, sinful man, and as a consequence of this divine working on his mind and heart, the renewed man, in the exercise of his physical faculties, used now in a new direction and for a new purpose, works out, with the continued divine aid, his own salvation. He is no less dependent on this "*ab extra*" aid after the regenerating work is done, in the subsequent work of sanctification in his soul, than he was before it was done. This, we say, is the scriptural view of man's ability. How entirely different from that presented in the following statement of the action of the will — the statement which is too generally received at the present time, and received, as we think, on the authority of great names, rather than on sober reflection and thorough investigation. "The power of the will to act is *in itself*, not in anything *out of itself*. Self action is necessary to freedom. Outward influence upon it necessitates action and so destroys free-

dom, leads to Fatalism." Is not this an unwarranted assumption, in view of the teaching of the Bible, that man acts freely, and yet acts while he acts rightly, because God first acts upon him to influence his actions; works in him "to will and to do"? What if this divine working in man, while yet he is left to act freely, is inexplicable to our limited minds. It is no more so than a thousand other things. These two seemingly contradictory statements, that man acts freely and yet acts, in the work of his salvation, because God acts in him and with him, are to be received because they are taught by Him whose teachings are infallible. The unexplained facts of the Bible are matters of faith. That the human will is free, and yet that it is under the control of a power outside of itself and above it, is no more to be questioned than are the miracles of the Bible, or even the existence of God.

It is this false view of the nature and power of the will which has led to the assertion, in an unguarded moment it may be, and under the impulse of public discourse, that "the will of man is omnipotent, and that it is not in the power of God himself, in a moral system, to control it." Is this any other than the statement, in balder terms, of a late theological teacher, that "God in the construction of a moral system, could not exclude sin"? The idea is intended to be given, in the above statement, not the precise words.

If the preceding statement, that "outward influence upon the will necessitates action and so destroys freedom" be true, then "the self-determining" power of the will, the power which John Taylor of Norwich claimed for it, and which President Edwards denied, and we think proved could not belong to it, is clearly established. And this, let it be kept in mind, is the point where the shading off from the truth into error begins. When the down-hill tendency from truth to error begins, we know not where it will stop. It may stop, as in the case of many pious people it undoubtedly does, in Arminianism, or in something a little further removed from the truth than this. The defection, in very many cases at least, begins *here* in this misconception of the power of the will. Proud man, made proud by sin, loves independence—even of his Maker. From this love all self-righteousness springs, and in its indulgence

humility dies. The defection begins here. Where it will end, no one, either in his own case or in that of others, can tell. Hence the necessity of a true instead of a false philosophy at this starting point.

On this question of man's ability to obey divine commands we need to inquire for the power which moves the will to obedience. If the power is exclusively in the will itself, then he needs no other power, and his ability is fully adequate to the work required of him. Material things afford an imperfect illustration of the subject in hand, the ability or non-ability of man in his unregenerate state to obey divine commands, and yet we may be aided to right conceptions here by means of them. The steam-engine upon the rail-way furnishes, perhaps, as good an illustration as we can find. The mechanism is perfect. The motive power is within itself, and yet it does not move. Another power must be applied, or it will remain motionless upon the track. A valve must be opened by the engineer to let the steam, the motive power, upon the machinery. Till this is done the engine cannot move. So soon as it is applied it moves, and increases in speed in proportion to the power. The rail-track leads in one direction to a beautiful country, in the opposite to a dangerous precipice and a yawning gulf. To make this illustration more perfect, we must suppose the train on its way, with more or less speed, to this yawning gulf. There it will go unless the hand which controls the motive power is applied to make the engine move in an opposite direction. That hand is an outside power upon the motive power within, which of itself cannot produce a change in the direction in which the train is moving. The engine has no self-moving power. On it will go when once started upon the track — *must* go to destruction if the outward controlling power is not applied to check its course, and if necessary turn it back.

The single point of this illustration in respect to the subject in hand — human ability to obey divine commands — is this, *the necessity of power outside of the will* to lead it, or influence it in a right direction, to the putting forth of right choices. This is a fact which no one, holding evangelical views on this subject, denies. We need not stop here to inquire whether, as

Dr. Emmons teaches, God is the inspirer of wrong as well as of right choices, or whether as most men, who are conversant with these subjects, believe, that man in the use of freedom of will, since the fall, will always choose wrong instead of right. The will, under the influence of a depraved heart, always leads men to choose the wrong, never to choose the right. The question then is, Is there power in the will itself, without an outside power upon it, to change its choices and to lead men in right ways instead of wrong? Those who hold the natural-ability theory affirm that it has this power. Those who deny it affirm that it has not. The Scriptures explicitly, and by implication, affirm that it has not. Augustine, Calvin, and Edwards, as distinguished thinkers on the whole subject of sin as the world has produced since apostolic times, say it has not. If it has, then it has a self-moving, a self-determining power, and man can save himself—can do his duty, and ground his salvation on the merit of his own works. If he has not, then we must be saved by grace, by a power without us and above us.

It is claimed that the will, in order to its perfect freedom, must act spontaneously, that is “without incitement from any external cause.” But, is it competent for man to say it *must* so act?—that it cannot act freely unless it possesses this inherent, independent power? The spontaneity of the will, indeed, implies freedom of action, but does it imply that it cannot act freely unless it acts independently? The Scriptures teach that it acts freely, but they do not teach that it acts independently. If the will, in order to free action, *must* act independently of external power, then man’s salvation is hopeless on the score of grace. He is shut up to salvation by works, if saved at all; for if God exerts an influence on his will to make him “willing in the day of his power,” he destroys the spontaneity of his will, and so the freedom of action, and makes him but a machine. He incites him to act differently from what he would have acted, if left to the freedom of his will. Salvation by grace is made hopeless. If he is saved he must be saved by “works of righteousness” which he has done himself. The truth is man does act freely in working out his own salvation, at the same time that “God works in him both to will and to do of his good pleasure.” There is a mystery here. Let us leave that

for future solution, and in humility take the facts that the will is free, and yet that it is acted upon by a divine power whenever man repents, believes, loves, and obeys.

We are aware that this logical consequence is disclaimed by those generally who contend for "natural ability," but we think on wholly insufficient grounds. If it is sufficient ability to obey all divine commands, and this is the claim, this is all that is necessary to salvation. If it is not sufficient for the *whole* work, it is not ability, and salvation can never be obtained by it. Salvation is wholly by grace, or it is wholly by works — wholly by divine power in renewing the soul, or wholly by human power in doing the same. If not, then, as Paul says, "grace is no more grace and work is no more work." We cannot, in the matter of salvation, mingle what God, in the above declarations of the apostle, has separated. The advocates of natural ability claim co-operation in the work of regeneration, that God and man work together simultaneously, not only in the order of time but also in the order of nature. But it is not co-operation in the strict sense of simultaneousness. God leads, man follows. God acts, then man acts. Man acts because God first acts upon him. Man is willing because God inclines, influences him, in his own divine way, to be willing. He is willing in "the day of God's power," and never can be willing before. Man's sufficiency in this matter, as well as in every thing else, is not in himself. "Our sufficiency is of God." President Edwards is in point again, and we quote him.

"It will follow on our author's principles [John Taylor] not only with respect to infants, but even adult persons, that redemption is needless, and 'Christ is dead in vain,' for, says this author, God has made other *sufficient* provision for that, viz., a *sufficient power and ability in all mankind to do all their duty, and wholly to avoid sin.*" Yea, this author insists upon it that "when men have not sufficient power to do their duty they have no duty to do. We may safely and assuredly conclude that, mankind, in all parts of the world, have sufficient power to do the duty which God requires of them, and that he requires no more of them than they have sufficient powers to do — God has given powers equal to the duty he expects." "These things," continues President Edwards, "fully imply that men have, in their own natural ability, sufficient means to avoid sin, and to be perfectly free from it, and so from all the bad consequences of it.

And, if the means are sufficient, then there is need of no more, and therefore there is no need of Christ's dying in order to it." Reply to John Taylor on Orig. Sin. Part 3, chap. 1, § 4.

Dr. Skinner, in the *Presbyterian Quarterly* for 1861, says, "In the great change, called regeneration, nothing in effect is done but to bring about a new use of natural ability by putting it under the command of a new disposition." This is a common sense view — the physical faculties, reason, conscience, and the will under the command of a new heart. The promise is "a new heart will I give you, and a new spirit will I put in you; the stony heart will I take away, and I will give you a heart of flesh." Again he says :

"The disposition of the man determines the use of this natural ability, according as the disposition is right or wrong." "Man has no power of any kind directly to regenerate himself." "For this work man has no natural ability." "As to the preaching of ability shall we, on the ground simply of man's having natural ability, urge the holy exercise of it, just as if this hindrance to such an exercise of it did not make it certain that he will not of himself alone exercise it thus."

If men do possess the ability set forth in the philosophical dogma now under consideration, it is pertinent to inquire how soon they begin to use it. Some say at birth; some that it is at a period some time after birth, extending it even to years. Will it be presumptuous to say that it is coeval with the soul's existence whenever that period may be? Who is competent to say the soul has not an existence, and an existence in connection with the body, before birth? And as the soul has all its physical faculties from the beginning of its existence, must not natural ability be possessed before birth, if the soul exists before birth? Must it not be *at* birth if the soul first has its existence then? If the soul is not in existence then, is there not a body without a soul? a position too absurd for any one to take in such a discussion as this.

What is the character of a child possessing the physical faculties before using them? We say possessing them, for it cannot be a rational being without them. What is the responsibility of the child before their use, if there be an early period of exist-

ence without their use? Is it replied none? This is the answer given; and, it is generally maintained, by those embracing this philosophy, that accountability does not commence till the child is old enough to understand, in some measure at least, its moral relations to law, which none surely would say, with some few exceptions perhaps, is as soon as birth. When pressed with the question, How then is the infant saved? the reply often, if not commonly, is, Probably it has its season of probation in the coming world. *Probably*. The positive assertion that it has its probation there is not ventured, for this would too plainly conflict with the explicit teachings of the Scriptures that this life is the only season of human probation.

The question returns upon us, in view of this philosophy, How is the infant saved? It is not a sinner, except in the sense, that by the fall it has lost "the balance of its sensibilities," that is, as this phraseology is intended to be understood, the natural affections have become so weakened, corrupted by the fall, that the will, under their influence, is always inclined, from its first action, to make wrong instead of right choices. And when the question has been raised, What shall we call this corruption, this weakness of "the sensibilities," in which, however, there is nothing morally wrong, the reply has been given, "It is *corruption*, call it original sin."

The question still presses, How is the infant saved? It is not a sinner till it refuses to use its natural ability in obeying divine commands; and, it cannot use it till moral relations are comprehended. Can the new-born infant comprehend these relations? Yet the new-born infant dies. How is it saved? We all incline to the belief that it is saved. But how? The Bible teaches that all men are sinners — children, infants as well as adults. "Death passed upon all men for that all have sinned." Christ "came into the world to save sinners." He "tasted death for every man" — for the race including every human being.

But the advocates of the natural-ability philosophy ask, Is it not an absurdity to say a child is a sinner at its birth, and before, if the soul exists before, and while it is incapable of understanding what sin is? Absurd or not, the Bible says it is a sinner. "*All* have sinned." In some sense — the Bible does

not say in what, it declares all men to be sinners. If we cannot understand how they are so, does our inability to do this destroy, or in any way invalidate the fact? "Nay but, O man, who art thou that repliest against God?" And, is it not equally absurd to say, it has natural ability to obey divine commands before it knows what these commands are — yea, before it knows even "the law written in the heart"?

Still, it is claimed that this is the most rational view of the subject. And, is not the other the most *scriptural*? Which shall bow in such a case as this, the scriptural, or the alleged rational view? Here is conflict. Which shall yield, the word of God, or man's philosophy?

It is, however, acknowledged by the advocates of natural ability, that there are, to the human mind, inscrutable things respecting it in the case of the infant. We acknowledge there are such, in respect to infant depravity as taught in the Scriptures. But there is the fact, and we do not care to go beyond the record of the fact, because we have no means of certain and satisfactory investigation beyond it; no more than we have in the case of the divine existence in trinity, or the union of the divine and human in the God-man Christ. We undertake not to explain the fact. We are not required to do this. We take it as revealed, as we do all the other revealed facts of the Scriptures, and wait for further light, if God shall ever vouchsafe to give it to us. In respect to infant salvation, which necessarily comes into this discussion, Richard Baxter says, "You cannot exempt infants themselves from sin and misery without exempting them from the Redeemer and Remedy." "If infants have no sin and misery, then they are none of the Body, the Church, which Christ loved and gave himself for, that he might cleanse it."

Few will venture to say with "the venerable divine of Franklin," that natural ability begins with human existence, except as this ability consists in the possession of the physical faculties of reason, conscience and will. He did not fear to push a doctrine to its legitimate consequences. Yet, if it does begin with human existence, then the infant of a day can obey the divine commands and save itself. If it is not available ability that the

infant possesses, it is no ability. Who then may be presumed to believe in the infant's ability to obey divine commands except for the purpose of supporting a philosophical theory; and, who can logically avoid the conclusion that it does possess this ability, if he adopts the philosophy?

As before conceded, there are things beyond human, perhaps, beyond any creature's comprehension, in regard to infant depravity—moral depravity, not natural, as the “new theology,” the “progressive theology” styles it—the depravity which consists in “the sensibilities thrown off from their balance.” There are deep, mysterious, incomprehensible things in respect to the introduction of sin into the world, and the origin and nature of it in the human soul, things which far-reaching minds have grappled with, but have never yet elucidated. But, the Bible teaches the doctrine; and, when we have the authority of a “thus saith the Lord,” controversy should end. Our faith must stand on the divine declaration, not on our ability to comprehend it; and, a reverent, humble spirit, not a questioning, cavilling, unbelieving one, becomes us in the presence of the divine sayings.

Many passages of the Scriptures prove the doctrine of infant depravity. Some have been already quoted in the preceding pages. We add this, “and were by nature children of wrath,” and this, which we adduce for the sake of the comments of some distinguished biblical scholars, “behold I was shapen in iniquity, and in sin did my mother conceive me.” Augustine and Dr. Wette—this last with no prejudices in favor of evangelical truth—render this text “Behold, with a sinful nature was I born; yea, even in my mother's womb, I possessed it.” Tholuck says, “The right conception of sin comprehends its being acknowledged not only in works, but also in our entire being. The knowledge that the root of sin is based on an absence of the love of God points to deep-seated corruption. David confesses sin to begin with the life of man; and that, not only his works, but that the man himself is guilty before God.” The “deep-seated corruption,” of which Tholuck here speaks, is moral corruption, not natural—not a physical depravity, as it must be if the sensibilities only are depraved, or weakened.

The sensibilities, or affections belong to the physical, not the moral nature of man. "Original sin," according to the old theology, is pronounced to be physical sin, and men, it is asserted, instead of sinning are "besinners," if sin belongs to man's nature. And, is he not besinners also according to the new theology? He is born with a physical nature, with sensibilities, natural affections so depraved, weakened by the fall, as to make it certain that he will sin as soon as he begins to act morally. Is not this physical depravity? It is man's *nature*. We do not see but that the sarcasm, sneer, or whatever else we are pleased to call it, falls as heavily on the new as on the old view of original sin; and, we do not see but that God's character labors under the one view as under the other, if it labors at all.

The Scriptures teach that man, in his unregenerate state, is "dead in trespasses and sins." Is not this figurative language inapt, meaningless, and adapted to leave an entirely erroneous impression on the mind, unless it was intended to convey the idea of the helplessness of man, in his unregenerate state, to quicken himself into spiritual life? The body physically dead cannot restore itself to physical life. Can the soul spiritually dead restore itself to spiritual life? Has it any more power for this purpose than the dead body to throw off its winding sheet, burst its coffin-lid, and rise from the grave? "*Dead* in trespasses and sins." What available power has it to put on spiritual life? Can moral power restore physical life? Can physical power restore moral life? This is the claim made, in the latter case, when it is asserted that man, in the possession of physical faculties merely, without any other aid, has ability to obey all divine commands, and so is under obligation to regenerate and save himself.

"No man," says the Saviour, "can come unto me, except the Father which hath sent me draw him." He says indeed also, "Ye will not come unto me that ye might have life." Did he mean to contradict himself in these two forms of speech? This is inadmissible; and yet he does, if man has available ability of any kind to come to Christ, to believe in Christ, without any other aid than that which he naturally possesses. The "can not" and the "will not" are in reality the same thing. While the

“will not” remains, the “can not” is a necessary consequence. Now, the question is, Is there, while the will remains unchanged, the possibility of a change of choice *ab intra*, that is, by any power inherent in the man himself? Can a man without a will to do a thing do it? Grant that he has the physical powers. Can he use them? What if he has ability—natural ability, to travel north as well as to travel south. Can he go north so long as he has only a choice, or a disposition to go south? Can a sinner repent without a disposition to repent, or if any are disposed to prefer the word choice to disposition, without a choice to repent? What is the character of man between his choices, if all moral action and responsibility consists in choices? Repentance is a moral act; and can mere physical power help him to perform a moral act? Has natural ability alone any control over moral inability? Must there not be, from the necessity of the case, an *ab extra* spiritual power brought to bear upon the will—a mere physical faculty—or, as we prefer to say, upon the heart of man, before he can put forth right choices, or possess the new heart?

President Edwards has set this matter in a clear light, in his *Treatise on Original Sin*; and, as his views are summarily expressed in a former number of this Review, (Vol. II. pp. 350, 351,) we beg leave to quote.

“For a totally sinful heart to resolve itself into a holy heart is to establish the kingdom of heaven without the grain of mustard seed. If we can secure the first holy choice, purpose, or act, we gain a stand on the side of God. That act shows that we are already there. But, with a heart only and wholly sinful, and fully purposed to continue so, how shall this first act be secured? It is not ‘of the will of the flesh’ to perform it. The idea of constituting one’s self a Christian, by a resolution or act of the will, can be defended only by first denying native depravity. This was the position of Arminianism taken by John Taylor, and so stoutly combated and refuted by Edwards, in his *Treatise on Original Sin*. And, whatever soft and gentle names we may get for it, it is still Arminianism, and between it and Calvinism there is no middle ground. The man who can constitute himself a Christian, by a purpose or resolution to be one, must have something better than a natively and totally depraved heart.”

This leads us to the consideration of another result of the natural-ability philosophy which deserves most serious attention. Once possessed of this ability, as every rational soul is, according to the philosophy, man must always possess it. It belongs to his rational nature. Without it he can neither be a rational nor an accountable creature. He cannot divest himself of this nature. The Creator cannot despoil him of it, and leave him a rational and accountable being. Death makes no change in these physical faculties which make man rational, which constitute the grand difference between him and the irrational animals. He possesses reason, conscience, and will in this world. He will possess them in the next. In the possession of them here he is able, as asserted, to obey all divine commands, to save himself without any extraneous aid. He is, as it respects the work of his own salvation, a self-moving agent, as the steam-engine would be a self-moving machine if, with the motive power within itself, it could start itself without the aid of the engineer to open its steam valves. Why, with such an inherent power as this, and carrying it with him when he leaves the world, will not the sinner be able to obey divine commands, and save himself in the coming world, at any period of his existence there, if he chooses to put forth the necessary volition for this purpose? And does not this make probation eternal, and give something more than plausibility to the popular doctrine of restoration? The scriptural doctrine of probation, limited to the present life, falls at once before this idolized theory of natural ability. We should not think it worth a moment's time to argue with a restorationist, and admit that man has natural ability to do the will of God, and so to save himself, and that he will forever have it, as he surely must, if he continues to be forever a rational creature. According to this philosophy, who can deny that saints on earth and in heaven can fall from their gracious estate, and that angels, who kept their first estate, when such multitudes fell from it, can become devils too, and devils angels, and God himself an infinite demon of wickedness?

It will be replied to this, that it is an extreme view of the subject — that there is no probability that sinless angels, or sinning devils, and especially that the immaculate Deity will ever choose to change their character. But why not? Sinless man

did sin, sinless angels did. Why should not sinning devils desire to change their wretched state for a better? God is omnipotent in the power of choice. Who can say that he may not choose to exert his omnipotence in this way as well as in any other? Still, it will be said, there is no probability of such changes as above referred to. We grant it, but we want certainty. It is not probable, but on the ground of this philosophy it is possible, and from the possibility of such a change in the Almighty and perfect One, or in the sinless angels, or redeemed saints in heaven, the heart at once recoils.

The philosophy which it has been attempted to expose in the preceding remarks, has had, and is having a wide-spread influence in moulding the theology of New England, and to some extent beyond it. It necessarily goes into the preaching of ministers who embrace it, and gives shadings to their preaching, according to the importance attached to it, and the tenacity with which it is held, and the zeal with which it is taught. It goes from the pulpit to the pews; and, we believe, is letting down, to a sad extent, the tone of orthodoxy, and the high standard of Christian practice enjoined in the Word of God. Under its influence, what is claimed to be orthodoxy, and even baptized with the name "Edwardean," is truly "a dead orthodoxy," and this, not the orthodoxy of the Fathers called "dead," is springing up, has already sprung up, and got foot-hold in our churches and congregations. Its influence seems to be to assimilate, to a painful degree, the church and the world. It is difficult in very many cases, to distinguish a professor of religion, from a decently moral non-professor, who yet acknowledges that he is not a Christian, except that the one goes to the communion table and the other does not. Pure revivals seem to be few. Animal excitements in which, while some are truly regenerated, many are liable to be deceived, are frequent. Hasty and superficial examinations for admission to the church are common. A simple declaration that a person loves Christ is considered as proof enough of piety by some of our pastors and committees. A desire to multiply church members is manifest in very many instances, without regard to the qualifications of the heart, the

nward graces of the spirit, which will make them "lights" in the world, and beautiful "stones" in the temple of God.

We cannot easily decide how much of the laxity of doctrine and practice, above referred to, may justly be laid at the door of the philosophy in question, but we believe no small share of it is chargeable here. Its teachings are unsound, and are adapted to make the work of regeneration superficial rather than thorough, to make it an easy* instead of a difficult task to gain the kingdom of heaven. If the teachings of this philosophy are unsound, if the tendency of them is to Arminianism, and through this to something worse, then the sooner they are abandoned the better, both for the teachers and the taught. Let the pulpits be true. Let "the schools of the prophets" be true. Let the people study religious doctrine with greater care and with deeper interest, that they may know on what foundation they stand, whether it be rock, or something which will fail them when the tempest comes.

In closing this discussion, it may be of service to give the statements of the church symbols, or creeds, and also of some prominent individuals, who may be taken as denominational representatives of the faith which they have adopted and promulgated, on the vital point which has now been presented. The Westminster Assembly of divines composed, as it will be remembered, of the most learned men at that time, from the ranks of Episcopalians, Presbyterians and Independents of England and Scotland, say, in the Confession of Faith drawn up and sanctioned by them, "By our original corruption, we are utterly indisposed, *disabled*, and made opposite to all good, and wholly inclined to all evil." With this statement all the Reformed churches agree. James Arminius says, "It is impossible for free-will without grace to begin or perfect any good." "It is that which operates on the mind, the affections, and the will, which infuses good thoughts into the mind, inspires good desires into the affections, and leads the will to execute good thoughts and desires. It goes before, accompanies, and follows. It excites, assists, works in us to will, and works with us that we may not will in vain."

This language may be understood to mean what the Assembly of divines teach by the phraseology "utterly indisposed,

disabled, and wholly inclined to all evil." But we suppose it is not so understood by those who adopt what is styled the Arminian theory of free-will. This gives to every man what is termed "a gracious ability," which, if used by him, he secures the supernatural assistance necessary to regeneration and subsequent sanctification. It is the idea of co-operation, God and man acting together in the work, simultaneous action on the part of both, man beginning the work of regeneration equally with God.

Richard Watson says, "The sin of Adam introduced into his nature such a radical impotence and depravity, that it is impossible for his descendants to make any voluntary effort towards piety and virtue." He was an Arminian, and yet how very like is this language to orthodox teaching on the point of man's inability, relying on himself to keep the commandments of God. He was a co-operationist, and the language may be so interpreted.

The Methodist Episcopal church, which claims to be anti-Calvinistic, in several respects, says, "The condition of man, after the fall of Adam, is such that he cannot turn and prepare himself, by his own natural strength and works, to faith and calling upon God." This statement, by itself, needs no alteration to bring it into harmony with biblical teachings and the Calvinistic creeds. Yet we know that the faith of the Methodist Episcopal church and its teachings are Arminian. The meaning evidently is that, by his own natural strength and works he cannot turn and prepare himself, while yet, with divine assistance, he can do it. Does the theory that man has ability to obey divine commands come up to this standard? The Methodist Episcopal church says man "cannot turn and prepare himself by his own natural strength." The natural-ability philosophy says he can.

Pelagius says, "In our birth we are equally destitute of virtue and vice, and previously to moral agency, there is nothing in man but that which God created in him." "It is disputed, concerning nature, whether it is debilitated or deteriorated by sin. And here, in my opinion, the first inquiry ought to be, What is sin? Is it a substance, or is it a mere name devoid of substance? . . . not

a thing, not an existence, not a body nor anything else, which has a separate existence, but an act."

Celestius, a disciple of Pelagius, held that "infants are born in that state in which Adam was before he sinned," that is, as Pelagius taught, "destitute of virtue and vice."

Julian says that "human nature, in the time of our being born, is rich in the gift of innocence," and "nobody is born with sin." He was an Arian.

Now, the natural-ability theory makes all sin to consist in acts. It speaks, indeed, as a consequence of the fall of man, of an aptitude to sin in the natural affections — "the sensibilities." But evidently there is no moral obliquity in these natural endowments of the soul. Then why, on the natural-ability theory, is not the above declaration of Julian correct; that "no body is born with sin"? *No sin before acts*, say both. Why, according to the new philosophy, is not "human nature, in the time of our being born," as Julian says again, "rich in the gift of innocence"? Why, as Celestius says, are not "infants born in that state in which Adam was before he sinned" — not a state of holiness, but a state "equally destitute of virtue and vice," and as Pelagius likewise says.

This doctrine that all sin consists in acts, and belongs not to the nature of man in any sense aside from acts, (we think we are not mistaken in this statement of it,) and the philosophy, that men have natural ability to save themselves, are held by their advocates, in common with a belief of most of the evangelical doctrines, the Trinity, the Deity of Christ and the Holy Spirit, Divine Sovereignty, Election, Atonement and Regeneration, with some modifications, Perseverance of saints, the Resurrection of the body, the Judgment, and eternal Rewards and Punishments. This sound scriptural coin gives currency to the base philosophical coin. The mind uneducated in philosophy, and in the more difficult points of theology, fails, in a great measure, to detect the difference between the old and the new teachings on the subject of sin; and, while the doctrines of the Scriptures and of the evangelical churches are held in the main, even if they are not all taught as they should be, and as much as they should be, men presume that the preaching is not at

fault, and so the masses slide insensibly, under the influence of a corrupt heart, into an easier faith, respecting the doctrine of sin, a doctrine fundamental in the system of Christian truth.

The views which men take of sin, to a great extent, give a hue to their belief respecting all other Christian doctrines. The tendency of error here is a tendency to error in the entire system of the Christian faith. The first step downward from the true faith is to Arminianism, and from this to grosser forms of error. How far any of these forms may be held by the truly pious, it is not competent for any man to determine. Nor is this necessary. It is sufficient to affirm, that any departure whatever from the truths of the Bible leads to still further departures, till at last, the landing-place is infidelity. Therefore, stop at the beginning. Take not the first step.) The founders of our principal Theological Seminary in New England, in enumerating the errors not to be taught in it, but refuted rather, begin with Arminianism, and then, in the enumeration, run through the downward series. They were fully persuaded that, if any of its teachers or students took the first step, there is danger that, some of them at least, may take the second, and third, and so on through the chapter. Many feel that a downward course, in regard to doctrine, and consequently, in regard to practice, has begun in our churches, and that it is high time that we "ask for the old ways, and walk in the old paths," lest we fall again into as serious a defection from the Christian Faith as that which, within the last fifty years, has turned so many of the churches established by our puritan fathers from Calvinism to Unitarianism.

ARTICLE IV.

SPOILS FROM DISTANT SEAS AND SHORES.

CARPET-BAG or trunk — is a question yet to be settled among travellers. But, however thus encumbered or not, one may choose to go through the world, he will be pretty sure to find, after a long cruise, the lower regions of whatever receptacle he has, converted into a curious enough museum of miscellaneous mementos of places which he has visited, all of which go to make up that plague of custom-house officers called “souvenirs of travel.” Of course, to their collector they have an untold value, however destitute of this quality they might be at a broker’s counter or a haberdasher’s stall. Here is a paper of pebble stones which he has tied up at the foot of “Sunium’s marbled steep,” or where the crisp waves lave “the merchant-marring rocks” of the Symplegades ;

“ And rippling waters make a pleasant moan.”

“What will he do with it ?” is a question which the author of “Zanoni” and a hundred others of “My Novel” never asked with more solicitude than our tourist mentally interrogates, as some sharp-featured government official begins to dive into the hiding places of his wallets and satchels and trunk (if he has one) to find if an ounce or two of contraband may give him a chance for a franc or shilling fee. It must be confessed that the ways taken to conceal these treasures often display a rare fertility of invention.

The present writer cannot boast, like a distinguished acquaintance of his, of possessing among his collections of foreign *virtu*, a square of window-frame from Calvin’s house at Geneva ; doubtless it may be genuine in the ratio of one to — whatever you please. But we know a snug receptacle which guards under lock and key some of these memorials of lands far away beneath skies which bend over strange and unlike races of men, with shores washed by other seas than those which bound our Western coasts. As often as we open it, we find ourselves

living as if in another sphere, breathing another air, and wandering in memory among scenes which grow only the more fascinating as months wear on. Shall we unlock that "curiosity shop" of a summer's gathering, and try to re-live with the reader some of those pleasant days?

Shells from the *Ægean* — these from Marathon, the pride of Attic song and story; and these from the old Homeric Tenedos. We have been for a week on these classic waters skimming their crests with rapid keel and anchoring amidst their blue and pin-nacled islands. One long night under the full moon turning the waves into a silver lake, we tried our good ship's speed with two other craft — a Greek and a Sardinian; three white-winged sea-birds flying noiselessly on our courses as if three living creatures crossing and curving with the varying winds. No word was spoken save the low orders from astern to trim the vessels to their fleetest pace. These are the moments that condense within themselves the romance of a voyager's life, magnetizing him as if with the freedom from earthly drudgery and meanness, of a spiritual existence.

"He that has sail'd upon the dark blue sea
Has viewed at times, I ween, a full fair sight;
When the fresh breeze is fair as breeze may be,
The white sail set, the gallant frigate tight;
Masts, spires, and strand retiring to the right,
The glorious main expanding o'er the bow,
The convoy spread like wild swans in their flight,
The dullest sailer wearing bravely now,
So gaily curl the waves before each dashing prow."

But our fleet barque is still enough this sweet May afternoon. There she lies with her chain cable down and the iron flukes deep under her forefoot, swinging lazily to the tide within a gun shot of the Asian shore, close in with the tumult of Achilles on the Trojan coast. The captain has dropped his boat and bent on the sail which he has been making cross-legged on the cabin floor for weeks gone by. It is a jaunty rig; and away we are stretching for the European side, while a huge Turkish screw war-ship is steaming right up on our track with the crescent flying at her stern, and three rows of open ports scowling with their shotted cannon right and left. It is war-time now (1859) but we are neutrals and Yankees besides. So

we go straight on to the mound-like island whence swam the two terrible serpents which carried terror to yonder Troy, and death, as the writhing marble shows it, to the Laocoons. In Virgil's time it lay "in conspectu" from the opposite plains, and so it does yet some three or four miles off; rich, too, he wrote, in various treasure while Ilium ruled these realms. But Ilium rules no more; and there are no riches here, only treeless fields, and a straggling Turkish town down at the seaside built of dingy grey stone, and opulent only in squalid dogs and children, with a few battered cannon antique as Bajazet's conquest. These Turks use balls rounded out from rocks to the requisite bore. And in everything else they are equally behind the age. But they live on immortal territory which they pollute by every footstep; territory which makes the pulse throb with strange fervors — if

"all except their sun is set."

Look off from this rocky shore upon the pictured scene as the soft light of the declining day, falling so purely through the thin atmosphere,

"Gilds the green wave that trembles as it glows."

To the north the peaks of Lemnos and Samothraki jut up into the clear heavens like the turrets of some giant's castle. There is a weird look about these dark, volcanic cliffs which admirably harmonizes with the wild legends and historic memories that haunt these solitudes. Eastward the broad Troad spreads itself out as far as eye can reach, save where to the southeast the range of Ida bounds the view, with the savage heights of Mytilene (the ancient Lesbos) leading the eye onward still further to the south. But this noble bay narrowing up to the Hellespont is a grand inland harbor where thousands of ships might rendezvous. Head winds have now brought some two hundred of these to a halt just here, and gaily are the ensigns of a dozen nations blowing free from their rigging; ours the only "stars and stripes." One language we can all understand if nothing else — the merry striking of the watches on the ships' bells, with a lively tattoo at the end of some of them which means — "come to grog." We strike no tattoo on our bells, though sorry to confess to some sixteen hundred barrels of rum

under our hatches. In a day or two our starry flag will lead the whole fleet with a favoring wind upon our northward course. So here we have picked up these tiny sea-cups in which fair Helle's waves have played hide and seek full often, and some soft bits of Turkish sponge which grows among these rocks, and enough cuttle-fish to sharpen the bills of a flock of canaries. Shall the whole truth be told? Well, here too we have been picked up by a regiment of regular Mohammedan fleas which are thrusting their barbed tongues or teeth into our shoulders, giving us the first taste of this plague of the Orient which taxes its romance and poetry in the way of awful bites, almost as much (one comes very near protesting) as all the poetry and romance of the Morning Land is worth. Not quite, however, on second thought; for those venomous stings are long since done tormenting. But here are these silent remembrancers of Greek and Trojan and Moslem adventures all safe in their nice partitions; and safer still are the sunny memories of those sunny lands hung up like pictures in the galleries of the soul, to fade nevermore.

A bit of milk-white marble, as large as a child's hand — like a thousand other pieces of this pure stone, only this was picked up on the gentle slope between the Scamander and the foot of Ida, where Troy was. "Was," indeed; for now no vestige of a regal city remains save acre on acre — hundreds of them — of finely fractured limestone and other ruins, as if rained down in rocky showers over the wide fields which skirt this "immortal rivulet"; with here and there some great column or other smoothly chiselled relic of later temple or porch, yet fallen ages since to decay; against which yon half dozen gray-bearded and green-turbaned Turks are reclining in lazy dignity, smoking their chibouques and grunting to each other between the puffs in half swallowed gutturals, and ever and anon casting half angry and half disdainful glances at the foreign infidels who have galloped ten miles inland from our ship, over the broad plain, to see the spot where Priam reigned, and Helen loved, and "pius Æneas" bore the old Anchises through the burning wreck of palaces and falling towers. A miserable hamlet of twenty Turkish houses and a half-built mosque to match, now keep solitary guard over these proud memories. A

dozen of the sacred ilex, a tall, white, crane-like bird with black feet and cherry-red bill, were sailing slowly around or perched on the low minaret of the Moslem church. We almost fancied them to be the transmigrated spirits of those ancient heroes come back to their desert haunts, so grave and wierd-like did they look. But Selim has cooked our eggs and coffee—he keeps an oriental restaurant in one of these dirt-floor rock cabins, presiding over his small domain and smaller bill of fare with the solemnest of Moslem hauteur, in full-blown turban and petticoat trousers. While we take our lunch cross-legged on a rough deal bench (there are no chairs among these squatting gentry), young Turkey must examine our watches, ambrotypes, and so forth; and old Turkey, too, becomes a little too free in handling these attractive articles. So the major carelessly pulls out a six-barrelled “Colt” ready to bark upon occasion, which produces a comical jabbering and hauling off among the loose-habited crowd; they evidently take the hint. We spring into the saddle and are soon out of sight, with a single shot at a yelping cur that undertakes to give us a volunteer escort out of town.

The Parthenon, the glittering centre of the eye of Attica, faded now and almost sightless, yet lovely in these desolations as the blind Nydia herself—this curiously cut fragment of yellowish Pentelican once graced the entablature of a noble portico on the Athenian Acropolis. And just across the valley at its foot rises another cliff of sacred memories—this is a bit of the veritable stone—the Mars Hill which gave St. Paul a pulpit to discourse of Christ and the resurrection to the lively citizens of this Paris of the Greeks, when these two eminences and many others, with the intervening grounds, and all this mountain-girdled plain shone and dazzled with the snowy marble rising in every variety of monumental and architectural magnificence beneath a sky of clearer azure than canopies scarcely another clime of the wide, wide world. The Acropolis, three hundred feet high and several acres in area, is wholly covered with the wrecks of fallen, and the fragments of still standing temples. Broad stairways set like ledges of rock, lead up its side through gates which seem the entrance to more than an earthly sanctuary. You wander on midst a wilderness of marbles cut

to every form and finish of elegance, a solitude undisturbed save at some corner by the stealthy tread of a soldier pacing his guard among the ruins to keep you from carrying off some broken pillar which would not weigh less than half a ton or more. But yonder a sunburnt girl is waiting for you whose keener eye and quicker finger have anticipated your wish for a souvenir of a spot so glorious. You shall have it for two francs; they all know the coin of their Gallic cousins. It is a genuine "antiqua" — these lines, this color could not be counterfeited. You stealthily compare it with the masses lying about. It bears the trial. The bargain is closed, cheaply enough under that grand old portal, with the picturesque figure thrown in of the gazelle-eyed "Maid of Athens" who must stand one minute for her photograph — here it is: a brightly colored vest or jacket setting loosely to her form draped with a thin muslin scarf or veil flowing from her shoulders; wide cambric trousers flowered or figured at the bottom; a rich girdle around her waist fastened with a sparkling clasp; braceleted arms; neck hung with a string of tiny shells with golden zechins interspersed, and her jetty locks elaborately braided and falling down her back; this is the smart gala toilet of these brunette Albanian damsels.

It is all a burial ground of past glory — these shores and isles of once laughing Greece, among whose mountains and headlands and waters and olive groves and vineyards there seems to be forever sounding the echo of a funeral wail. It saddens one, like looking on a beautiful corpse, to wander amidst her hills and to sail along her shores. The population is indolent and thriftless — even the naturally active and ambitious Greeks themselves; made so by the servilities of many hundred years under the brutalizing Ottoman yoke.

"And yet how lovely in thine age of woe,
Land of lost gods and godlike men, art thou!
Thy vales of evergreen, thy hills of snow,
Proclaim thee Nature's varied favourite now:
Thy fanes, thy temples to thy surface bow,
Commingling slowly with heroic earth,
Broke by the share of every rustic plough:
So perish monuments of mortal birth,
So perish all in turn, save well-recorded Worth.

Yet are thy skies as blue, thy crags as wild ;
Sweet are thy groves, and verdant are thy fields,
Thine olive ripe as when Minerva smiled,
And still his honied wealth Hymettus yields ;
There the blithe bee his fragrant fortress builds,
The freeborn wanderer of thy mountain air ;
Apollo still thy long, long summer gilds,
Still in his beam Mendeli's marbles glare ;
Art, Glory, Freedom fail. but Nature still is fair."

Those dogs — one of which a little while ago so narrowly escaped our friend's six-shooter — the Greeks too have caught the fashion of them in village and on shipboard from their old tyrants ; but they are emphatically a Moslem institution ; they belong to that faith as much as do the heelless slipper and its yellow boot ; and the very paradise of them is under the walls of the Seraglio gardens in Stamboul the holy. The dogs are a nuisance to be left in their heaven of Turkish laziness ; the mongrel breed has only the one virtue that it never goes mad. But this spangled sandal fit for some houri's foot in princely harem has shot out its sparkles of light in Sultan Medjid's grand bazaar. See the oily Ottoman fop in his furred pelise and rakish fez, too languid to get up from his soft cushion on his pulpy feet, reaching up to a brilliant case full of them to supply his customers. Elegantly shawled and veiled ladies are shuffling along in skirts of richest silks swathed tightly around their ankles, with a tall, sooty Ethiopian near enough for service or espionage. Bearded Armenians in the universal loose trousers and vest, green-robed Jews, Persians with their conical black wool hats a yard high, dervises in their brimless, shaker-drab head-gear, men and women of all the East in gaudy stuffs and endless tinsel, are sauntering through these alcoves making bargains of their own or watching those of others. Everybody carries a string of some kind of beads which they run up and down on the thread with their fingers whilst talking. These veiled sultanas should (if they obeyed their good books) wear a face-screen thick enough to hide their pale features from outside gazers, instead of this flimsy gauze which any one can see right through. And now, by mistake, of course, that misses' veil has slid down so as to show dark eye and laughing lip alike, and it is taking two or three nervous and not very suc-

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her at his feet solacing his indolent mood with the guitar, while he is solacing himself with his fragrant chibouque : the air of the rich apartment breathes the satiety of sensuous enjoyment. The third opens in the same sumptuous bower and costumes, the beautiful odalisque suppliant at the feet of her angry lord, and a dark-browed slave behind standing ready with naked dagger, at his imperious command, to avenge some real or imaginary affront, by plunging it to the heart of this discarded favorite of a day.

Constantinople comes nearer than any other city to being the convenient centre of the world. Its unequalled water communication north and south with regions of great fertility, if crossed by a system of railroads east and west into the heart of Europe and Asia, would leave it nothing more to desire of commanding commercial advantages, as now it is regally rich in natural surroundings. And this reminds us of being often asked if this gem of the Bosphorus or the famed Parthenope of the southern Italians has the finer harbor? a question very like whether the Rhine or the Hudson be the finer river ; or whether there is the fairer beauty in an opal or a water-lily ; in a half-blown rose or a tropical sea-shell? Each has its own untransferable charms. Constantinople has no Vesuvius — that lump of black lava with a Victoria on it in rude impress, and that rougher cake with a burnt carline hardened into it — were boiling in its huge smoky cauldron no very long time ago ; they are cold enough now. But then again, Naples has no Golden Horn and Seraglio Point. Both are magnificent ports, but wholly unlike. Comparisons can add to or subtract from neither. Each was a superb morning picture under a summer sunrise. Charming brides of the sea, they sit like coronetted queens upon their wave-washed throne.

In the day-time, a cloud of smoke curls ceaselessly up from yonder huge chimney ten miles distant as a bird would fly : the twin summit is smokeless now. At night the streams and oozing outflows of the molten rock gleam down the mountain sides like rills of fire ; while ever and anon great jets of flame spring up into the murky sky from the top of the cone, with wrathful brilliance. These faded flowers bloomed on the jagged

slopes of the old fire mountain, the sulphur underneath tinging their once gay leaves with brightest gold and purple. We plucked them as high as one might reach from the saddle turning a hat into an extempore herbarium for their safe keeping. You wind up deep gullies through olive and mulberry groves and trailing vines, uselessly breaking up walking sticks over the head of your sorry mule to quicken his walk ; till every sign of vegetation is actually crushed out beneath the thousands of acres of the emptied contents of the dismal furnace strewing the whole scene with blackness and utter death. You might almost as well have alighted from a balloon upon the lifeless disk of that mass of cinders and scoria which men call the moon. Toil on through ashes and lava up hundreds more of perpendicular feet, scorching your boots with volcanic heat and your lungs with the brimstone fumes of the bottomless pit itself. Creep up to the rim of the crater, and peer over into the infernal depths, and let your ear reverberate the sound of that hollow, hungry, groaning plash below you of the red-hot liquid substance of the earth itself ; you will never forget that deep base growl as if all the hoarse throats of the creation were blent in one horrid concert.

Now stretch away your sight seaward, landward, and what a world of loveliness lies outspread on every side, from this strangest of imaginable outlooks. The semi-circular bay sparkling with its islands, and winding shore of mile upon-mile of suburban villages ; the city itself so lively to the eye in its drab stone edifices, with St. Elmo's palace and castle watching over it as a sleepless sentinel ; the glorious champaign of cultivated country and princely domains wearying you with its exhaustless affluence ; and here below you the half uncovered Pompeii which perished with its gay thousands one day when this wild furnace emptied itself, as never before or since, on their unprotected heads. They had built their homes too near the jealous mount and fearfully did they expiate their rashness. But it is just as near to-day as then ; yet this delicate rosebud ventured to open there its petals ; but before it had done it, a stranger's hand from a far-off shore must take it from its bush to put it beside that rich red pomegranate blossom from the tomb of the Mantuan bard high up over the mouth of the Posilippo grotto. Music is in these names, and fragrance is in these memories.

It is quite time that a people, who for generations past have been unearthing their ancient, buried cities, and thus restoring the habits and manners of a dead ancestry to life, should begin to raise themselves out of a burial of ages under oppressions which it is hard to understand how a manly race can tolerate for a day. So long had Italy worn the chains which tyranny rivets on both soul and body, that the world had well nigh lost faith in her power or disposition to wrench away her fetters. Travellers for a century past have visited her lovely shores, and gone into rhapsodies over her miracles of art, her gems of scenery, her romance and poetry, but with only a single note of commiseration for her abject servitude to imbecility and bigotry in church and state alike. Had the iron so gone into her spirit that it would never again pulsate with the enthusiasm of freedom? And was the land of Brutus and Cicero eternally a slave to priestcraft and kingcraft? Capua and the Volturno have answered with a thunder of negatives. Had we suspected what a twelvemonth would bring forth, we should have ridden through that district of Garibaldi's dashing exploits with even more than the vivid interest which its natural charms excited. The twenty miles which divide Capua from Naples is crossed by one of the most perfect of roads. A railway also connects these two points; but a railcar on territory like this, at least on a first visit, is a sacrilege. Every rood of such a country should be leisurely surveyed, for it is but one succession, as far as sight can go, of orange and lemon and olive orchards, with pomegranate and almond trees mingling their carnation and white flowers; and luscious vintages waiting for the wine press, with the countless other attractions which the taste and wealth of princely houses for centuries create in climes like this of the fervid South. What a rough intruder among such gardens of song and luxury is war! Yet better all these delights should be turned into a waste than to endure the despotism which kept its sleepless eye on us, as if we had carried a torch in our hands to set the whole country on fire. We thought the tinder about dry enough to burn; and the lighted match was not far behind. Mrs. Browning says that

"Souls are dangerous things to carry straight
Through all the spilt saltpetre of this world."

So the Italian liberator proved it. He has done the work and wears the laurels of a pure-hearted patriot chief.

If southern Italy can have a really liberal government, can get rid of her swarming priesthood and other ecclesiastical orders, male and female, can set her thousands of lazzaroni to some industrious craft, who are now crawling like countless vermin over her fair surface; if education and the useful arts can wake up her volatile, sensuous, careless people to understand what men and women were made for and can do; nobody need search any further for the garden of Eden on this footstool of the Lord. Turner has idealized, in one of his pictures, the imperial wealth and power and splendor of ancient Italy, in a fabulously magnificent grouping of architectural pomp piled up in columns, cornices, and templed grandeurs as even Grecian genius could never have made actual; with palm trees, and flowers of the orient, and birds of gayest plumage, to complete a scene of matchless terrestrial glory. But more than a Turner's pencil would be tasked to embody, in forms of created grace, the conception of what one and united Italy might again become, under the appliances of modern Christian civilization; would political balance-wheel makers only let her work out her own redemption unhindered by their mischievous help. That kingdom would be the gem of Europe in material prosperity, as for centuries she has held the supremacy in the elegant arts.

But Rome — there lie her ill-cemented states right across the middle of the peninsula from sea to sea — a load of social and mental inertness enough to break down any people; and at their centre the dead old capital itself, a sepulchre of ancient pride and living putridity. How pensively she keeps guard over her own lifeless remains out there amid the lonesome weariness of her Campagna — leagues of the monotonous level stretching away from her to the sea in the dim distance, and to the blue-topped hills skirting inland the scene on the eastern horizon; while year by year the poisonous malaria creeps nearer and nearer her walls, threatening her people with a literal extermination. No one can mock or curse her in her anguish, though her hands are red and her head is hoary with the guilt of centuries.

“ The Niobe of nations ! there she stands,
 Childless and crownless, in her voiceless woe ;
 An empty urn within her wither'd hands,
 Whose holy dust was scatter'd long ago ;
 The Scipios' tomb contains no ashes now ;
 The very sepulchres lie tenantless
 Of their heroic dwellers : dost thou flow,
 Old Tiber ! through a marble wilderness ?
 Rise, with thy yellow waves, and mantle her distress.

“ The Goth, the Christian, Time, War, Flood and Fire,
 Have dealt upon the seven-hill'd city's pride ;
 She saw her glories star by star expire,
 And up the steep barbarian monarchs ride,
 Where the car climb'd the capitol ; far and wide
 Temple and tower went down, nor left a site :
 Chaos of ruins ! who shall trace the void,
 O'er the dim fragments cast a lunar light,
 And say ' here was, or is ' where all is doubly night ? ”

Nothing but sadness can come of thinking upon her degradations and crimes. But the flowers grow among her ruins — these were gathered on the loftiest range of her colossal Coliseum walls ; hundreds of specimens find soil enough on those old ruins for a vigorous nourishment ; and one forgets her woes in wandering through her gorgeous galleries where the canvas and the marble tell how immortal are the creations of human genius. These are in truth

“ Her resurrection ; all beside — decay.”

It is very singular to a traveller from our own bran-new country to be walking these streets some ten to twenty feet above the grade where Roman armies and citizens used to go, and all this filling up the work of Goth and Vandal ravages, and the steadier desolations of more than a thousand years. What masses of rubbish — the wrecks of imperial, civic, sacerdotal edifices — have been tumbled and bedded together to lift the surface of this city to its present level ! These bits of stone were lying at the foot of the Tarpeian rock of fatal memories, some thirty feet higher up than its ancient base which once gave a fall of seventy or eighty feet, when in republican days, from the precipice above,

——“ the traitor's leap
 Cured all ambition.”

You lean over the wall of street or piazza, where excavations have been going on, and look down as into a deep cellar to the foundations of former structures rising from the original pavements far below your feet. In this way the great Forum and some smaller ones, and baths and columns and temple walls have been reopened. The peerless marbles of the Vatican, the massive basalts and porphyries and red granites and alabasters and jaspers which shine in perpetual polish through its long halls and galleries, brought by the Cæsars from Greece and Egypt, were exhumed from the debris of their palaces fifteen or twenty feet under ground, where they had lain in oblivion since Rome fell before her northern spoilers. How silent that long sleep! and who can tell what else of priceless worth may lie down there still in the same forgetfulness? Yet it would not much matter what may slumber thus underground, if that which lives and breathes above the surface might but throw off the nightmare which suffocates it, and really live.

But these other silent “compagnons de voyage” lying here so long and patiently for a friendly recognition also in this rambling reviewal—bright agates and carnelians of the Alps; cunning marvels of Swiss whittling in yellow cedar; battered bullets and torn draperies from the trampled field and cannonaded cha-teaus of Magenta; bits and chips of all breakable and cutable and carry-off-able things, from a cone of the monarchs of Lebanon to a piece of the old cathedral of Hebridean Iona; coins too of those far away peoples; pictures recalling so vividly the sublimities, beauties, oddities of their world of work and play, and varied, ceaseless novelties; and you, not least, our trusty Alpen-stock, scored with the name of many a perilous pass, which helped the unpractised adventurer safely over the yawning chasms and slippery footing of the seas of ice—what thronging memories do ye evoke, mirthful and thrilling and softly pleasing from the empurpled past, each asking for a voice to tell its story; but like many an eloquent pleader obliged to submit in silence to the inexorable “make way for another.”

* Since writing this we see in a foreign paper an account of the exhuming of a palace outside the Porta del Popolo, a few feet only under ground, where, among other treasures, a noble statue of one of the old emperors has been recovered.

ARTICLE V.

JOHN CALVIN.

“AFTER darkness I hope for light.” Such was the significant and prophetic motto of Geneva. Rapidly had her character and her influence changed since the return of Calvin from his temporary banishment. From being the favorite resort of those who seek for nothing more in this world than pleasure and the unchecked indulgence of lawless passion, receiving into herself from every quarter, and dispersing abroad as freely again, the influences that tend to corruption and ruin, she was becoming, more and more, the longed for asylum of the oppressed and persecuted, those whom the world had cast out of her bosom, to whom the cross of Christ was more precious than all things beside, and the liberty to worship God in purity and peace the dearest boon that earth could any where bestow ; while instead of the poisonous streams that had issued forth from her of old, she was become a fountain of sweet and healthful waters sent out far and wide to refresh the thirsty and waiting lands.

The number of inhabitants in Geneva in the year 1500 was 12,000. In 1543, two years after Calvin’s return, it was 13,000. In 1550 it had swelled to 20,000. This great accession of population was mainly due to the influx of refugees which now took place from every quarter. To give an example of the variety of nationalities thus represented, the register of Oct. 14, 1557, contains the following record : “300 inhabitants were received [to citizenship] in one morning, to wit, 200 Frenchmen, 50 Englishmen, 25 Italians, 4 Spaniards,” &c. Yet Calvin did not hesitate to warn those whom he exhorted to flee thither, that they must expect no haven of earthly peace.

“You will ask me,” he says, in addressing Madame Budé, “if being come hither you shall always have assured repose. I confess that you will not ; for while we are in this world, it is fitting that we should be like birds upon the branch. So it has pleased God, and it is good for us. But since this little corner is vouchsafed to you, where you may finish the remainder of your life in his service, if

he so please, or profit more and more, and be confirmed in his word, in order that you may be more ready to endure persecutions, if it so please him, it is not right that you refuse it." And he thus expresses himself to Marolles, Seigneur of Picardy: "I ought not to inveigle you by vain expectations, having no other desire than your well-being, whatever it may be. True it is that what some promise themselves in retiring hither, rests, it appears to me, on very slender grounds. However, there is this to be said, the Christians here have liberty to worship God purely, which is the chief point of all."

Yet another instance of this fair and truthful spirit may be given from a letter to a French Seigneur, probably Charles de Jonvilliers, who afterwards became his secretary and friend.

"It is needful, at least, that you be informed beforehand, that you shall enter here no earthly paradise, where you may rejoice in God without molestation; you will find a people unmannerly enough; you will meet with some sufficiently annoying trials. In short do not expect to better your condition, except in so far, that having been delivered from miserable bondage of body and of soul, you will have leave to serve God faithfully." "Make up your mind then to follow Jesus Christ, without flying from the cross; and indeed you would gain nothing by trying to avoid it, because it will assuredly find you out."

To write in this strain must have required self-denial, for Calvin dearly loved to surround himself with the noble, the cultivated and the good, and their presence rendered ever stronger the party of order and peace, but what he told them was no more than truth, for indeed they found much to suffer. The old inhabitants regarded them with an always restless jealousy and suspicion, and steadfastly resisted their admission to the rights of citizenship. They were exposed to much insult and abuse, especially at those times when the spirit of the Libertine party broke forth into its most violent excesses, and on one occasion a formidable popular tumult threatened their lives, but was happily allayed without bloodshed.

Yet well were such men as these contented with what they found.

"I always wished in my heart," says Knox, "nor could I ever cease to wish, that it might please God to bring me to this place, where I can say, without fear or shame, the best Christian school

exists, since the time of the apostles. I allow that Christ is truly preached in other places, also, but in no other have I seen the Reformation so well wrought out, both morally and religiously, as in Geneva." Farel gives a like testimony: "I was lately at Geneva," he says, "and so delighted was I, that I could scarcely tear myself away. I would rather be last in Geneva than first in any other place: were I not prevented by the Lord, and by my love for my congregation, nothing should hinder me from spending my days there." "Here," says Beza, writing from Poissy, where he was present at the celebrated colloquy, "every thing is disagreeable to me compared with my very dear Geneva, the thought of which alone revives me."

It is easy to see what an element of health and renovation was introduced with these men, who were the flower of all lands, though among them were indeed mingled deceivers and hypocrites, of whom, however, some at least were discovered in time, and banished, or prudently took warning that they would do better to go elsewhere. Of this latter class were such persons as Caroli, Bolsec, Baldwin, Gentilis. Of the more noble sort may be mentioned Hamelin, Carraccioli, Marquis of Vico, Knox and Whittingham. To accommodate the various nationalities new churches were established. One of the first of these was that of the Italians. In three other churches the service was performed in English, in Spanish and in Flemish.

It was Calvin's presence that gave the charm. Almost till his death it was felt to be the principal gage of safety and peace. His influence was wonderful, considering how greatly his doctrine and discipline were hated by many of the old inhabitants of the city. He appeared to inspire every one with a sentiment of reverence which was all efficacious to quell the desire of personal attack. Ami Perrin, his powerful and constant opponent, seems never to have lost this feeling of personal esteem and awe. Those who wholly refused submission to the consistory, were sometimes willing to apologize to him. In one scene of tumult and insurrection, which he describes to Viret, he made proof of this power by casting himself into the very midst of the excited and infuriated crowds, whose rage immediately transformed itself into zeal for his defence and safety. On another occasion he was attacked by ruffians in crossing a bridge on his return from preaching. He quietly remarked that the bridge was

wide enough for them all. The manner rather than the words seem to have impressed them, for they instantly turned their attention in another direction. A wild disturbance arose on the occasion of the public representation of a play in Geneva. "Our plays," says Calvin, "narrowly escaped being turned into a tragedy." This was through the fanatical imprudence of one of the ministers. The furiously incensed multitude declared that they would have killed him, were it not that they revered Calvin, through whose presence of mind and that of his associates the matter was quieted. "God indeed," says he on one occasion, "protects myself and colleagues to the extent of the privilege implied in the declaration of even the most abandoned that they abhor the least injury done to us not less than they detest parricide."

But great as was the influence of Calvin's spirit at Geneva, it was not less mighty elsewhere. His correspondence was very large, and connected him with the Protestant church in every land. His advice and counsel were sought wherever the new spirit breaking forth from the old forms craved for itself an expression more adequate to its needs. The martyrs looked to him for comfort and instruction. Those who were hindered against their will from serving God according to their consciences resorted to him for advice and help; and not the humble alone, but princes and rulers were willing to submit themselves to his teachings, and to be counselled by him as to the measures best fitted to promote the spread of religious knowledge and ecclesiastical order, in their domains. Among his letters are those addressed to the Kings of England, of Denmark, of Sweden, of Poland, to the Queen of Navarre, the Duchess of Ferrara, the Countess Anne of Warwick, the Duke of Somerset. But his influence was greatest in France. It was his own native land, whither his thoughts and affections ever most steadily turned, whose struggling and suffering church was the object of his nearest and most tender solicitude. In that saddest, most humiliating, yet most glorious epoch through which the French nation have ever passed; in that age which showed us, once, and for all, what France might have been, had she not chosen at that fatal moment the downward path; whose record stands open to confute us, with the noblest sacrifices, the purest and

sweetest piety, the most genuine and lasting fruits of intellect, when we are tempted to speak slightly and disparagingly of the French nature, as necessarily frivolous, volatile and sensual, incapable of passing beyond the forms of the understanding to any higher intuition of truth, incapable of faith in God and true love to man; in that age to which her modern historian sadly turns, as if to find once more some priceless treasure, there lost, and never regained, the guiding mind more than any other was Calvin's. It ceased to be so in a measure, when the martyr church, that had hitherto known no weapons but endurance and faith, becoming aggressive, linked herself with a political party, and in her seeming victory, that seemed such only for a time, lost—herself.

This is Calvin's brightest glory. And it is in this point of view better than any other that we can understand what he was, and the relation he bore to the Reformation. Tenderly did he love the afflicted and sorely tempted flock. Through all the sharp crises of its trial his eye was ever on it, still seeking its deliverance, its succor, in every possible way. He was continually urging the churches of Switzerland and Germany to intercede for its safety, till they grew weary, and the king by an impatient rebuff gave them to understand that further interference would be in vain. Especially did he exert himself in behalf of the harmless and persecuted Waldenses, and while the terrible sentence was yet in process of execution which swept away their pleasant villages like a whirlwind, and drove forth as homeless wanderers those whom the sword in its ravaging fury had chanced to spare, he travelled from canton to canton, in the hope of obtaining an interference which might even then alleviate, though it could not prevent the desolating blow. When fleeing in vast numbers into Switzerland, the poor houseless victims threw themselves upon the compassion and pitying charities of their brethren in that more favored land, he made efforts to obtain for them the needful succor and sustenance, which did not prove vain. When the isolated and defenceless community at Mentz, hindered in the free exercise of religious rights by the bitter zeal of the Romanists, and especially by the malice and insolence of Caroli were seeking protection under the shelter of the league, he went as far as Strasburg in their behalf,

urging on their cause with all the earnestness and persistence of his nature, and would fain have gone to Mentz itself, there to meet his old opponent in open encounter, had not the circumstances proved that such a step would be a mere piece of fool-hardy daring, which, while full of danger to himself, could not possibly result in any benefit to those in whose behalf it was undertaken.

Let us see now what words of comforting assurance, of wise and thoughtful counsel, of tender and humble affection he could write to those martyrs, who were waiting in their prisons the fiery death that was to prove their constancy and patience to the end. Five young Frenchmen, known as the five prisoners of Lyons, were languishing in confinement and suspense, awaiting that final sentence which, after more than a year had passed, enabled them to witness at the stake a noble and glorious confession. Calvin not only urged forward the efforts made for their deliverance, but cheered them from time to time with letters full of weighty consolation.

“My very dear brothers,” he writes, “we have at length heard why the herald of Berne did not return that way. It was because he had not such an answer as we much desired. For the king has peremptorily refused all the requests made by the Messieurs of Berne, as you will see by the copies of the letters, so that nothing farther is to be looked for from that quarter.” “As yet we know not what will be the event. But since it appears as though God would use your blood to sign his truth, there is nothing better than for you to prepare yourselves to that end, beseeching him so to subdue you to his good pleasure, that nothing may hinder you from following whithersoever he shall call. For you know, my brothers, that it behooves us to be thus mortified in order to be offered to him in sacrifice. It cannot be but that you sustain hard conflicts, in order that what was declared to Peter may be accomplished in you, namely that they shall carry you whither you would not. You know however, in what strength you have to fight, a strength on which all those who trust shall never be daunted, much less confounded. Even so, my brothers, be confident that you shall be strengthened, according to your need, by the spirit of our Lord Jesus, so that you shall not faint under the load of temptation, however heavy it be, any more than did he who won so glorious a victory, that in the midst of our miseries it is an unfailing pledge of our triumph. Since it pleases him to employ

you to the death in maintaining his quarrel, he will not suffer a single drop of your blood to be spent in vain. And though fruit may not all at once appear, it shall spring up more abundantly than we can express." "I shall not console nor exhort you more at length, knowing that our heavenly Father gives you to experience how precious his consolations are, and that you are sufficiently careful to meditate upon what he sets before you in his word. He has already so shown how his spirit dwells in you, that we are well assured he will perfect you to the end." "Be the Son of God glorified by our shame, and let us be content with this sure testimony, that though we are persecuted and blamed, we trust in the living God. In this we have wherewith to despise the whole world with its pride, till we be gathered into that everlasting kingdom where we shall fully enjoy those blessings which we now only possess in hope." And in another letter, "You must therefore keep this sentence in mind that 'He who dwells in you is stronger than the world.' We who are here shall do our duty in praying that He would glorify himself more and more by your constancy, and that he may, by the consolation of his Spirit, sweeten and endear all that is bitter to the flesh, and so absorb your spirits in himself, that in contemplating that heavenly crown, you may be ready without regret to leave all that belongs to this world."

These five died in the fire exhorting each other "Courage! my brothers! courage!"

The words that follow show in what a reverent spirit he could regard the work of God in the hearts of his children, setting it far above the results of mere human wisdom.

"This is why I have not sent you such a confession of faith as our good brother Peloquin asked me for, for God will render that which he will enable you to make, according to the measure of mind which he has allotted you, far more profitable than any that might be suggested to you by others. Indeed, having been requested by some of our brethren who have lately shed their blood for the glory of God, to revise and correct the confession they had prepared, I have felt very glad to have a sight of it, for my own edification, but I would neither add, nor take away a single word; believing that any change would but lessen the authority and efficacy which the wisdom and constancy we clearly see to have proceeded from the Spirit of God deserves. Be then assured that God who manifests himself in time of need, and perfects his strength in our weakness, will not leave you unprovided with that which will powerfully mag-

nify his name. Only proceed therein with soberness and reverence, knowing that God will no less accept the sacrifice which you offer him, according to the measure of ability which you have received from him, than if you comprehended all the revelations of angels, and that he will make effectual that which he puts into your mouth, as well to confirm his own, as to confound the adversaries."

Louis de Marsac, one of the two men addressed in the letter just quoted from, thus writes to Calvin :

"Sir and brother—I cannot express to you the great comfort I have received from the letter which you have sent to my brother Denis Pelouin, who found means to deliver it to one of our brethren who was in a vaulted cell above me, and read it to me aloud, as I could not read it myself, being unable to see anything in my dungeon. I entreat of you, therefore, to persevere in helping us with similar consolation, for it invites us to weep and to pray."

When Marsac was led to the place of execution, the rope was not at first put around his neck, as in the case of the others, out of some regard to his quality. "Alas!" cried he, "do not refuse me the collar of so excellent an order." His wish was acceded to, and the three went singing to meet the flames.

The cautions addressed to Matthieu Dimonet show that Calvin still remembered the weakness of humanity, amid all the tokens of God's manifest grace.

"I had forgotten one point," he says, "which is that you should reply to adversaries reverently and modestly, according to the measure of faith God gives you. I say this because it is not given to every one to dispute. Indeed the martyrs themselves were no great scholars, nor subtile to enter upon profound disputations. Thus humbling yourself under the guidance of the Spirit of God answer soberly according to your knowledge, following the rule of Scripture, 'I have believed, therefore I speak.' Yet let not that hinder you from speaking frankly and plainly, in the full persuasion that He who has promised to give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist, will never fail you."

It is recorded of this man that having endured many conflicts and temptations, especially on account of his mother, who, they told him, was dying of grief, he "endured the torments of death quite cheerfully, and praying to the Lord."

To that opposite spirit, the spirit, which weakly avoiding suffering for the truth's sake, and ready to adopt almost any expedient in order to avoid it, proved in the end the ruin of the French reformation, he could apply, when need was, a stern rebuke. Of the class alluded to were the Nicodemites, so called, who, under this name, excused their timid and worldly spirit of expediency. That additional force might be given to his reproofs, and at the request of some of the very persons against whom they were directed, he wrote his only letter to Luther, beseeching him to express himself clearly on this subject, and by his authority convince the hesitating ones of the necessity of a bolder confession. Great was his love not only for that "noble army of martyrs" who stood forth at this hour in glorious contrast with these worldly and vacillating spirits, but also for those refugees, who, leaving friends, home and earthly goods behind them, sought in exile to honor the cause of that Redeemer who was dearer to them than all things beside.

Notwithstanding his love for France, Calvin never returned thither, though at one time the church at Paris desired him for its minister. He was certain in his heart that God had given him his work to do in Geneva, not for Geneva only, indeed, but that he could from that vantage ground do more, even for France, than if he were in Paris itself; and this he effected not in one, but in many ways. It must be remembered that he was the soul of that great theological school from which went forth, year after year, pastors and teachers destined for the service of the French church, and indeed of the church in every land.

The last years of Calvin's life witnessed the beginnings of those religious wars which ended in the accession of Henry IV. to the throne of France, and in the temporary and partial triumph of Protestantism. But these beginnings were in spite of his remonstrances; and though he watched the progress of affairs with the intensest interest, and sent Beza to represent him and the church at Geneva at the treaty of Poissy, and to guide and modify the course of the French church, at this epoch, so far as possible, yet he had little hope of the result on the whole, notwithstanding that he sometimes expresses himself as though God might overrule even these things for good, and so doubtless we

shall find that he has done in the end, yet to France may we not dare to say even in the words of our Saviour to Jerusalem : “If thou hadst known, even thou at least in this thy day the things which belong unto thy peace, but now they are hid from thine eyes.”

And now we approach the close of his career. Most touching and beautiful is the minute account which Beza gives us of his last days, dwelling with loving remembrance, as he does, on every circumstance that could illustrate how worthily so noble and pious a soul drew near to the confines of the grave. He was oppressed with disease more or less during his whole life, but in his last years so manifold, complicated, and distressing were the forms it assumed that we are filled with wonder as we see how much he still accomplished in spite of it all. “What” said he in answer to Beza’s ineffectual remonstrances, because he would not at last be willing to rest, “would you have the Master come and find me idle”? In the midst of his sharpest sufferings, “no man,” says Beza, “heard him utter a syllable unworthy a brave, not to say a Christian man; only raising his eyes to heaven ‘How long’ he asked, ‘O Lord,’” for this, even when well, he had as a sort of symbol in his mouth, thinking on the calamities of the brethren, by which he was affected more than by any ills of his own.

His farewell address to the council, who of their own accord came to him in his sick chamber, when he had expressed his desire of coming to them once more, is full of humility and confession on his own part, as also of sound and faithful counsel. He also spoke a few earnest words of exhortation to his fellow ministers. To Farel, his old and faithful friend and correspondent, he wrote his last epistle, wishing to prevent the aged minister, now more than seventy years of age, from undertaking the fatigue of a journey on his account. But the good old man came notwithstanding, and when they had spoken together returned on the next day to Neufchatel. The few days that remained were spent by him in almost perpetual prayer. So tranquil was his end that he did not even draw a heavier breath before expiring. His consciousness and reason were present to the last. After he had departed he rather resembled one asleep than dead. His remains were followed to the tomb by almost

the whole city "not without abundant tears." No stone was placed over his grave, for so he had himself commanded. If its true location is now known, it is because love and veneration have preserved its memory.

The brief and comprehensive sketch of Calvin's person and character with which Beza closes his memorial has probably been quoted over and over again, yet it will always be freshly interesting as the testimony of one who knew him well, and was capable of appreciating him. Part of it will not be inappropriate here.

"He was of moderate stature, of a pale and dark complexion, his eyes, which betokened the sagacity of his intellect, retained their brilliancy to the last. In dress, as became his singular modesty, he was neither too careful nor too careless, in regard to his manner of living, far removed from meanness, as from all luxury. He was very sparing in diet, so that for many years, on account of the weakness of his stomach, he ate but once a day; for sleep, he almost went without it. His memory was incredible, so that those whom he had once seen, he instantly recognized, though after many years had passed. He could immediately resume the thread of dictation without any prompting, even after a lapse of some hours; and by however manifold and infinite affairs he was oppressed, he never forgot any of those things which it concerned his office to know. So clear and exact was his judgment, on whatever matters he might be consulted, that he often seemed almost to exercise a prophetic power, nor do I remember any one to have made a mistake who followed his counsel." "Though nature had made him grave, yet none was ever more agreeable than he in the common intercourse of life. In bearing the faults of men that spring from infirmity he was wonderfully prudent, so that he neither shamed nor terrified weak brethren by importunate reproof, nor cherished their faults by connivance or flattery." "By natural temperament he was somewhat choleric, which fault had also been increased by his laborious manner of life, nevertheless the Spirit of the Lord had so taught him to moderate his anger, that no word was heard from him unworthy of a good man, and much less did he proceed to greater extremities; not indeed was he easily excited to anger, except when religion was in question or when he had to deal with the obstinate."

Beza thus closes his brief record:

"Having here faithfully pursued the history of his earthly career, of which I have been an eyewitness for the space of sixteen years, I

think myself well entitled to affirm that in him was proposed for the imitation of us all a most beautiful example of a truly Christian life and death; and one which it may be as easy to calumniate, as it would be difficult to follow."

The calamities of the church in that age had much to do in ripening her heroes. Is there need for us too of a like terrible ordeal, or are there also bright fruits of a peaceful time, equally precious, though different in their kind? Even so no less shall we be gainers by the contemplation of those strong and lofty spirits, the benefits of whose labors and sufferings we, and the church universal, are reaping now, and shall continue to reap until the end of time.

ARTICLE VI.

THE CHURCH OF ENGLAND.

EVERY thing has two sides in our imperfect world. The Church of England furnishes no exception. Hence we are required, in the full view of our subject which we have proposed, to dwell on some matters which it would be far more agreeable to ourselves to leave unnoticed. The beauty of her ancient edifices, the impressiveness of her service, the stillness and marked reverence of her worshippers, the orthodoxy of her creed, the simplicity and earnestness of her faithful ministers, her noble priesthood of learning, and the brilliant host of her honored apostles of the truth and defenders of the faith — in all this we have a picture which makes us feel, while we look on it, that the earth is not wholly delivered up to the curse.

This is one side. The other is now to be presented. We have said already that we include in the category of the earnest, God-fearing, scriptural preachers a much larger number of her sixteen thousand parochial clergy than many of the faithful sons of the Establishment are disposed to do. We are compelled, nevertheless, to leave them in a very decided minority. The great majority of the ministers from whose lips English church-

men should hear the Word of life are not themselves partakers of its spiritual benefits — do not profess to be converted men — would resent it as an injury, if one should call them converted men.

Nor will this be considered strange if we regard the circumstances by which — in a great multitude of cases — men are influenced in addicting themselves to the clerical profession in connection with the Established Church. Take, as the first element in our calculation the fact that there is a sum, variously estimated at from five to twelve millions sterling a year, not equally distributed among her sixteen thousand clergy, but divided into unequal prizes; of which the smallest may be sufficiently insignificant, as many a threadbare curate could testify, but rising by degrees, till Paul's "true saying" acquires a meaning of which he and Timothy never dreamed, "If a man desire the office of a bishop, he desireth a good business." In what way are these splendid prizes to be secured? They do not come as the reward of talent, learning, eloquence, high moral worth, soundness in the faith, devoted piety, generous self-sacrifice in the great cause of truth and righteousness: not through the suffrages of the congregation by whom the golden tribute is paid, and by whom the ministrations which it secures are to be enjoyed; but by favor of the man who happens to have the gift of a living in his sole and irresponsible power. A Christian man he may be: a man who makes no pretension to serious godliness he is far more likely to be; and who would be little inclined to require any thing of the sort in the successful candidate for his preference. Peradventure the patron of a benefice may elect to dispose of it for a consideration; in which case the shepherd of the flock will be the man who comes, or whose father comes for him, with the largest sum of money wherewith to buy the living, precisely as he would buy any other commodity, from a London land-agent, or auctioneer. The following advertisements in the *London Times* will illustrate:

"To be sold, the next presentation and advowson of an Ecclesiastical rectory in the West of England, commuted at the net annual value of £247.10; the present incumbent in his 75th year. For particulars apply to Messrs. Beal, land-agents and auctioneers; 151 Piccadilly."

Here is another, still more tempting, which appeared in the same number of the *Times* :

“Next presentation. To be sold by private contract, the next presentation to a rectory in Yorkshire, very pleasantly and healthily situate. Net income £250 a year. A good house, &c. Incumbent near 80, in bad health, and very early possession may be relied on. Price £1700. Apply to Mr. Murray, land-agent, 8 Great James Street, Bedford Row.”

Better still is the following, and might answer for a very gentlemanly successor of the apostles.

“Next presentation for sale, to a most important Living, within a short distance from London ; comprising a very commodious Rectory, offices of all descriptions, Garden and large pleasure grounds, with an income of nearly £2000 a year. The incumbent is of very advanced age, and the rector has disposition of other appendant patronage. Principals or their solicitors may have full particulars on application to Mr. Ancona, 8 John St., Adelphi, London.”

The disposal of these church livings constitutes an extensive and lucrative branch of business in London, as the following advertisement from the *Times* will show :

“Advowsons and next presentations disposed of by Messrs. Mair & Son, successors to the late well known Mr. Valpy. No charges made to vendor, beyond expenses out of pocket, unless a sale is agreed to. Their list of Church Property for sale is published weekly, and contains particulars of many eligible livings. Clerical Agency Offices, 7 Tavistock Row, Covent Garden.”

A successor of the apostles in distress for want of a flock to feed never hesitates to make his necessity known through the same universal medium, the *Times*.

“Advowson wanted, to purchase, with prospect of early possession, to a living in a healthy locality, not too distant from a Railway Station, and offering a good family residence. Address M. A., care of P. G. Greville, Esq., 42 Lombard St.”

Let it be noted now clearly this would-be incumbent manages to foreshadow his qualifications. His address, M. A., indicates that he is a Master of Arts, and so a graduate of Cambridge or Oxford. He is a gentleman, moreover, and in cir-

highest classes — not only the sons of rich merchants, but the younger sons of baronets, earls and in some cases these clerical sprigs of nobility take the title of Lord, as a matter of prescription. In other cases they are called Honorable. This depends on the dignity of the father. Thus the son of Viscount Exmouth is the Hon. Edward Pellew, while the son of the late, and younger brother of the present Marquis of Bristol, who is also a clergyman, is called Lord Arthur Hervey. We have seen a wealthy nobleman living in a proud castle, go into holy orders and prefix Rev. to the end of his days, though nothing could be farther from his thoughts than ever to disfunction whatever pertaining to the Christian ministry.

In no section of the universal church in which a man is called to a more enviable distinction, as a scholar, a theologian, or an eloquent preacher, than in the English Establishment, does all the world know. Yet the demand which is made upon a man, in any one of these respects, in the English church, is more reputable maintaining of his position, as a Christian minister, nowhere less than there. As regards the devotional service, he finds all that in the Prayer Book. The splendidly beautiful and impressive liturgical forms of the Church of England effectually cover up all deficiencies here. Though that he can read his mother tongue with correct propriety. He has quite as little to fear as to preach, for the score of his own incompetency. Though he could not make a grammatical sentence, it matters not. There is no statute, nor canon, nor popular sentiment, by which he is laid upon him to make a single sermon in the whole of his ministry. To be sure he is expected to ascend the pulpit on the Sabbath and read a sermon of some fifteen or twenty minutes; but by whom that sermon has been prepared, he knows, which no one thinks of asking. We once obtained a Sabbath evening preacher to a fashionable London congregation, the Establishment, an entire set, in bound volumes, of the National Preacher, thus procuring for a goodly number of our countrymen an honor of which we presume they are unconscious — that of preaching, by proxy, in the

cumstances which entitle him to choose his "place of rest." It must be "a good family residence," "in a healthy locality," and "not too far distant from a railway station,"—on a road leading to London of course—from which it is to be inferred that his friends, his tastes, or his amusements will take him rather frequently to the great metropolis. Sometimes an exigency is apparent, and personal attributes are set forth with more distinctness, rather than the parsonage and its locality :

"Next presentation wanted, with a prospect of early possession. Price not to exceed £1600. The Clergyman is under 40, active, and an acceptable preacher. Address Rev. A. B., Post-Office, Croydon."

One prominent feature in both classes of advertisements will be noticed, to wit, the present incumbent old, and not likely to live long ! This sort of thing is of too frequent occurrence to excite remark in England ; the sale being in some instances private, but quite as often by public auction. It is no uncommon case for one man to obtain possession of several livings, giving to each congregation one service a week, or hiring a poor curate, for a small salary, to "do all the duty," as the phrase is. Assuredly it requires no prophet to determine whether, with such a system, the great mass of pastors are likely to be peculiarly distinguished by a primitive and apostolic spirit.

Another cardinal circumstance is the fact that a clergyman is a gentleman by Act of Parliament. The term *clergyman*, in England, is by conventional usage, applied exclusively to a minister of the Established Church. The clergy occupy a high social position by virtue of their office. A poor clergyman is admitted to circles from which rich merchants are excluded. Moreover the clerical profession is the direct highway to the loftiest distinction. The poorest and humblest student at the University, who is preparing himself for holy orders, may be presented to a rich living, and set up his carriage. He may marry a rich wife, the wealthy merchant's only child and heiress ; or may even wed the Lady Ann, the daughter of a proud peer. He may come to be an archdeacon, a dean, or even an archbishop, and may take his place among the proudest nobility in the great senate of the land.

Is it strange that the clerical profession attracts to itself men

of the very highest classes — not only the sons of rich merchants and bankers, but the younger sons of baronets, earls and dukes? In some cases these clerical sprigs of nobility take the designation of Lord, as a matter of prescription. In other cases they are called Honorable. This depends on the dignity of the father. Thus the son of Viscount Exmouth is the Hon. and Rev. Edward Pellew, while the son of the late, and younger brother of the present Marquis of Bristol, who is also a clergyman, is called Lord Arthur Hervey. We have seen a wealthy knight, and living in a proud castle, go into holy orders and retain the prefix Rev. to the end of his days, though nothing could possibly be farther from his thoughts than ever to discharge any function whatever pertaining to the Christian ministry.

There is no section of the universal church in which a man may attain to a more enviable distinction, as a scholar, a theologian, or an eloquent preacher, than in the English Establishment, as all the world knows. Yet the demand which is imperatively made upon a man, in any one of these respects, in order to the reputable maintaining of his position, as a Christian minister, is nowhere less than there. As regards the devotional parts of public service, he finds all that in the Prayer Book. The exceedingly beautiful and impressive liturgical forms of the Church of England effectually cover up all deficiencies here. It is enough that he can read his mother tongue with correctness and propriety. He has quite as little to fear as to preaching on the score of his own incompetency. Though he could not compose a grammatical sentence, it matters not. There is neither statute, nor canon, nor popular sentiment, by which necessity is laid upon him to make a single sermon in the whole course of his ministry. To be sure he is expected to ascend the pulpit on the Sabbath and read a sermon of some fifteen or twenty minutes; but by whom that sermon has been prepared, is a question which no one thinks of asking. We once obtained for the Sabbath evening preacher to a fashionable London congregation of the Establishment, an entire set, in bound volumes, of the American National Preacher, thus procuring for a goodly number of our countrymen an honor of which we presume they were wholly unconscious — that of preaching, by proxy, in the

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great Babylon, and in a pulpit closed against their personal presence.

Is it not as certain as the law of gravitation, that the result of such a combination of circumstances must be mainly a feeble, incompetent, secular ministry? We affirm with deliberation, that if there is one consideration which has more influence than any other in designating a man for the sacred calling in the English Establishment, it is his incompetency for secular professions. The son of a rich and proud family who is unfit for the courts of law, or for the army or navy, will do very well for a clergyman. In a work published in London entitled "*Disphonia Clericorum*," or "*Clergymen's Sore Throat*," by Dr. Macness, an English physician and a churchman, we find the following statement :

"In any given number of young men about to start in their professional careers, no particular choice may have been made in the first instance, as to their several fitness for the peculiar actions they may have to perform ; but it generally happens, that should there be any deficiency of health, or other physical obstructing cause ; or doubt of the capability of the youth thus ready prepared to take the field, the universal cry is, 'O, I don't think, poor fellow, that he will be fit or strong enough for anything but the church.'"

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Who are the persons who are so filled with gladness and gratitude in putting on the faded and worn-out garments of strangers? They are well-educated, high-minded, and accomplished English women; their husbands graduates of Cambridge and Oxford, and devoted ministers of by far the richest church in all Christendom.

In the *London Morning Chronicle* of Sept. 6, 1854, was an article on "Provision for the widows of the clergy," from which the following are brief extracts:

“To enlarge on the melancholy necessities of the case is superfluous. But it is incredible that so little is done in the way of ministering to that particular distress which is, perhaps, among the severest calamities which can befall humanity. A clergyman’s widow is, in too many cases, plunged by her husband’s death from a condition of comfort to one of extreme misery—and with this aggravation, that in nine cases out of ten she has had no previous experience of privation. We hear of some 1,200 annual applications from distressed clergymen for relief from various charities; and a few hundred widows and aged, unmarried daughters of clergymen receive annuities, which seldom reach 40*l.* per annum. And, in face of all this, we find that there are more than 2,000 beneficed clergymen with incomes of less than 150*l.* per annum, while there are thousands of curates—many of them married, of mature age, and without a chance of preferment—whose income is less than 100*l.* a year.”

The *Times* has been publishing its loud lament quite recently because of the fact that the number of the sons of good families willing to enter the church is so much less now than formerly, and that the number is diminishing year by year. A recurrence to the article we are quoting from might furnish to the *Times*, in part at least, an explanation and an answer:

“Is this state of things known? We go on multiplying district churches—we think an enormous good is done when a Peel district is formed—we talk and act largely in the cause of church extension—but what of the instruments of all the moral and spiritual work which we encourage? What of the clergyman worn out before his time? what of the clerical victim of fever and cholera? and what of those he leaves behind him? We occasionally hear of a case of deep and peculiar distress; and in particular instances, some noble-minded and zealous friends raise private funds for the support of a clergyman’s widow and orphans. But too frequently silent extinction does its work. The clerical family melts off—degradation, or worse, overtakes the daughters—and the widow simply passes away from her misery.”

“Degradation or worse overtakes the daughters.” Degradation or worse! And what is that? It is that than which there is not, for woman, on all this sin-stricken earth, a lower deep! Is such a state of things necessary in Christian England? Is it unavoidable? Can the laity of the church be reckoned blameless while it continues? Does it not well-nigh amount to an im-

peachment of their humanity before the world, to say nothing of neighborly kindness or Christian brotherhood? Let us hear still further :

“ And be it remembered that all this constitutes a special appeal to English sympathies. The English people will have a married clergy ; and if a middle-aged clergyman without a wife is not looked upon with suspicion, he at least stands at a social disadvantage. Clerical widows and orphans are an especial English charge, arising out of an especial English feeling. But this is a duty which we take especial care not to fulfil. The author of the pamphlet before us dislikes the notion ‘ of the members of the clerical profession being in a position like dogs eating the crumbs from the tables of the wealthy.’ It is not, perhaps, pleasant ; but it is our duty to tell the laity of the actual state of things, and of the obligations incumbent on them. Do they know that, in every archdeaconry, there are applicants every year whose cases cannot be relieved — that those applicants are ladies, the wives and sisters of their own guests and friends, the nearest and dearest to those who, through a long life, ministered to them in sacred things, and were their daily friends, companions and advisers? Are they aware that what these applicants ask, but cannot get, is, in Yorkshire, an annuity of 11*l.* per annum — which is all that the local fund can give on the average to a clergyman’s widow — in London 20*l.*, in Chester 10*l.*, in Buckinghamshire 15*l.*? Has any one of our readers ever heard of this state of things? ”

These are the *poor* curates of the Church of England. But there are others who are paid, and well paid, by devoted and laborious clergymen for working side by side with themselves, in parishes too large to be properly cared for without such aid. We have seen a clergyman of the highest qualifications — piety, talents, learning, eloquence — preaching twice every Sabbath to a congregation of nearly two thousand people in a large town, with a stipend of only £300, almost the whole of which, if not quite, he gave to two faithful curates whom he kept constantly employed, while himself and his family subsisted on the proceeds of a private fortune. Another man of kindred spirit we knew, who did very much the same thing, and supported his family by instructing private pupils in addition to pastoral labors which were arduous in an uncommon degree.

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You will say this is hardly credible in great and magnificent London, and in a Christian community so wealthy and munificent as the Church of England. We remember to have thought so at the time; neither would we introduce it in the present connection if we had not, at a later period, met with the fullest confirmation of its probable truth. There exists in London a Church of England clothing society, the single object of which is, to supply articles of wearing apparel to the families of poor clergymen. The way, in part, in which the thing is done is by begging the cast-off garments of the nobility and gentry, for the replenishing of their depository in London; from which distribution is made throughout all England. The annual reports of this benevolent society are among the most affecting documents we have ever read, lifting the curtain from many English homes just sufficiently to afford a glimpse of pictures which one would prefer to forget. Thus in one of them there is a special acknowledgment to those who have sent contributions — either of money or cast-off clothes—to the society's stores, which contains the remark, that if the kind donors could only read the letters which the society is in the habit of receiving from parties to whom parcels have been sent, describing the exceeding delight often produced by trying on a faded dress to see how it fitted, they would feel amply rewarded for their liberality.

Who are the persons who are so filled with gladness and gratitude in putting on the faded and worn-out garments of strangers? They are well-educated, high-minded, and accomplished English women; their husbands graduates of Cambridge and Oxford, and devoted ministers of by far the richest church in all Christendom.

In the *London Morning Chronicle* of Sept. 6, 1854, was an article on "Provision for the widows of the clergy," from which the following are brief extracts:

“To enlarge on the melancholy necessities of the case is superfluous. But it is incredible that so little is done in the way of ministering to that particular distress which is, perhaps, among the severest calamities which can befall humanity. A clergyman’s widow is, in too many cases, plunged by her husband’s death from a condition of comfort to one of extreme misery—and with this aggravation, that in nine cases out of ten she has had no previous experience of privation. We hear of some 1,200 annual applications from distressed clergymen for relief from various charities; and a few hundred widows and aged, unmarried daughters of clergymen receive annuities, which seldom reach 40*l.* per annum. And, in face of all this, we find that there are more than 2,000 beneficed clergymen with incomes of less than 150*l.* per annum, while there are thousands of curates—many of them married, of mature age, and without a chance of preferment—whose income is less than 100*l.* a year.”

The *Times* has been publishing its loud lament quite recently because of the fact that the number of the sons of good families willing to enter the church is so much less now than formerly, and that the number is diminishing year by year. A recurrence to the article we are quoting from might furnish to the *Times*, in part at least, an explanation and an answer:

“Is this state of things known? We go on multiplying district churches—we think an enormous good is done when a Peel district is formed—we talk and act largely in the cause of church extension—but what of the instruments of all the moral and spiritual work which we encourage? What of the clergyman worn out before his time? what of the clerical victim of fever and cholera? and what of those he leaves behind him? We occasionally hear of a case of deep and peculiar distress; and in particular instances, some noble-minded and zealous friends raise private funds for the support of a clergyman’s widow and orphans. But too frequently silent extinction does its work. The clerical family melts off—degradation, or worse, overtakes the daughters—and the widow simply passes away from her misery.”

“Degradation or worse overtakes the daughters.” Degradation or worse! And what is that? It is that than which there is not, for woman, on all this sin-stricken earth, a lower deep! Is such a state of things necessary in Christian England? Is it unavoidable? Can the laity of the church be reckoned blameless while it continues? Does it not well-nigh amount to an im-

peachment of their humanity before the world, to say nothing of neighborly kindness or Christian brotherhood? Let us hear still further :

“ And be it remembered that all this constitutes a special appeal to English sympathies. The English people will have a married clergy ; and if a middle-aged clergyman without a wife is not looked upon with suspicion, he at least stands at a social disadvantage. Clerical widows and orphans are an especial English charge, arising out of an especial English feeling. But this is a duty which we take especial care not to fulfil. The author of the pamphlet before us dislikes the notion ‘ of the members of the clerical profession being in a position like dogs eating the crumbs from the tables of the wealthy.’ It is not, perhaps, pleasant ; but it is our duty to tell the laity of the actual state of things, and of the obligations incumbent on them. Do they know that, in every archdeaconry, there are applicants every year whose cases cannot be relieved — that those applicants are ladies, the wives and sisters of their own guests and friends, the nearest and dearest to those who, through a long life, ministered to them in sacred things, and were their daily friends, companions and advisers? Are they aware that what these applicants ask, but cannot get, is, in Yorkshire, an annuity of 11*l.* per annum — which is all that the local fund can give on the average to a clergyman’s widow — in London 20*l.*, in Chester 10*l.*, in Buckinghamshire 15*l.*? Has any one of our readers ever heard of this state of things?”

These are the *poor* curates of the Church of England. But there are others who are paid, and well paid, by devoted and laborious clergymen for working side by side with themselves, in parishes too large to be properly cared for without such aid. We have seen a clergyman of the highest qualifications — piety, talents, learning, eloquence — preaching twice every Sabbath to a congregation of nearly two thousand people in a large town, with a stipend of only £300, almost the whole of which, if not quite, he gave to two faithful curates whom he kept constantly employed, while himself and his family subsisted on the proceeds of a private fortune. Another man of kindred spirit we knew, who did very much the same thing, and supported his family by instructing private pupils in addition to pastoral labors which were arduous in an uncommon degree.

It would be strange indeed if the ecclesiastical system which

Duchess to do, (Earl Carlisle was Viscount Morpeth then,) and so great was the opposition excited in high quarters, that Horn-don chapel ceased to be honored with the presence of the illustrious strangers.

The clergy take the lead in this matter of non-intercourse, and what may be thought singular, the so-called evangelical clergy are preëminent among all their clerical brethren on this account, in many instances refusing to speak to a dissenting minister when they meet him in the street, although a neighbor, and their equal in all that should command respect, and preaching the self-same things that they do every Sabbath. They are excellent, conscientious, Christian men, and mean to act in most religious and honest accordance with their system—in other words with the customs and spirit of their church.

How much of honest religious belief and actual uniformity a rich and powerful state church is likely to produce, may be gathered from occurrences which now and then startle the community, if they do not disturb the dignified repose of the Lords Bishops. Two brothers, clergymen, both standing, as is supposed, on the strong ground of Calvinistic protestantism, suddenly strike out into paths diametrically opposite, and are discerned anon at absolute antipodes—the one a professed doubter, and the author of “*The Soul and her Aspirations*”; and the other finding a summary solution of all doubt in the bosom of the Roman Catholic Church. Neither are these isolated cases, but samples of what is working, as a powerful leaven, in the heart of the Establishment. And the thing continues, in spite of the thirty-nine articles, and all the authority of the courts, till “perverts” to Rome are counted by hundreds, both lay and clerical, and still larger numbers in secret sympathy with the Papacy remain in the Establishment, and, with jesuitical cunning and dishonesty, employ all their influence to disseminate the heresy. Among them are commoners and nobles, editors, lawyers, professors and statesmen. One of the great universities—Oxford—wheels into the ranks of the anti-protestant crusade, and finds aid and encouragement in its bishop, Samuel—son of the good and great William Wilberforce—scholar, preacher, statesman, courtier, orator, ecclesiastic, a consummate master in all: and it is confidently asserted

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that the very highest posts of influence in politics, literature, education, journalism, are filled by concealed jesuits. In the same halls and under the same cool shades the spirit of rationalism wraps itself proudly in its robes of office, and walks at liberty, uttering itself without fear in the professor's chair, and the pulpit, or, as it may elect and judge expedient, with more fulness and wider aim, in the "Essays and Reviews." If Colenso had not been clothed with the dignity of a Bishop, his unscholarly and feeble criticisms would hardly deserve to be mentioned in this enumeration.

That the Church of England should now and then be the theatre of religious manifestations in which fanaticism bears a prominent part, is not a matter to occasion surprise. A captain in the army, who is also a zealous churchman, becomes scandalized with what he conceives to be the strange anomalies and inconsistencies of the Establishment, and forthwith starts up in the character of a religious reformer, and the originator of a new sect which imagines the work especially committed to its hands to be, the separating of the wheat from the chaff before the time of harvest — in other words to gather the elect into one visible body, out of all the churches of Christendom. To this end they glide in unawares, and make all the havoc they can in every existing religious communion; yet no where else half so much as in the Church of England which they have quitted. These are the "Plymouth Brethren." They repudiate the Christian ministry as an order; and their theology is that of the "Higher Christian Life," or perfectionism.

We will refer to another instance, partly because we knew personally the principal actors — many of their most characteristic doings having passed under our own observation. A young clergyman named Prince, who has solemnly professed his assent and consent, *ex animo*, to every thing contained in the Book of Common Prayer, does, nevertheless take along with him some peculiar notions which he has adopted at college; and with which he has diligently inoculated a party of his fellow students. He becomes the curate of a clergyman at Charlinch — a village in Somersetshire — whom he soon converts to his own singular views, the most singular of which is that he is directed in all his minutest actions of every day by a conscious impulse

from heaven ; and he will not decide between tea and coffee at a fashionable evening party till he has “asked the Lord,” and got his answer. On the Sabbath he enters the pulpit — as he avers, though it be the crowded church of a fashionable watering place — not knowing what he will say ; and receives both text and sermon direct from God. Yet he is a man of fine intellect and accurate scholarship ; and a very eloquent preacher, insomuch that he draws after him a multitude, including families of wealth, fashion, and high social position. And when, not so much for the fact of their strange belief, as for their zeal in its propagation, his Bishop deprives him of his gown, and his rector of a living of eight hundred pounds a year, they bear it in the true martyr spirit, and calling to them some three or four of Prince’s college converts, they hire a large hall in the afore-said fashionable watering place, and preach the speedy coming of Christ to judgment with such appalling emphasis, that the vilest men and most hardened, are drawn by curiosity to hear them, and terrified into a new course of life. Being themselves not wholly unmindful of the body, they find in the city of Bath a bevy of sisters, with very homely faces and very heavy purses, whom the bachelors among them marry ; and all live together in unusual luxury ; still advancing step by step, in their fanatical career, until, at length, Prince avows himself to be the Holy Ghost incarnate, and receives the implicit homage of his followers. Mounted on magnificent horses, splendidly caparisoned, they ride at midnight — men and women — through the streets of Weymouth, singing the Hallelujah Chorus ; in return for which they are pelted by boys with pebbles, and mobbed by lewd fellows of the baser sort, with old tin kettles, and horns and other kindred music : so that they resolve to shake off the dust of their feet and depart out of the city. Not however till they have borrowed all the money they can, from every man, woman, and poor servant girl whom they have succeeded in duping. And now they proclaim that the day of grace is past, cease preaching, and return to Charlinch, where they build a grand mansion, with pleasure-grounds and high walls all around, which they call “Agapemone,” or the abode of love, and guard the stately entrance with blood-hounds. There for years they have lived, and are living still, in regal splendor ; the world shut

out; eating and drinking and playing at hawkey, or driving, with a gorgeous equipage, about the neighboring country; the impious assumptions of Prince the fitting counterpart to their promiscuous manner of life—the common termination of perfectionism.

The Agapomone figures occasionally in the London daily newspapers in the character of defendant in a law suit instituted to recover some silly spinster and her money from its nefarious clutches.

We might go on to describe other forms of fanaticism which have appeared in England within the last half century; and how every one of them, if it has not first made its appearance in the Established Church, has drafted its proselytes more largely from that community than from any or all others. Such has been the history of the movements led on by Edward Irving, Joanna Southcote, and the Mormon prophet. But the Church of England has nothing to fear from such things as these. A thousand Edward Irvings and Joanna Southcotes would produce no perceptible impression upon her aggregate condition. She is a tower of amazing strength, absolutely impregnable to all external assault that should not shake the civil state to its centre—notwithstanding the confident predictions of the men who are laboring for its overthrow. Not more proudly nor more serenely does St. Paul's rear its majestic proportions above the surrounding mass of mighty London, and lift its swelling dome to heaven, than she, entrenched in the very foundations of the English commonwealth, and strong in all that has borne largest sway in human affairs, sits at ease upon her pontifical throne, and looks calmly forth from underneath her mitred brow upon the puny assaults of her enemies without. She can hardly view with equal unconcern the dangers which threaten her from within, and yet so far as her past history may furnish the ground of a safe judgment, she need have but small fear for her supremacy for centuries to come.

Who then will undertake to weigh in a balance the conflicting and hopelessly antagonistic elements of this towering and unwieldy institution, so as to prophesy its future? How much is there in her that should exceedingly gladden the heart of every lover of truth and goodness! Is it not something for the inter-

ests of human society that the very temples in which she worships minister so largely to the formation of a pure and elevated taste? Is it not something that the most eminent men who have ministered at her altars have been equally distinguished as a priesthood of learning? Can the republic of letters forget such names as Hampden, Buckland, Milman, Thirlwall, Ellicott, Trench? Are not Dale, and Stowell, and Melville, and McNeile among her eloquent preachers? Can you find in all Christendom more seraphic piety; greater purity of life; humility and self-denial more conspicuous, or zeal for God and love for men's souls more apostolic, than are seen at the present time in great numbers of the members of that Church? While it may be doubted if any past age of Christianity has beheld every walk of public and private life among men adorned with nobler fruits of righteousness than multitudes of her simple-minded men and women are still bringing forth.

And yet again, how many things are there in the Establishment which must awaken in the mind of every friend of God and truth profound sorrow and painful foreboding! It is the simplest statement of facts as plain to every observer as the clock dial upon St. Paul's cathedral, when we say that, while the Church of England requires of every man who is ordained to her ministry the formal avowal of his belief that he is inwardly moved to the service by the Holy Ghost, the great majority of those who do so minister, scout the very idea of such inward spiritual impulse as stark fanaticism. Professing perfect unity of doctrinal belief, she comprises every variety of creed, from Augustine and Calvin, to Pelagius and Socinus; and from Hildebrand and Ignatius to Luther and Wielif. Almost as the prevailing spirit of the gigantic organization, there is grasping cupidity and political ambition, and worldly pride and pomp, at which Christianity stands aghast. In one word, there is so much in her of enormous, unmitigated wrong; so much that is opposed to the eternal law of truth and righteousness, that it seems almost impossible to regard her as, on the whole, a blessing to England and the world.

But we would not despair. Neither will we, if we can help it, adopt the melancholy conclusion which rested, as a heavy burden on the magnanimous spirit of the dying Arnold, that

since the Church of England will obstinately refuse to be reformed, therefore must she, without doubt, be destroyed. God is in heaven, and truth is stronger than error. Sorrow and suffering are the true nurses to human virtue. Whatever of vitality and health Christianity exhibits at the present time in the world, how greatly has it been the result of terrible experiences in the past ages of its history! The church is yet to attain to her highest glory, and receive her brightest crown through a baptism of fire. There are many things in the aspect of the world — both state and church — which men are prone to regard as elements of strength, and signs and proofs that the day which a universe, groaning and travailing in pain together, has been long expecting, is quietly drawing nigh; but which, when read in the light of past history and of God's word, are the most sure harbingers of storm, and tempest, and earthquake and thunder. May we not hope at least, that when the day of trial comes, it will awake into vigorous action a measure of Christian heroism in the Church of England, of whose existence she herself never dreamed; and that, when that dark day is past, the Church of England shall be, what she has never altogether been hitherto, a scriptural and a free church of the living God, and a glorious stronghold of truth and righteousness in the earth?

ARTICLE VII.

SHORT SERMONS.

“And when the day of Pentecost was fully come, they were all with one accord in one place.” — *Acts* ii. 1.

WE have introduced here the account of a very ancient and scriptural Revival. The Christian dispensation of the church is inaugurated by it, and it stands thus in the first chapter of church history as a MODEL REVIVAL. As such we consider it.

1. Dependence for it on the Holy Ghost. “Tarry ye in the city of Jerusalem until ye be endued with power from on high.” Luke

xxiv. 49. See also Acts i. 4, 5. No man can produce a revival, not even apostles. He may produce excitements.

2. The church must be prepared for such a work. (a) "In prayer and supplication." (b) "With one accord." Peter had denied, Thomas stood aloof, and all forsaken Christ at the crucifixion, and so there was ground for recriminations and divisions. (c) "In one place," a visible as well as heart union. (d) They were thus for many days. The Spirit is not bestowed on spasms of feeling. After this preparation the Spirit descends and by his display of power draws the curious multitude together.

3. Doctrinal preaching. Peter preached (a) decrees, ii. 23, (b) sinful free agency in executing them, ii. 23, (c) the resurrection, (d) the doctrine of a personal and descending Holy Ghost, ii. 33, (e) atonement, ii. 36. This was a revival sermon, not flashy and passionate, but argumentative on five great doctrines. As a result many were convicted, and regenerated. So we infer that conviction, anxiety, alarm and true repentance under the plain preaching of God's truth are reasonable and scriptural. And it was a continuous revival, ii. 47. A revival by human excitement must be short, but under the power of God's truth and the influences of the Holy Spirit may be of long continuance.

"Jesus of Nazareth passeth by."—*Luke xviii. 37.*

A BEGGAR, and hopelessly blind at that! How sad a case! He can not go to any celebrated physician, and it were useless if he could. He has heard of one, (invalids are quick to learn such facts) who cures the blind. But he has never been to Jericho. Will he ever come? Shall I know it if he come, and knowing it can I gain an audience? Painful and oft repeated questions, suspending his hopes on the frail thread of remote contingencies.

But, one day, there is a crowd rushing along, trampling over and by the poor blind man. "Hearing the multitude he asked what it meant." The answer thrills him by the double fact so briefly told. It is Jesus, and he is "passing by." It is the moment of the man's life, Jesus alone can help him, was then at Jericho for the first and last time, and was even then leaving. What a thread for a blind man to find and follow! He calls, is opposed, calls louder, is heard, Jesus stops; speaks to him; does for him all he asks; he sees the Lord of glory, and follows him in the way with gazing, feasting, adoring eyes.

Oh! many blind sinners sit by the wayside of the world. Once in their life Jesus comes near, nearer, nearest, but is "passing by." How much for them hangs on that fact at that precise time! You were in a crowd, or in some deep sorrow, or with his disciples, or alone with the Holy Spirit, when he was "passing." And you knew he was going by. Did you call, and did he stop and answer you?

There is a critical point for every sinful beggar when Jesus goes out once at Jericho's gate. The Christian looks back to it, and so will the lost sinner. It may seem a trivial thing at the time to let him pass by. But opposition should not prevent our calling after him. For they who *call* are answered. And Oh! the wonder of mercy, Jesus of Nazareth will stop, and help, when poor blind sinners call after him!

ARTICLE VIII.

LITERARY NOTICES.

A History of the Intellectual Development of Europe. By JOHN WILLIAM DRAPER, M.D., LL.D., Professor of Chemistry and Physiology in the University of New York; author of a "Treatise on Human Physiology," &c., &c. 8vo. pp. 642. New York: Harper & Brothers. 1863.

A FORMER volume, in which man as an individual is treated, finds here its intended sequel, in a consideration of man as a social being. The author proposes to himself the weighty and difficult task, to trace scientifically the growth of the Western civilization to its present stage.

It is obvious at the outset that his conception of the subject has an ample breadth, and that he brings to its treatment uncommon stores of scientific, classical, literary and speculative learning. Exploring the roots of after intellectual outshoots, he begins with a survey of the Hindu, Egyptian, and Grecian philosophies and ethico-religious systems, which concisely and clearly presents the peculiarities of those schools of thought in their successive transitions from one epoch to another. His criticisms and estimates of the Greek philosophers strike us as impartial, though Socrates loses no little of the divine halo with which it has been fashionable in some quarters to enwreathe his "lecherous countenance"; and Plato's Repub-

lie undergoes an analysis which shows it as destitute of good morals as of common sense; while the former is represented as teaching "that it is only involuntarily that the bad are bad; that he who knowingly tells a lie is a better man than he who tells a lie in ignorance; and that it is right to injure one's enemies;" p. 107; while the latter "recommends the exposure of deformed and sickly infants, and requires every citizen to be initiated into every species of falsehood and fraud." p. 117. The running down of the physical and ethical speculations of the Grecian schools into the utter infidelity and epicurianism of the age of the Sophists and the Sceptics of that land, is a picture full of sadly suggestive warning.

Very great interest is imparted to this work by the clear tracing of the connection of changes in the political history of nations with corresponding revolutions in the development of thought and mental progress. Such sketches as those of the founding and influence of Athens and Alexandria, the masterly resumé of the rise and corruption of the Roman dominion, and the splendor of the Saracenic empire at its zenith, impart vivacity to investigations which, pursued abstractly, would easily become heavy. His pen sparkles with spirit. Thus, of the Mohammedan Cordova: "After sunset a man might walk through it in a straight line for ten miles by the light of the public lamps. Seven hundred years after this time there was not so much as one public lamp in London. Its streets were solidly paved. In Paris, centuries subsequently, whoever stepped over his threshold on a rainy day stepped up to his ankles in mud." The author displays a fine sense of historical forces working out important results. His views of the animus of the old Persian wars in Greece, and of the campaigns of Alexander, as also of the revolution of the West from Paganism to Christianity, exhibit a habit of looking beneath the surface of events. We are attracted by his intelligent criticisms in ecclesiastical history, from a point of observation obviously quite independent of churchly prepossessions, though we are not prepared to underwrite all his constructions of motives and aims. Many of his generalizations are excellent. "The vanishing point of all Christian sectarian ideas of the East was in God, of those of the West in Man. Herein consists the essential difference between them. The one was rich in doctrines respecting the nature of the Divinity—the other abounded in regulations for the improvement and consolation of Humanity." His picture of Constantine is darkly shaded, but (we fear) only too defensible by authentic witnesses. On the whole we are inclined to judge that this writer has kept as nearly as could be expected to his idea of a right handling of the early Christian question:

“For my part, it is my intention to speak with veneration on this great topic, and yet with liberty, for freedom of thought and expression is to me the first of all earthly things. But, that I may not be misunderstood, I here, at the outset, emphatically distinguish between Christianity and ecclesiastical organizations. The former is the gift of God; the latter are the product of human exigencies and human invention, and therefore open to criticism, or if need be, to condemnation.” pp. 197, 198.

The condemnation is not stinted along the patristic centuries. Truth must confess that often it is deserved. A little of the mingling of Christian regret in the administration of these severe censures of ecclesiastical ambitions and duplicities, would have toned the spirit of this work more into harmony with our idea of the best treatment of the difficult and not seldom unhappy subject.

This multitudinous massing of material is marshalled to the support of a theory of society which is announced in the first paragraphs of the volume—that civilization is the result of strict physiological law, as much as is the life of individual man. Nations are only a composite form of humanity, determined in their character and career, not by their own voluntary action or the providence of God, directly and finally, but by physical forces which overrule their emergence, progress and decline. The type of all this is in the individual changes of the human organism through infancy, childhood, youth, manhood, old age, and death. So nations are born and grow and disappear as climate, latitude, and other geographical conditions shape their development and destiny; and, as in the typical form, there is no going backward, no escape from final doom. The race, in its great social divisions, moves onward from its pre-historic age of sorcery, through those of inquiry, faith, reason, to the second childhood of senility and decrepitude. So the historical panorama here unrolled is made to testify, with striking pertinency and startling conclusiveness, it must be acknowledged.

But, as is ever the danger with the arguing of a pre-determined doctrine, there is too much of a tendency to make every thing bend in the required direction. No one will deny the truthfulness of much which is urged in behalf of the main parallelism thus enunciated; yet there are points of difference between the aggregated and the individual man which must be taken into account, and may materially vary the results of their respective life. We doubt if even of the Asiatic populations it can be so positively affirmed, that “it remains for them only to advance as far as they may in their own line and to die, leaving their place to others of a different constitution and of a renovated blood.” p. 41. For here, we recognize a power of restoration, which, once for all, we express our wonder is

so systematically ignored in these pages — the power of a pure Christianity to check the process of public dissolution, and to save nations from death, unless so physically run out that this has become a natural impossibility. We are in doubt as to the position of our author with relation to the Christian movement. He gives us a graphic sketch of the dissolution of the Grecian mythology at the dawn of a more philosophical age; then finds the same revolution re-enacted in the abandonment of the Mediæval superstitions; from which the inference is not obscurely hinted that still another yet wider reorganization of ideas, in the same realm of thought, is impending among ourselves. Does the learned author desire his readers to interpret him in the line of a rationalistic as opposed to a biblical and authoritatively revealed doctrine of human regeneration and salvation? A plainer utterance on this point would have relieved our misgivings.

Equally are we uncertain as to the exact meaning of this writer concerning the much mooted question of vegetable and animal development aside from the direct intervention of creative power. Not a few of these pages savor strongly of the theories of Darwin and the "Vestiges." An efficiency is ascribed to external and internal agencies in matter, of self-originating and perpetuating force, and a repudiation of providential interaction, which give a marked materialistic cast to portions of these reasonings. We were almost beginning to conclude that after all our author had no greater divinity to help the creation and governance of the universe than this same Law which seems to be the Omnipotence itself, when we came upon a couple of lines which somewhat reassured us by the assertion of "a personal God who considers and orders events in a vast panorama before him." p. 595. But what this exactly implies, in the connection in which it occurs, is not transparently manifest. We thank him for the statement that the possession of a rational and accountable soul radically differences man from the other forms of animal life, which truth is also enclosed in the nicely cut aphorism that "brutes remember but man alone recollects."

We detect, in the thought of this author, a suggested if not affirmed antagonism between faith and reason, and a distrust of theological science, which are to be regretted in so accomplished a savant. There is no legitimate ground for such conclusions. The scientists and physicists of the day put themselves to a very needless labor in attempting to get up an oppugnation where none, in truth, can possibly exist. It is not certain that the first chapters of Genesis and the Westminster Confession would be invalidated if, as is here conjectured, Nova Scotia be 375,000 years old, or if Sir

Charles Lyell's hypothesis of the pre-adamite man should, some time or other, turn out to be a fact. If these surmises be really true, we surely have not the smallest objection. Dr. Draper writes with an independence which we like, albeit it leads him to sometimes a strangely *outré* opinion. He will hardly, for instance, carry the learned world with him in his almost savage accusation of Lord Bacon: "Few scientific pretenders have made more mistakes than Lord Bacon. . . . It is time that the sacred name of philosophy should be severed from its long connection with that of one who was a pretender in science, a time-serving politician, an insidious lawyer, a corrupt judge, a treacherous friend, a bad man." pp. 516, 517. Such point-blank contradictions of universal convictions only awaken surprise at the frankness of their avowal. If they be true, it is curious that the discovery has come so late. If some have looked upon the author of the "Organon" as a knave, this is our first information that he was a fool. We are as much taken aback by the equally original view of Milton's great epic — that it has done more harm than even its base contemporaries, "by teaching the public a dreadful materialization of the great and invisible God. A Manichean composition in reality, it was mistaken for a Christian poem." But our notice must not expand itself farther. This is a book to be put on the library shelf for valuable reference, while many of its pages may be read and re-read with the admiration which is the just reward of eloquent and splendid writing.

History of the Reformation in Europe in the Time of Calvin. By J. H. MERLE D'AUBIGNE, D.D. 2 volumes. pp. 465, 493. New York: Robert Carter & Brothers. 1863.

THE distinguished author returns to his work of writing the real and inner life of the Reformation, as well as its outer, with unabated powers. A dozen years of still maturing insight and wisdom have not lessened the sprightliness of his pen. "Dry bones," he well remarks, "do not faithfully represent the men of other days. They did not live as skeletons, but as beings full of life and activity. The historian is not simply a resurrectionist." His task is rather to call forth breathing, speaking, working men and women from their graves. No one has more of this rare quality of genius than Merle d'Aubigne. His volumes upon the German and English reforms in religion have put him in the front rank of historical authorship, whether judged by the industry of his research or the brilliancy of his execution. He catches a true likeness, and his full-lengths are in keeping with the facts and spirit of the original. His pictures are

easy in their attitudes; they do not look as if marched, one after another, into a photograph gallery, to be *visited* for an *a la mode* album.

We have a rapid and fresh review of the conflict of the Genevese for civil liberty, against Savoy and Rome, previously to the advent of Calvin among the Swiss. This is mostly a new field of exploration which the author has made his own with the enthusiasm of one born to the heritage of the freedom thus nobly won. Several very interesting actors stand out prominently on this stage, as Berthelier the ardent, self-sacrificing republican, and Bonivard, the Erasmus of the Genevan reformation. Not a few martyrs of liberty were the forerunners of the heroes of the Gospel victories, along the shores of that beautiful lake. Bonivard's career has a peculiar charm. That old prison of Chillon has become the shrine of a pilgrimage of tenderest sacredness. Rich, titled, beneficed in the Romish church, Bonivard sympathized strongly with the struggle of the people against the tyrant duke of Savoy, (it is a burlesque upon history that this worthless prince goes by the name of Charles the Good). But Bonivard's nature was not bold and decided enough to lead on a movement like that which the progress of the age was forcing upon the community around him. Scholarly, tasteful, genial, inspired with the new ideas of society, he could not be the minion of a despot; he could suffer in a cause which he could not control and guide: he did suffer, as that old rusty bolt and those deep-worn foot-prints in the solid dungeon floor testify.

"May none those marks efface!

For they appeal from tyranny to God."

These volumes give us the panorama of European actors and complications at that eventful period. Their picture of popish corruptions is of the most damaging character. Here is a specimen from Bonivard's caustic hand; himself a good Catholic.

"I have lived to see three pontiffs. First, Alexander VI., a *sharp fellow*, a ne'er-do-well, an Italianized Spaniard; and what was worst of all — at Rome! a man without conscience, without God, who cared for nothing, provided he accomplished his desires. Next came Julius II., proud, choleric, studying his bottle more than his breviary; mad about his popedom, and having no thought but how he could subdue not only the earth, but heaven and hell. Last appeared Leo X., the present pope, learned in Greek and Latin, but especially a good musician, a great glutton, a deep drinker, possessing beautiful pages whom the Italians style *ragazzi*; always surrounded by musicians, buffoons, play-actors, and other jesters. . . . Every thing is for sale at the court: red hats, mitres, professorships, croziers, abbeys, provostries, canonries. . . . Above all do

not trust to Leo the tenth's word ; for he maintains that since he dispenses others from their oaths, he can surely dispense himself." I. 119.

The series of papers on "John Calvin" which we are giving our readers, renders it unnecessary to be minute on that part of our author's work. Calvin does not come upon the stage until near the end of the first volume, and the second closes some thirty years before his death. The great Genevan preacher and organizer has found a worthy biographer. How thoroughly he grasps the spirit of Calvin's life, a single citation will go far to show.

"He conceived the bold design of forming for these modern times a society in which the individual liberty and equality of its members should be combined with adhesion to an immutable truth, because it came from God, and to a holy and strict, but freely accepted law. An energetic effort towards moral perfection was one of the devices written on his standard. . . . By the very act of giving truth and morality to the members of this body, he gave them liberty. . . . God, by giving in the sixteenth century a man who, to the lively faith of Luther and the scriptural understanding of a Zwingle, joined an organizing faculty and a creative mind, gave the complete reformer. If Luther laid the foundations, if Zwingle and others built the walls, Calvin completed the temple of God." I. 321.

The remainder of this history will be looked for with much expectation. Its information concerning its subject's personal peculiarities and social traits is better than before given. Calvin, after all, was a warm-hearted, genial, generous friend and companion. He was a boy, too, once, and flushed with young life. The respected publishers will hardly permit the work to be closed without a full general index, a want which is not met at all by however extended a list of contents to the respective chapters, and on account of the absence of which our edition of Dr. Merle's previous five volumes is rendered comparatively useless.

Essay on the Greek Christian Poets and the English Poets. By ELIZABETH BARRETT BROWNING. 16mo. pp. 233. New York : Published by James Miller, (Successor to C. S. Francis & Co.) 522 Broadway. 1863.

It is sad to think that this posthumous volume, given to us by her husband, is the last we are to have from a woman whose genius was as great as her reputation. Mrs. Browning's researches in the little explored region of Greek Christian Poetry, are curious, in the peculiar character of the spoils she has brought away, and as illustrating the wide range of the tastes and studies of the authoress.

The extracts — some of which have not a little of poetic fire and real beauty — furnish a new illustration of some things which were known before ; as, that those Greek Fathers were not always successful in their scriptural exegesis, or sound in their theology. They did not always put off their shoes at the burning bush. They were right, undoubtedly, in the belief that the Bible supplies grander themes for song than any which Homer or Hesiod essayed : but they themselves are far better Christians than poets.

"The Book of The Poets," sets out with a rather severe, and yet, withal, a good-natured and witty criticism of "the Book," as, on page 123. "The thing is good, in that it is at all. Send a little child into a garden, and he will be sure to bring you a nosegay worth having, though the red weed in it should 'side the lily,' and sundry of the best flowers be held stalk upwards. Flowers are flowers, and poets are poets, and 'A book of the poets' must be right welcome at every hour of the clock."

The essay is an interesting critique on English poetry, from its earliest origin down to Wordsworth. How much at home Mrs. Browning is on such a theme appears in the following :

"Our poetry has a heroic genealogy. It arose where the sun rises, in the far east. It came out from Arabia, and was tilted on the lance-heads of the Saracens into the heart of Europe, Armorica catching it in rebound from Spain, and England from Armorica. It issued in its first breath from Georgia, wrapped in the gathering cry of Persian Odin : and passing from the orient of the sun to the antagonistic snows of Iceland, and oversweeping the black pines of Germany and the jutting shores of Scandinavia, and embodying in itself all majestic sounds, even to the rude shouts of the brazen-throated Cimbri—so modified, multiplied, resonant in a thousand Runic echoes, it rushed abroad like a blast into Britain." p. 125.

Of course Elizabeth Barrett Browning could not be otherwise than enthusiastic and glowing when writing on the English poets : but her criticisms are carefully weighed and judicious, frequently original and brilliant. She helps us in our admiration of our favorites, as Ruskin helps us in our admiration of a tree or a cloud.

On Liberty. By JOHN STUART MILL. 12mo. pp. 223. Boston : Ticknor & Fields. 1863.

WHATEVER John Stuart Mill writes, demands a candid hearing. He only writes when he has something to say ; and his opinions upon government and politics and political economy are entitled to great weight. This little volume on *Liberty* is not a metaphysical, but rather a philosophical treatise upon political liberty. Its chief

points are: "the liberty of thought and discussion," "individuality, as one of the elements of well-being"; the limits to the authority of society over the individual, with an application of his principles to the present state of human affairs. Mr. Mill is the ablest of the so-called philosophers of necessity, those who believe that fatalism has the larger share in human concerns. And these views appear in this volume. But with this abatement, the volume is one of the most thoughtful and clearly reasoned productions of the day. It touches the springs of thought and action. It is written with a compact, unimagined vigor which demands close thought from the reader. But one can never come in contact with a thinker like Mr. Mill, without being stimulated and energized into thinking for himself. The dedication of the volume to his wife is touching and beautiful, as noble a tribute to woman as was ever breathed. Dr. Stanley dedicates his "Jewish Church," with hardly less affection, to the memory of a departed wife.

The Invasion of the Crimea: its Origin, and an Account of its Progress down to the Death of Lord Raglan. By ALEXANDER WILLIAM KINGLAKE. 12mo. Vol. I. New York: Harper & Brothers. 1863.

THIS work has been received in England with a hostility which shows the striking sensitiveness of the British mind to severe criticism. Mr. Kinglake has written this history upon the plan, that the truth must be told at all odds, and that the impartial historian ought to spare neither friend nor foe. Hence he has spared neither French nor British. Napoleon is dissected in these pages in cold blood. It is a severe and heartless exposure of the *coup d'état* of December, 1851; it is one of the boldest criticisms ever passed upon a living European potentate. It is said that Napoleon read it with unmoved aspect, merely saying, as he laid the book down, *c'est ignoble*. At the same time he shows up the English as the dupes of Napoleon's cunning, as simply his cat's-paw. Hence he has aroused a wrath which will cause his book to be better abused than even the "Essays and Reviews." The marks of a fondness to express opinions are, indeed, manifest upon every page. The author has an imaginative brilliancy which no doubt makes him less impartial than Mr. Mill. But he tells his story in a way which all historians may emulate — not in haste but with careful minuteness, with a vigor of style, with a classic finish, and brevity, with a singular eye to effect, which throws great power into the narrative. The unravelling of plots, the descriptions of battle scenes, the sketches and judgments of men are

all executed with a masterly hand. You feel as if you were reading one of the Greek historians, in his careful, bold and powerful pages.

The first half of this history is chiefly engrossed with the antecedents of the war: the second gets fairly afloat into its stirring action. The author finds less to do with the motives and more with the conduct of the performers in this sanguinary drama. His portraits of the leading spirits in these scenes are graphic and clearly cut. St. Arnaud looks very like what one might expect as the satellite of Napoleon, the crafty and unscrupulous. We have doubts if Lord Raglan can be raised very high on the roll of fame even by the free and generous touches of so skilled a master as here attempts his eulogy. Time must settle these points. Whatever fault may be found with the work, no one can deny that there is an unusual art in Mr. Kinglake of reading men and events, and that he has given the world a history which is to become a classic.

Good Thoughts in Bad Times, and Other Papers. By THOMAS FULLER, D.D. 12mo. pp. 397. Boston: Ticknor & Fields. 1863.

BAD times make thoughtless men thoughtful, and mellow the wisdom of the wise to a yet richer ripeness. Two years of civil war, as England's great rebellion or ours, will sober a people more than a generation almost of ordinary experiences. A book produced at such a period here comes forward, after an interval of two hundred years, to counsel and comfort our nation undergoing a like tribulation. The idea of its editor is as happy as its execution is beautiful. This is a luxury of literature, yet the nutriment it offers is anything but confectionery. These thoughts are full of shrewd sagacity and godly common-sense. Their expression is as pat to the purpose as their suggestion is wholesome. "Either lighten my burden or strengthen my back," is a prayer to which many will say *amen*. Fuller's genius was bright and kindling, his sensibilities were most kindly, his piety true, his magnanimity of the noblest. He ranks among the choicest of English religious classics, while also his pen enriched the general literature of our language with several valuable works. This volume is mostly made up of short and pithy paragraphs under various titles, and the whole suffused with a charmingly devout meditateness. A specimen which he calls "The Deepest Cut," will show the pertinency to our circumstances of its general contents:

"I beheld a lapidary cutting a diamond with a diamond hammer and anvil, both of the same kind.

"God in Scripture styled his servants his jewels. His diamonds they

are ; but alas ! rude, rough, unpolished, without shape or fashion, as they arise naked out of the bed of the earth, before art hath dressed them. See how God, by rubbing one rough diamond against another, maketh both smooth. Barnabas afflicts Paul, and Paul afflicts Barnabas, by their hot falling out. Jerome occasioneth trouble to Rufinus, and Rufinus to Jerome.

“ In our unnatural war, none I hope are so weak and wilful as to deny that many good men (though misled) engaged on both sides. O, how have they scratched, and rased, and pierced and bruised, and broken one another ! Behold Heaven's hand grating one diamond with another ! As for all those who uncharitably deny any good in that party which they dislike, such show themselves diamonds indeed in their hardness (cruel censuring,) but none in any commendable quality in their conditions.”

Another fragment tempts us irresistibly :

“ There was, not long since, a devout but ignorant Papist dwelling in Spain. He perceived a necessity of his own private prayers to God, besides the Pater Nosters, Ave Marias, etc., used of course in the Romish Church. But so simple was he, that how to pray he knew not. Only every morning, humbly bending his knees, and lifting up his eyes and hands to heaven, he would deliberately repeat the alphabet. And now, said he, O good God, put these letters together to spell syllables, to spell words, to make such sense as may be most to thy glory and my good.

“ In these distracted times I know what generals to pray for, God's glory, truth and grace, his Majesty's honor, privileges of parliament, liberty of subjects, &c. But when I descend to particulars, when, how, by whom I should desire these things to be effected, I may fall to that poor pious man's A, B, C, D, E.”

The miscellanies selected with great judgment for this tasteful publication, are these : Good Thoughts in Bad Times ; Good Thoughts in Worse Times ; Mixt Contemplations in Better Times ; The Cause and Cure of a Wounded Conscience. Our elder literature contains material for many similar volumes which we should be glad to see added to this series so well begun by the choice contributions of this good old author, and Sir Thomas Browne.

The Hidden Life ; and the Life of Glory. By HUBBARD WINSLOW, D. D., author of “ Intellectual Philosophy,” “ Moral Philosophy,” “ Christian Doctrines,” &c. Published by the American Tract Society, 28 Cornhill, Boston.

DR. WINSLOW has done good service in the preparation of this devotional manual. It is adapted not only to those who are just setting out in the Christian life, but to disciples of longer experience. It can hardly be read without exciting to renewed study of the Scrip-

tures, prayer, watchfulness and diligence. The motive and design are thus set forth in the preface :

"At this time of intense outward activity, we need to be especially careful not to neglect the hidden Christian life. It is the design of the following pages to exhibit the origin, progress, and termination of that life on earth which 'is hid with Christ in God,' in a purely scriptural view, and so divested of theological technicalities as to render the subject plain to every reader."

We notice one or two slight inaccuracies in composition, the result of inadvertency, as Dr. Winslow is a very accomplished writer. One of these is, commencing a sentence or paragraph with the conjunction "And" or "But." We do not forget that we have ourselves occasionally done the same thing, and we are aware that the authority of the North American Review, Macaulay, and Milton can be pleaded for the usage. It should occur but seldom, however.

In quotations from the Scriptures we observe that there is not always an exact conformity to the received version. On p. 165, "our light affliction, which is but for a moment, worketh for us," &c., 2 Cor. iv. 17, is altered to "our light afflictions, which are but for a moment, work out for us." The 6th verse of the 25th Psalm is given as follows on the 166th page: "Remember thy tender mercies and thy loving kindness, for they have been ever of old."

Tales and Sketches. By HUGH MILLER. Edited, with a Preface, by Mrs. MILLER. 12mo. pp. 385. Boston: Gould & Lincoln. 1863.

TEN biographical and imaginative papers, some of them of considerable elaboration, are gathered into this tasteful volume. They were among the earlier literary efforts of their eminent author. Among them, the sketches of Ferguson and Burns, two of the most unhappy of the poetic brotherhood, are full of pathetic, tragic interest. Mr. Miller was perhaps in danger, from a dash of morbid intensity in his own nature, of coloring these sombre pictures too darkly—the naked facts were painful enough. He grasps his subjects throughout with great power, and always shows the deep, pure manliness of his own uncramped heart. There is an easy story-telling flow to his narrative which is very alluring; and now and then a jet of native humor which only makes us wish for more of its wholesome effervescence. A good preface puts the reader in fair position to understand and enjoy this miscellany.

Woman and her Saviour in Persia. By a Returned Missionary. 12mo. pp. 303. Boston: Gould & Lincoln. 1863.

A SKILFUL hand has grouped a variety of aspects and hues of missionary life in these pages, from the rich field of Nestorian labors and successes. The educational department of that work is largely represented here. The compiler lets us clearly into the interior of the methods and spirit by which our brethren are so happily rekindling the fires of an intelligent consecration to Christ on those ancient altars. The book glows with the revival fervor which has so often blessed the Persian stations. Its special interest lies in the line indicated in its title — what pure Christianity can effect in saving both temporally and eternally the females of the lands which lie in darkness. Several good engravings and a map add value to this volume.

National Gallery of Eminent Americans, from Original Paintings by Alonzo Chappel, with Biographies by E. A. Duyckinck. 4to. New York: Johnson, Fry & Co. 1863.

MORE than seventy of the one hundred engravings promised in this publication have been issued with biographical sketches. These are outlined with sufficient fulness to answer the purpose of a work that derives its chief interest from the pictorial art which it displays. This exhibits great variety and excellence. The subjects are gathered from our revolutionary and more recent annals, including many living notabilities. The full lengths, and the costumes and back ground in keeping, which the artist has adopted, give a fine effect to many of these portraits. One can study here the history of personal fashions to advantage, from the ball-room exquisiteness of the old commodores on their quarter-decks, to the picturesque hunting shirt of Daniel Boone and the polar bear-skins of Dr. Kane. The work is one of universal national value, honorable alike to the genius of its authors and the enterprise of its publishers.

ARTICLE IX.

THE ROUND TABLE.

WHAT SHALL WE DO WITH THE ELEPHANT? A grave inquiry; and has caused greater perplexity many times in the world theological than in that of zoology. We shall express no opinion of our own at present, content to hint briefly, for the benefit of our readers,

some things that have been floating in the atmosphere now for some time past.

Is he not a magnificent beast? What a size and altitude! What a stately tread! How splendidly he walks over the course, and what a sensation he produces! He does many queer things, it is true — tramples on flowers not only beautiful and sweet-scented, but medicinal; and tears down trees which the fathers planted, and which have long borne pleasant and life-sustaining fruits. But then he is the elephant, and does it so grandly. What are all the fathers and mothers too compared with the elephant! Is he not a magnificent beast?

'Tis charged that he is irreverent, and makes havoc among sacred things. Indeed 'tis true: but is not courage one of the virtues? Is not too much reverence cowardice; and if the beast is abating the excessive reverence of our day, must we not presume him a benefactor?

'Tis also charged that he breaks down hedges, and lays the vineyard open to the incursion of beasts smaller but more dangerous than himself. Very startling, certainly; yet not so bad as appears at first sight. Have we not attached altogether too much importance to this matter of enclosures? That the apostles had them must be granted, also the old prophets, and were rather particular about them. We have nothing to say against the great company of saints who have loved to sing,

“ We are a garden walled around,
Chosen and made peculiar ground,”

and thought they were in harmony with the provisions of a divine platform. But the letter killeth. An enclosure is mere wood or stone. Will you stand trembling before an enclosure, as if it were God?

We have no desire to abolish all enclosures; but, in the name of sacred and beautiful charity, let us not make them too narrow or too high. Let them be broad enough by all means to satisfy the elephant. Is he not a magnificent beast? There is the *Baconian* method, and the Chicago platform, both evidently having particular reference to the elephant. We see but little to choose between them. and have no doubt either will satisfy the beast, inasmuch as the whole thing is left so low and shaky that he will see in it the fast coming fulfilment of a prophecy: “That which decayeth and waxeth old is ready to vanish away.”

It has been suggested that a short and honest and safe way would be to be guided implicitly by the Lord of the country, and to hold

fast the old landmarks, and the old walls, and cast out the elephant. But who will venture to do it? The elephant does not choose to be cast out, and his rage would be terrible. Does any body want to see the elephant in a rage? Would he not charge "malice" and a "lie," and is it not better to have a great deal of charity than a very little of malice?

What this matter will grow to, we are not prepared to say. The foregoing are brief hints of things vibrating in our great atmosphere. The main point, it will be observed, is to keep the elephant, the elephant whom all the world admires, and who would be welcomed with shouting and the voice of a trumpet, to regions from which the last remnant of enclosures has disappeared long ago.

HOW DO THEY KNOW? We have been greatly interested during the progress of the war to notice how familiar some men have become with the plans and purposes and providential acts of God. They devoutly connect all our victories and defeats and good management and blunders with his secret designs. They speak as if they knew what he is going to do, and what he wants us to do, and why he has given us success and failure at different points, and are quite as thankful for some of our terrible disasters as for our glorious victories. When conversed with by those of opposite views, they make at first some show of reasoning, but soon resort to intuitions and personal revelations from God; and then their logic glides off into oracular and semi-inspired utterances for the past and prophecy for the future. Such men are to us a mental and spiritual phenomenon. How do they know all this about the mind of God? How have they obtained his authoritative explanation of past events? How have they come into the secret of his plans and purposes for the future? How are they able so confidently to assert that unless we do so and so, and no otherwise than so, God will veto all our movements? This knack of knowing the secret plans of God is not confined to military or civil, clerical or lay, radical or conservative persons. All classes show some who are in the secret. Young men see visions and old men dream dreams, and sons, and daughters too, prophesy.

Who owns and controls this heavenly telegraph? How have these wise ones been able to locate confidential agents or secret correspondents near to the celestial St. Cloud? It singularly happens that invariably God's plans for the future fall in precisely with their own, and they and God have thought just alike in the past. But this does not solve the mystery how they came to know all this. Is there a higher grade of spiritualism than that

commonly propounded, and are these persons "mediums" between earth and heaven? The fact waits for an explanation, that some persons are on such intimate terms with God, and are able to speak for him with so much authority and assurance.

THUNDER AND LIGHTNING, AND THEIR DIFFERENCE SOMEWHAT. When we were children thunder used to trouble us very much. It made exceedingly uncomfortable impressions on us. And it was a long time before we learned that thunder never hits any body, and that it is only the lightning that strikes. So latterly, let the thunder mutter and rumble and be as noisy as it may, we have stood in awe only in view of those fiery streams and balls and gushes from the cloud. By a mental process that we can not well explain we have carried this distinction between thunder and lightning over into the cloudy gatherings and storms of human passion.

We have learned quietly to let verbose and angry men utter their sounding words and pile up sentences and paragraphs and newspaper columns. We comfort our hearts by saying, thunder never strikes. We have learned to possess our souls in patience till they say something, till there is really the darting and the striking of an idea, a thought. The passionate and skilful display of tremendous words is mere muttering and threatening in a distant cloud, accompanied perhaps with the flashes of what is called "heat lightning." As a clap of thunder may fill all ears but leave no mark in a community, so wordy and angry sentences may pass through a place, producing only the most trivial and transient undulations in the atmosphere. But when together with the thunder some oak is splintered, some castle shattered; when you are smitten by an idea, or confounded by a fact suddenly projected at you, then it is time to have anxiety, and think of personal safety. So when a "beautiful speaker" is very rich in rhetorical logic and orotund passages and words and sentences of magnificent sound, we have learned that there is a difference between all that and saying something, and we are left to regret that one who has such good lungs and vocal organs has not also something to say. Thus we mark the difference somewhat between thunder and lightning.

VIRGIL ON THE CORPS D'AFRIQUE. In the present deep national interest in the question of negro regiments any light must be acceptable, though from a distant star. The Mantuan bard sends us his ray. We quote it without committing ourselves, for this *Review*

intends to stand above all party issues among loyal men, and take the broadest, round-about view of every political question.

“ Quamvis ille *niger*, quamvis tu candidus esses,
O formose puer, nimium ne crede *colori* ;
Alba ligustra cadunt, vaccinia nigra leguntur.”
Bucol. Ecl. ii. 16—18.

Which may be freely translated thus : “ Although he is a colored person and you are white, O nice young man, think not too much of the complexion. The white privets are left neglected, while the dark hyacinths are eagerly sought for.” Still Virgil is non-committal under the ambiguous phrase, “ *nimium ne crede colori*.” For he leaves us in doubt whether he means that we must not regard the hues of the skin, if we may but get the substance of a real man, or that we must not trust too much to the colored man to do the work of white men. This shows that the negro question was a difficult one before the Christian era. We agree, however, with the best authorities on the passage, that the ancient poet leans toward the *Corps d’Afrique* and so we would retain the *Bucolica*, unexpurgated, as a safe classic for our youth, and up with the times.

“ IN THE COOL OF THE DAY.” The Episcopal bishop of New Jersey, as we see in the *Church Monthly* for August, has found a new interpretation of this phrase in Genesis — thus : “ with the Spirit of the day.” He sees in this an allusion to the Holy Spirit, the third person of the Trinity. A writer in the *Monthly* dissents from this rendering for reasons given ; yet thinks it is nearer the truth than our version. He also regards the words as denoting the Holy Spirit of God. The word translated “ cool ” is as well rendered “ breath ” or “ wind,” *aura*, *spiritus*. He would translate : “ They heard the voice of the Lord God walking in the garden in the wind, at that time or then ” : that is, when, as in the preceding verse, Adam and Eve were making aprons of fig-leaves. The word construed “ day ” is taken as meaning time indefinite. The wind is a scriptural emblem of the Holy Ghost, as in John iii. and in the Pentecostal effusion, Acts ii. This exegesis is curious and seemingly careful.

WHILE the *Christian Examiner* annoys our Episcopal friends by the ill-considered exaggeration which denies “ that church all influence, even a hair’s weight, in the life and government of America,” the *Church Monthly* represses the eagerness which anticipates the very speedy conversion of all New England to that communion, by

the sensible suggestion that probably this much desired consummation will require some patience and a reasonable allowance of time. This conclusion shows alike a philosophical and a historical way of thinking.

By the way, we ought, before this, to have congratulated our *Monthly* exchange upon its greatly improved and neatly beautiful appearance since it adopted our own *fac-simile*, a compliment which we pleasantly appreciate.

MUSIC. The harp or viol gives out no music until its strings are tightly strained and firmly struck : so with the harmonies from our souls — trials must bring them out in sweetness and strength. Apropos of this, Jean Paul has a beautiful thought — that you must swing a bell free of the earth before it will ring out clearly : so must our human spirit swing clear of the dust and clods beneath, if it shall give a pure, true tone.

EPISCOPACY AT THE ENGLISH RESTORATION. To what an extent the Church of England had declined at the return of Charles II. to his throne is obvious from this note by Pepys. (Diary, Nov. 4th, 1660.)

“Lord’s Day. In the morn to our own church where Mr. Mills did begin to nibble at the Common Prayer, by saying ‘Glory be to the Father,’ &c., after he had read the two psalms : but the people had been so little used to it, that they could not tell what to answer.”

VANITAS VANITATUM. What a capital illustration of this is the honest entry which follows, in the same chronicle of things great and small. Pepys has dined a party of fashionables :

“The first dinner I have made,” he writes, “since I came hither. This cost me above 5*l.*, and merry we were — only my chimney smokes. To bed, being glad that the trouble is over.”

* * It is better in most instances, no doubt, to have the heart upraised in prayer than the hands ; but an exception must be admitted in a monumental effigy, carved in stone ; as on page 414 of our number for July.

“ Their faces gazing on the roof,
Their *hands* upraised in prayer.”

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ARTICLE I.

FORMS OF SOUND WORDS.

THE July *Congregational Quarterly* surprises us. Its two leading articles are a studied attempt to weaken the public interest in creeds.* The attack of Mr. Orton is direct, that of Dr. Bacon less so, but none the less likely to be injurious. These articles may give us a phase of Congregationalism now somewhat popular, but they are not, we are sure, the spirit of Congregationalism, as exhibited in its memorable history. If the Editors of the *Congregational Quarterly* wish to take the liberal side on the subject of creeds, they are at liberty to do it, but they will soon find that they have trifled away what is of the highest value in their Congregationalism, as those did who took the liberal side a century ago.

In relation to prescribed forms in the admission of church members, in other words, in relation to church creeds, it is said "the first churches in New England had no such thing." Dr. Bacon knows, as well as any other man, that the reason of this was not an indifference to those points of our faith which in later days have gone into distinctive Confessions. The Covenant often embodied a definite creed, while the agreement upon the points of our faith, was so marked and close and little contested, that the need of an accurately drawn Confession was

* Church Creeds, by Rev. James Orton, Thomaston, Me.
Ecclesiastical Theses, by Rev. Leonard Bacon, D.D., New Haven, Ct.
Congregational Quarterly, July, 1863. Boston.

little felt. Dr. Bacon understands that the affirmation in the case of our faith follows the denial. The Athanasian exactness came in after the Arian looseness commenced. The Augustinian formulas arose after the Pelagian destructives had appeared, and colored the plain Biblical expressions, by their rational theories. The systematic creeds of the Panoplist, and the men who supported it, came up with vigor and strength among the Christians of New England, when her pulpits and publications were uttering the same sentiments that the *Congregational Quarterly* seems to endorse, and reducing faith to such a minimum, that the spiritual life of those who wished to live near to God began to waste. Mr. Orton says that the first Confession of Christian faith was this, "I believe that Jesus Christ was the Son of God." This is true, and it was true because here was the very point where the contest had become most severe. The great denial was, "Jesus Christ is not the Son of God," and so the chief affirmation was, "Jesus Christ is the Son of God." When such men as John Foster, whom Mr. Orton would welcome into our churches, become more abundant, and more open and zealous in their denial of future punishment, these churches will feel the greatest necessity of being more explicit than ever, on that subject, without clear views upon which, it will be very likely that men will fail to appreciate and gratefully receive the redemption that comes by Christ. The union of those who differ so widely as the articles suppose, in the case of many Christians, has been applauded in the doubtful days of New England's history. Dr. Harris of Dorchester says in addressing Rév. John Codman, *

"Standing fast in one spirit, and striving together for the faith of the Gospel, they have paid little attention to lesser matters, and words of doubtful disputation, and have been indoctrinated rather in those important truths of religion in which all agree, than in those speculative topics about which so many differ. The modern distinctions of sect and party are scarcely known, and have never been advocated among them. To be disciples and followers of the Lord Jesus has been their only endeavor; and to be called Christians, the only appellation by which they have aimed or desired to be distinguished."

* Right Hand of Fellowship by Thaddeus Mason Harris, pastor of First Church in Dorchester, December 7th, 1806.

The theory that Mr. Orton starts with, is this, "Make use of creeds in Scripture language." He gives us the Thomaston creed which is considered a suitable model, if it was not so long. It is certainly a curiosity. Devout minds naturally inquire, what do these Scripture passages mean? Unitarians and Universalists all go in for using Scripture language. The Arians all said at the Nicene Council, give us the Scripture language and we will explain it to satisfy ourselves. They could even bear something more. They were willing to take "*ὁμοούσιος*." But they said they would not take "*ὁμοοπάσιος*" for that would make Christ coessential with the Father. Then said the Nicenites, that is the very word we will have, for it is the Bible doctrine that Jesus Christ is coessential with the Father. The great point with believers is to have the same mutual understanding of the passages of Scripture, and to maintain the great truths which God has given. To this end they have used the formulas which show to the world what they feel to be the meaning of the Scripture passages; which the Orthodox no more accept than do many of the Unitarians and Universalists. We commend to the notice of Mr. Orton, and the editors of the *Congregational Quarterly*, and all who sympathize with the idea that our creeds, save in the passages of Scripture which they repeat, are incumbrances to the church, the following description of the Nicene Council.*

"It soon appeared that without some explanatory terms decisively pointing out what the Scriptures had revealed, it was impossible to guard against the subtleties of the Arians. Did the Trinitarians assert that Christ was God? the Arians allowed it, but in the same sense as holy men and angels are styled gods in Scripture. Did they affirm that he was truly God? the others allowed that he was made so by God. Did they affirm that the Son was naturally of God? it was granted; for even we, said they, are of God, of whom are all things. Was it affirmed that the Son was the power, wisdom, and image of the Father? we admit it, replied the others, for we also are said to be the image and glory of God. . . . What could the Trinitarians do in this situation? To leave the matter undecided was to do nothing; to confine themselves merely to Scripture terms, was to suffer the Arians to explain the doctrine in their own way, and to reply to nothing. Undoubtedly they had a right to comment accord-

* Milner's Church History, Vol. 2d, page 70th. First American Edition, 1809.

ing to their own judgment as well as the Arians, and they did so in the following manner. They collected together the passages of Scripture, which represent the divinity of the Son of God, and observed that taken together they amounted to a proof of his being of the *same substance with the Father*, *ὁμοούσιος*. That creatures were indeed said to be of God, because not existing of themselves; they had had their beginning from him, but that the Son was peculiarly of the Father, being of his substance as begotten of him."

To Christian readers it will seem singular that such severe thrusts at the formulas and creeds of our churches should be found in an Orthodox Quarterly. They will not, however, we believe, shake the public faith in the value of creeds, where the sad history of those who have trifled with them is known. The great controversy at the time of the divisions between the Orthodox and Unitarians in New England, was upon the matter of creeds and formulas. The theory of Christian union introduced by Rev. Mr. Patton, partially endorsed by Dr. Bacon, and most earnestly commended by Rev. Mr. Orton, has led to the ideas so warmly pressed, that creeds must become a minimum, or return to Scripture language. Have those writers contemplated the question, how much the union of men in a single church, who differ very widely in regard to the teachings of Scripture, will be worth? Both Wesley and Whitefield were good and useful men, who accepted the Scripture language upon the matter of divine sovereignty and election. Wesley, however, says that the interpretation of Whitefield makes God an omnipotent tyrant, and is worthy only of the imagination of a fiend. Whitefield says that the interpretation of Wesley robs the Gospel of its glory, and takes away from the believer the great charm of redeeming grace. To one the Augustinian election is God malignant and cruel, while to the other it is God in majesty and glory. Now to us, it seems of little service to bring men, who interpret Scripture so variously, into one church, where under such a confession of faith as that of the Thomaston pastor, they will be always in conflict as to its meaning, and the appropriate thoughts and feelings to which their individual interpretations will give rise. They had better go their own ways, serving God, each with his own creed, and his own church, waiting patiently and prayerfully the promised day—

“thy watchmen shall lift up the voice : with the voice together shall they sing ; for they shall see eye to eye, when the Lord shall bring again Zion.” The union will be real, useful, and happy, when the prophetic blessing of seeing “eye to eye” is widely spread among believers.

To our view the Orthodox, and some of the better part of the Unitarians, have reversed their positions. Some years since the Unitarians thought creeds the source of all mischief, and were glad to see the conditions of ministerial fellowship and church membership so loose that men of the most variant religious opinions might be included under them. But time has taught them a lesson. Dr. Gannett will not think or speak thus if our impression is correct of a remarkably clear article of his in the *Christian Examiner*, years ago, but which we have now no means of consulting. Dr. Peabody will not talk as some of the Orthodox writers now do upon creeds, as his late writings upon the importance of definite opinions clearly indicate. These men, who have a wide look from their watch-towers, may have seen that when the spirit entered into their communion, to throw away all confessions of faith, there came also a spirit to let the Scriptures go also. And now, as men like these turn occasionally to instruct us upon the vital importance of definite religious opinions, members of our own Congregational body face them with the saying, that the definite creeds and confessions of faith are of doubtful value, too doubtful to be continued when any project of union among believers is proposed. As we read the articles in the *Quarterly*, we could but think we were listening to one of those sermons to which the friends of our Orthodox faith sometimes listened, in those periods when they had begun to feel deeply that they must cease an intimate union with those who had no fellowship with the formulas that had been gathered from the Scriptures.

“Let us seriously review the religious creeds and church covenants, which are in use among us, and satisfy ourselves, not merely that they contain no articles but may be proved by Scripture, but that they contain none which are unessential, or else discard them as unauthorized tests of the qualifications necessary to Christian communion and charity. To every symbol of faith, drawn up in the words which man's wisdom teacheth, in preference to those which

the Holy Ghost teacheth, may we not justly apply the reasoning of the prophet, 'The hand of the workman hath made it, therefore it is not God.' But in vindication of that idol, it was said that 'it was from Israel.' This circumstance, however, did not deify it. Nor is it a sufficient justification of human creeds, as tests, that they are supposed, or they are known, to be gathered out of the Holy Scriptures. The understanding and believing of all that others see in the word of God, is nowhere required by him, as a term of salvation, or Christian communion. We take too much upon ourselves whenever we impose on others any conditions, by which their Christian privileges and enjoyments are unnecessarily infringed, or interrupted."*

Is the battle again to be fought? or shall we unitedly acknowledge that the "form of sound words," as usually understood, is *wise, useful, scriptural, Christian*?

Men who are worshipping God may be left to their own free emotions, and the utterances which these inspire. But all who are seeking or communicating instruction will find their progress slight, while they isolate themselves from the language and guidance of others. The precision which is unnecessary in devotion may be quite needful in the process of thinking. To reject all fixed forms, principles and systems of truth, to annihilate all that has been said and done in order to be self-formed, may be found to leave us like wanderers in a wilderness, who know not that the steps they take are any gain, and who are only losing ground, when they think themselves to be advancing. The "form of sound words" is the light ahead, which makes the wilderness plain. It is the "highway" which the king has suffered to be thrown up, where immortal souls may travel in their career of thought. Those who choose "a path that lies along by the way on the other side of the fence" may find "Vain Confidence" as a leader, and be likely to share in his fate who "fell into a deep pit, which was on purpose there made by the prince of those grounds, to catch vain-glorious fools withal, and was dashed in pieces with his fall."

Creeds and confessions of faith are necessary for clear thinking. If we can suppose secular or religious thought apart from words, it will be of so miserable a kind that no one ought to desire or commend it. Thought has a double object. It may

* Sermon preached in Boston at the Annual Convention of Congregational Ministers, by Eliphalet Porter, D.D., pastor of the First Church in Roxbury.

be intended for the enjoyment and profit of others, or for our own. But how is thought to be communicated so that others may share it, save through the language in which they and we have been accustomed to speak. Or if we think for our own benefit, how are we to read and understand the thought, but through the language in which it silently rises before us. Thoughts that have no expressions in which they can be conveyed are certainly but half-formed, and very indistinct. They lie upon the soul as some objects upon a cloudy and lowering horizon. And when they come up to be real, distinct, well-formed thoughts, that the soul can read, they are associated with certain forms of language through which they are apprehended, and meditated upon. We may suppose if a man has the thought of God, that it will reveal itself to him in language like this ; that he is either matter or spirit, eternal or created, almighty or limited, abundant or wanting in wisdom and purity. If he has the clearest, highest thought of God, we may suppose that it will be in his mind in words like these, "God is a Spirit, infinite, eternal and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth." But the mind will be dark without the good words, as the eye is dark without the light.

This being the law of thought it is very needful to have proper language prepared for it. One of our earliest operations will be thinking, and very likely religious thinking, that is to say, thinking about religious things ; who made us, what are we made for, and how long shall we continue to exist. Now if there be some language ready into which the infantile thoughts may flow, and where they may lie as in a delicate and clear medium, if the mould be discreetly and piously made into which the apprehensions may run, and where they may take the coloring and shape upon which the wise and good have relied ; they will be looked at again and again, be read and considered ; until the conception of the ideas, so well expressed becomes more clear, and they have a lifelike distinctness, which they could not have had independent of the good words with which they were associated.

It is said that the Hindooism of India is failing and dying, through the discoveries of science, which show its inconsisten-

cies. But there will be some religious system that must take its place, into which the mind that needs a religion will naturally flow. If it be a corrupt form of Christianity, then the views and feelings of the Hindoo population will become corrupted by it, but if it be the true, spiritual system, then by meditating upon, and making it a part of their worship, they will gradually come to better conceptions of God, and clearer apprehensions of themselves, than they have ever yet had. So will it be with all rational beings. When the young and tender ideas are beginning to put forth, they need words, and formulas, as the lungs of the newborn child need the fresh air of heaven.

We have said that the form of sound words is needful for clear thought. It is also needful to systematize our thoughts, and make them harmonious and consistent. The several parts of knowledge are intimately connected with each other. One part that is learned does not give true views, until we have learned another, which is needful for its clear elucidation. Some men suppose they understand the agency of God, when thinking of that agency by itself. They regard it as complete, mighty, turning the heart, operating in heaven and on earth, controlling angels, men and devils; but they have not the complete phase of God's agency in this solitary view of it. They must bring in another agency, that of created beings, freely moving, however controlled and regulated, in order that God's agency may be so illuminated, that they shall see just what it is. They need some such sound words as we have in some of our creeds; "that God is accomplishing his eternal purposes according to the counsel of his own will, in such a way that man acts freely without constraint, according to the bias of his own heart whether good or evil, and consequently is accountable for all his conduct." Who, that wishes to come to a knowledge of the divine agency can do it better, than by studying and restudying the comprehensive saying of the Westminster Confession, "God from all eternity did by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass; yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established."

Men read of "being justified by faith." They have some knowledge of this from their acquaintance with the terms faith and justification. But they have not the proper and desirable knowledge, till they have learned the nature and character of Jesus Christ, and the atonement he has made for sin. This gives rise to the inquiry, what sin is, what relation it has to the great law of God, and what is the nature of the precepts and penalties which this law contains. Then they will go still farther, and inquire what right God has to give a law, and what are the claims upon all his creatures to recognize and obey it. Subject grows upon subject, each imperfectly understood without the light the other casts. Now if men have standards of doctrine, these associated subjects will be brought to the understanding in perfect consistency with each other. It is amid this beautiful consistency, into which truths that bear one upon the other and modify each other have been brought, that men rise to an accurate knowledge of Scripture.

In the composition of forces, the object acted upon does not follow the simple direction of either, but has a compound motion; so with complex truths, they cannot follow the impulse of their original elements, but must take the new direction marked by their united force. Through these church symbols men easily come to say those things concerning a truth, which arise from it as settled and modified by all the objects with which it is connected. They no longer express half the truth, and so no truth whatever.

It would not be a very accurate knowledge of music that any man would gain by selecting his sounds, and uttering them, severally, or combined according to his own taste. There are forms and notes which have been most skilfully made and carefully arranged, concords which have been gathered up by the most delicate ear and refined taste, common standards which the best judges have helped to form, or with which they coincide. And when a man conforms himself to these, and grows up into them, he approaches the most accurate musical knowledge, advances toward that general taste, which underlies, and is superior to the individual, and merges his partial and imperfect views in those which are more rational and consistent. He has struck his first notes right and afterward may rise to

those tones which shall increase and exalt the general musical taste to which he has been so much indebted.

So in the science of all sciences, the science of God. It has its golden, choice notes selected by the most wise and pious, and combined into systems where each has the trumpet's certain sound. It has its forms of language into which they have suffered their heaven-bound thoughts to go, and from which they have come, always feeling themselves wiser and more heaven-taught than before. If most rapidly and surely we would arrive at their harmonious and consistent knowledge, we should embrace and follow out their forms of sound words, beneath which lie God's various, but not inconsistent truths.

Creeds will do much to save us from signal errors. The chief strength of errorists is in the quickness with which they quote, and the ease with which they comment upon particular texts. But in the carefully drawn form of words, these texts have all had their influence, and from them considered together, has been taken that general expression of truth, which the word of God allows. The man who has his systematic form, has the best touch-stone of truth and error. Dr. Emmons well said in his celebrated sermon before the Norfolk Auxiliary Education Society :

"Any man who has acquired a systematical knowledge of grammar, can in a moment discover a grammatical mistake. Any man who has acquired a systematical knowledge of logic, can instantly discover a logical error in reasoning. And any man who has acquired a consistent system of theology, can as easily and instantaneously discover any sentiment which contradicts the analogy of Scripture. It was such a systematical knowledge of the Gospel that enabled Paul and Timothy to keep the faith, and preserve themselves from the corrupting influence of both Jews and Gentiles. And it is extremely precipitate and dangerous for any young men to presume to preach the Gospel in the face of a frowning, erroneous and corrupting world, until they have acquired this impenetrable shield."

It is under this management of the Franklin divine, that the difficulties of particular texts disappear. For no particular passage can be made to bear a sense that is opposite to the tenor of Scripture which some system of faith presents. The child is prepared to stop the mouth of the most gainsaying and acute

reasoner, even if his historical, grammatical, and classical knowledge may be slight. And the intelligent Christian can take to himself the armor with which the fiery darts that come from isolated texts will be quenched, when he pursues the common sense course of skilful men, who are ever bringing their particular and difficult cases to be tried by great, general principles from some acknowledged code, and to take the form and coloring which these fundamental principles require.

The safety which has come from established principles and systems is great. The early Christians had their confessions of faith, which they kept for public use. The Reformers had their creeds and confessions of faith, which have been great safeguards to the Protestant world. The Episcopalians of England have used the "Thirty-nine Articles" as a barrier, that many errors, which shrewd and learned men have started find it difficult to surmount. The moral, if not the legal influence of the "Thirty-nine Articles" against the recent inquiries in Theology by eminent English Churchmen, and the wild fancies of Bishop Colenso is immense and wide-spread in the English nation. And when the Westminster divines drew the Catechism out of the Bible, and sent the truth in this simple form over the world, they strengthened the tide of religious sentiment so much that it has been difficult for the most cunning and corrupt men permanently to turn it.

Some have supposed that a creed does not leave them independent, and gives them a knowledge which is not equally elevated and dignified as that which comes from other sources. It is often said that we must think for ourselves, and develop our own system; that to be truly independent we must shake off the trammels of forms and creeds, and strike out a course which does not require a leading-line or a guide. It is amid contempt for the past, new ideas, great and hitherto unknown developments, that a real independence is supposed to lie.

All independence must stop somewhere. We come at length to those truths of nature and revelation where we must be still and hear their voice. Whatever assists us to understand their voice, cannot abridge the independence which necessarily ceases when their voice is heard. Whoever thought of a man being unnecessarily dependent, when he took his rule of arithmetic,

which more skilful minds than his had made, and tested it by the problems which were given for his practice. And who could, rightly, ever think of a Christian losing his freedom of thought, when he takes his own creed or the Assembly's Catechism, and goes with it to the Bible to consider its passages, and see to his own satisfaction that the first have been naturally and easily deduced from the last.

It is no matter how real knowledge is secured. The dignity and value of it cannot vary with the mode in which it is obtained. A man's opinions are as truly his own, if he has multiplied assistants through which to reach them, as if he had nothing but the personal imaginings of his own mind. And since, at last, we have to rest upon evidence, it is utterly immaterial from what that evidence comes, or by whom it is given, if it be reliable. Our highest dignity is not in thinking originally, loosely, and wildly, but in thinking clearly and strongly, and above all in thinking rightly, whatever be the source from which our thoughts have taken their rise. The child, whose religious thoughts now run easily in the channel of the Catechism, and who is coming to test it by the Bible, is none the less independent and high-minded because it is the channel in which the thoughts of his father and father's father were accustomed to flow. That independence is of no value, which consists in independence of objective truth.

It is through the "form of sound words" that we may be most certain of progress in knowledge. Nothing can be more fatal to the world's hopes, than to have everything regarded as unsettled, and unknown. The Apostle Paul represents the men who are "ever learning and never able to come to a knowledge of the truth" as of such a sort as only to be fit to "creep into houses and lead captive silly women, laden with sins." The man from whom discovery is to be expected is certainly the one who will be content to think with others, through what has generally been considered settled science and established truth. And when he has quietly and humbly gone down to the boundary which others have reached, he can be ready soon to launch forth into the unknown ocean, and gather something which shall widen that boundary, and answer as a foundation, from which those that come after shall take a fresh start.

.. It is easy to see what a dread effect it would have if the discoveries of astronomy were all annihilated. To start the race, and make it begin anew, would plunge us into Egyptian night. How long it would be before the Copernican system of a central sun and planets moving around it, could be understood! How few would there be who could ever reach the great law of gravitation, which after long struggle, the mind of Newton detected! The observations of Kepler laid the foundations for the discoveries of Newton. The glory of Newton had never been, if Kepler had not previously shone. All reasonings proceed upon assumptions. The greater the previous assumptions, the more chance for the later reasoning to reach a large result. It is an idle and vain fancy to suppose that we advance the intellectual world by being indifferent to the theories which others have started, and to the works that they have left incomplete. How much wiser and better does it seem to catch at once the discoveries of others, go forth into nature and test them, and then proceed to new and farther researches. It is thus that knowledge increases. The collected wisdom of the race is to be carried forward, in order to give to the wisdom of the present its highest value. The hidden light that we reveal becomes most beautiful, useful, and brilliant, when mingling in the flames of that torch of glory, which the past has handed down, to make it more distinct and splendid for the ages that follow.

To teach a man to think for himself, you must first make him think with others. It is their sometimes obscure thoughts that start his own. When we used to read in the rule of proportion, that "more required more and less required less," it seemed blind; but this form of words which conveyed a truth is the one which has excited many a boy to think and study closely, and see whether it was accurate. When we had tested such sayings as these, we had the consciousness of a sure knowledge which became the stepping-stone to a higher intelligence. Had another course been taken, and we allowed to range unguided by rule, the results to which we came would be likely to have been false thought, and imperfect language, or we should have been unable to reach any result, and wandered like men who had lost their way, too confused to think anything clearly, and express anything definitely. But a little that we have clearly

known, be it ever so little, has given to the mind courage and vigor. The single lesson, patiently and thoroughly learned has given rise to a second, and this to a third, until at length those multiplied lessons of thought, which are an honor to the race, come easily and rapidly. This accurate knowledge is a stimulus which never relaxes, but becomes more intense with every addition to it, until we become so nerved, that the obstacles in the way of the highest attainments are easily overpassed. Men thus trained become leaders of their age. They draw forth old and fundamental principles which have been obscured, and make them shine in new arrangements and illustrations. They fashion and advance the spirit of their own age, because they have already entered into the spirit of all ages. Knowing what has been already gathered, they know upon what to employ their zeal for future accumulation. Boswell says :

“ Goldsmith had long a visionary project that some time or other when his circumstances should be easier, he would go to Aleppo in order to acquire a knowledge, as far as might be, of any arts peculiar to the East, and introduce them into Britain. When this was talked of in Dr. Johnson’s company, he said of all men Goldsmith is the most unfit to go out upon such an inquiry, for he is utterly ignorant of such arts as we already possess, and consequently could not know what would be accessions to our present stock of mechanical knowledge. Sir, he would bring home a grinding barrow, which you see in every street in London, and think he had furnished a wonderful improvement.”

Poor Goldsmith, as described by Dr. Johnson, is no poorer in his anticipated researches than thousands who undertake to discover the unknown, before they have learned what is already known.

What is true in other departments of knowledge, is eminently true in religion. The way to advance in religious knowledge is not to begin the Bible anew, as though nothing had already been discovered. Years will pass then before men begin consistently to gather its first principles. But let them take their articles of belief and go to the Scripture to verify it, and they will quickly make great advances in divine knowledge. The reason our fathers were so “ mighty in the Scriptures ” was because they had their formularies which introduced them at once to all parts

of sacred truth, and made them instantly familiar with what it had taken months and years of another's efforts to discover. Perhaps an imperfect system of truth would make our advance in knowledge more sure than it would be without any system. But give us a crystalizing nucleus, and it will draw out God's sometimes hidden and often undetected truths, and make them shine in beauty, order and strength.

It is a great thing to be able to say of these forms of sound words that it makes the religious and social character better. Nothing can be more unfortunate in the attempt to form a happy character, than to shut out the knowledge of the past, and to think of building up only through and from one's self. The man who has the wretched conceit of despising all authority, is one of the most uncomfortable creatures that God suffers to live, like one of the monstrous things of which geologists speak in the old chaotic world, fit only for a scene where no human, rational life was found. The desirable thing is to be free from this individualizing, and selfish spirit. One way to effect this will be to lead us from our narrow and selfish conceptions into the symbols of faith which the united wisdom of others has sketched. It is a great work accomplished, when any of these narrow and independent thinkers have been brought into an interested communion of thought with the wise, good, and sober-minded of all ages. Then their character becomes humble and lovely, and with the spirit of a little child they take their proper place in the community, which is made glad, according as its members cherish affectionate and truthful feelings.

It is impossible to reach the highest Christian state without this humbled feeling. "Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Some of the most valuable specimens of Christian character have been found, where they have been accustomed to take their creed and hold to it through evil and good report. The pure piety of Scotland has often been rightly traced to its abundant and faithful training in those "sound words" which are *but a condensation of the Bible*. The scriptural intelligence, deep repentance, and warm-hearted love for God and man, so marked in the fathers of New England, has been well supposed to grow out of their strong and well arranged

systems of faith, which brought the word of God into so condensed a form as to raise the venerable men who adhered to them, above the deformities of conceited and half-informed disciples to the measure and proportions of the happiest and truest Christians.

In contradistinction from these, multitudes of Christians, and Christian scholars care to develop only single points. Some cultivate a redundant fancy, and become fretful, because others will not follow their dreams, and try to restrain their waywardness. Some magnify the "personal reason," and in the wildness of investigation lose all reverence for authority, and go as far as can be well conceived, from the feeling an apostle commends, "in lowliness of mind let each esteem others better than themselves." Others give an exaggerated importance to exegesis, until through their severe processes, the passages of Scripture, not only have no "double sense," but no "single sense," from which you can draw devout feeling.

Thus in one way or another, men are crowding out of the line which is safe and happy for society, and religion, and can only be brought back by a new and tender regard for those general sentiments upon which common sense and devout disciples have long relied. The complete character must have the broad basis, and the strong Christian feelings cannot be expected without the depth of Christian sentiment.

It is not to be forgotten that Scripture sustains the principles of this discussion, to which reason and common sense naturally lead us. The apostle shows how much he valued the past as an instructor, when he thought it best to present Christianity through Judaism, though it was encumbered with traditions, and full of ceremonies which being ritual were then out-dated. The reference to Judaism for the purpose of illustrating and impressing truth is as marked in the Epistle to the Galatians, though they were not Jews, as in the Epistle to the Hebrews. In describing the minister of the Gospel unto Titus, the apostle says he is one that "holds fast the faithful word, as he has been taught." In the sixth of Romans, he speaks of the servants of righteousness as distinguished from the servants of sin in this, that they "obeyed from the heart that form of doctrine which was delivered them." In the letter to Timothy he says, while

animating him to have the complete character of a minister of Jesus Christ, "Hold fast the form of sound words which thou hast heard of me."

To this advice of Scripture, and this common sense and rational view, many will be indifferent. They prefer to go forward as if every thing were unsettled, and consider nothing reliable and beautiful, but what they have made from comparative chaos. Many people think they can drive the chariot of the sun, and they do not find out their mistake until they have thrown the orb of day into fragments, and spread ruin over the world.

ARTICLE II.

LIBERAL RELIGION.

Too many, Judas like, are guilty of betraying Christianity with a kiss. They compliment it only to crucify it. They prove themselves its worst enemies by claiming to be its truest friends. Exceedingly sensitive to any suspicion or charge of scepticism, they yet have no faith in Christ, and do not hesitate to set aside as "exploded notions" all the most cherished and firmly established doctrines of inspiration.

For such a course they sometimes attempt to apologize by coolly telling us that they wish they only *could* believe, that they admire of all things the "moral grandeur" and the "ethical beauty" of many parts of the Bible, that they esteem Jesus Christ, that they consider a simple, child-like faith a very desirable thing, but they are not credulous, their genius is restless and speculative, and, therefore, *they* cannot believe in the old theological dogmas, and, they profess, reluctantly, to resign themselves to the penalty of their extraordinary intelligence! *Personal* arrogance it is true, except in a few cases, is hardly bold enough to enter such a plea, yet it is expressly and constantly made by the leaders of this school for their blind, admiring followers. One has said, for instance, that :

"Even the protests against Christianity are ofteneest made by men full of the religious spirit. Many of the 'unbelievers' of this age are eminent for their religion. It is a sad thing to look at the noble and large-minded men who, in this country have become disgusted with the popular theology and so have turned off from all consciousness of religion. In a better age they would have been leaders of the world's piety."

The habitual assumption of men of this class is that by following the law of progress they have got beyond what is called Christianity, and that, guided by the light of reason, they have risen into a higher region of truth and beauty. They are not positive that they have on their side all the integrity, but they do claim to monopolize all the intelligence, and the mere circumstance that a man does not think with them, is sure proof that he is not "scholarly," or that his scholarship lacks "breadth," and he is given to understand that his faith in the teachings of inspiration, is opposed by "the accepted results of the profoundest learning of the age."

It will be found, as a general rule, that these very persons have no special claim to preëminence for wisdom; but "having heard that it is a vastly silly thing to believe every thing, they take it for granted that it must be a vastly wise thing to believe nothing," and thus they become sceptical. Or, if saved from this extreme, they are found displaying their pride and folly in attempting to patch up and propagate some eclectic system of faith; and, setting aside the claims of the Bible, denying the divinity of Christ, and arraying themselves against every feature of vital Christianity, they claim to have found a better religion—a religion the principles of which are truer, and the fruits of which, they promise, shall be richer than those of any of the old theologies.

This they call Liberal Religion, and in the present article we simply propose to glance at its theory, and to notice the two prominent forms of its development.

As to the theory of religious liberalism, the most plausible expression of it is found in the writings of the late Theodore Parker. Religion, he tells us, consists in "a sense of dependence;" and, recognizing this as a universal sentiment, asserts that there is but "one religion, though many theologies." In

this view — and it is the prevailing notion among those who are opposed to evangelical Christianity even though they may not be in full sympathy with Parkerism — “a sense of dependence” is made the essence of all religion, and wherever this is discovered, whether among people civilized or savage, there we are to recognize true religion, for whether they follow the teachings of Zoroaster, or Confucius, or Christ, these are only their theologies, and they have after all but “one religion.”

Contrary to this notion, we maintain that these theologies must spring from fundamentally different views of God and truth, and that to confound these is to countenance idolatry and encourage the grossest iniquity. We hold that there is but one true and living God, and that in order to render him acceptable service, we must have some proper conception of his divine character. “They that worship him, must worship him in spirit and in truth.” Adoration paid to the sun, moon and stars, therefore, will not be accepted as devotion offered to the Father, Son and Spirit. Admiration for the beautiful in nature will not be acknowledged as equivalent to love of holiness in God, and prayers and oblations offered to Jupiter will never be appropriated by Jehovah. The Lord our God is a jealous God, and in his word he has declared that we shall have no other gods before him. According to the views of our modern progressive religionists, however, there is no necessity or reason for such a command, since we may pay our devotions to what we will, even adoring images, and bowing down to stocks and stones, and, provided only we do so under “a sense of dependence,” we are religious, and just as truly so as if, with an enlightened mind and a lively faith, we should offer our homage and address our prayers to the great Jehovah!

But this theory is based not only on an indifferent view of the character of God, but also on a most gross conception of the nature and claims of truth. It wholly ignores the fact that truth has a stable or permanent law, it makes it purely subjective, leaving it entirely at the caprice and option of men to modify or reject it, allowing each individual to set up and follow a standard of his own, destroying in fact all distinction between truth and error in religion, and making it a point of no moment what is believed: because no matter what, all are es-

sententially right, since, though they may have many theologies, they can have but one religion. Governed by such a theory, however diabolical a man's belief, however degrading his conceptions of divinity, though he pay worship to an ideal god having all the characteristics of the devil, or bow down to some hideous form with ten heads and twenty hands, if only sincere, we must recognize him as a worshipper of the true God; for this religion, Theodore Parker says, "is the same thing in each man, not a similar thing, but just the same thing." And that there might be no mistaking his idea, he tells us plainly that,

"He that worships truly, by whatever form, worships the only God; he hears the prayer whether called Brahma, Pan, or Lord, or called by no name at all. Each people has its prophets and its saints; and many a swarthy Indian who bowed down to wood and stone, many a grim-faced Calmuck who worshipped the great God of storms, many a Grecian peasant who did homage to Phœbus Apollo when the sun rose or went down, yes, many a savage, his hands smeared all over with human sacrifice, shall come from the east and the west, and sit down in the kingdom of God with Moses and Zoroaster, with Socrates and Jesus." *

This is the real theory of all modern religious liberalism. To this conclusion it inevitably leads, and its certain result, if not its direct aim, is to bring down the pure spirit of our holy Christianity to the low level of the most debasing forms of superstition and idolatry.

This liberalism it will be found has two leading forms of development; for, governed by the theory to which we have just alluded, it is but natural that men should justify themselves in believing anything or nothing — running into latitudinarianism, or universal unbelief. But to attach equal merit to every variety of opinion, whether true or false, manifestly evinces the grossest intellectual and moral obtuseness. To say, as many do, that all the forms of religion, and all the shades of religious doctrine, are but so many expressions of the same religious sentiment, so many diverse, but not antagonistic developments of the same principle, we admit may be a compliment to heresy, but it is certainly a most outrageous insult to

* Discourses on Theism, p. 83.

the truth; for, as Abraham Booth says, "if error is harmless, then truth is worthless." Of this, moreover, we may be fully satisfied, that every assault made on the true and formal expression of our holy Christianity is only a blow wickedly dealt at the spiritual presence, the vital doctrines which the words of a sound creed, or the utterances of inspiration serve so well to enshrine. True, the ethical, but atheistic poet says :

"For modes of faith let graceless zealots fight,
He can't be wrong whose life is in the right."

And in saying this he evidently meant to teach in the first line that it is of no manner of consequence what religious opinions a man holds, but true to reason and facts, he unwittingly contradicts himself in the second line by declaring emphatically that a right life can only proceed from a right faith.

Now if a right faith is really necessary to a right life, and if it is only through the truth that any man can be sanctified and saved, then we should prize the truth and be utterly averse to receiving anything that men would foist upon us as a substitute.

Many, however, with their ideas of liberal religion, act upon a principle entirely the opposite of this. They claim the right of believing what they please, and, with a criminal charity, they accord the same privilege to others. They deny that a man is, in any proper sense, responsible for his belief, and ignoring all the palpable antagonisms of orthodoxy and heterodoxy, they would persuade themselves and others that these are only constituent parts of a scheme which is developed under a law of "fatal necessity," and for which men are not to be held accountable.

With such views, it is of course a matter of no moment what a man believes. If only fully persuaded in his own mind one is as well off with error as with truth. And whether our theological views are all right or all wrong, or both right and wrong together is a point of no manner of consequence. Schleiermacher, one of this class, accounts as thus indifferent the doctrine of the trinity, the supernatural conception of the Saviour, many of his miracles, his ascension, and several other truths of the same class. Many also, in our own country thus set aside what we hold to be the most fundamental doctrines—the most clear and positive teachings of the word of God. And thus, cutting

loose from the only true and authoritative standard of religious faith — thus getting away from the great centre of truth, they fly off in every direction on tangents — taking their own courses, holding their own independent notions, following their own pernicious ways, publishing “damnable heresies,” “beguiling unstable souls,” and, at last, bringing upon themselves fearful and swift destruction.

And with reference to all such, we say let them hold and teach just what they will; this is their privilege, and they are only accountable to God for its exercise. But what we ask of them, what we demand of them, is that they be honest. What we protest against, is their calling themselves Christians, when they do not follow Christ, and while they deliberately reject all the fundamental doctrines of Christianity. Under civil government it is a crime to clip the coin, or to put in circulation a spurious alloy as a legal tender. But a far graver offence than this is committed against the divine government by those who diminish aught from revealed truth, or who seek to dilute and pervert it by an admixture of error. Even though the outer coating is not brass but real gold, the coin is none the less counterfeit; and a false doctrine is not better, but only made the more dangerous by throwing around it a sort of spiritual glamor. A bold, audacious, braggart opposition to the truth we do not fear; but that bland, conciliatory, plausible style which quotes texts and Bible phrases, torn from their proper connection and reft of their proper import, to give currency and character to wicked lies, this we do fear, and we unhesitatingly denounce it as traitorous to truth and ruinous to souls.

It is by just such means that many, in time, come to believe in nothing. This is but the legitimate tendency, the inevitable practical result of all liberalism in religion.

We have just said that, holding this theory, men are encouraged to believe anything they please. We should have said anything but orthodox truth. This is regarded as most obnoxious, worse than the grossest errors of heathenism, and every variety of effort is made to oppose and decry it. True, many for a time, hold on to some form of religion, but generally it is not long, after abandoning Christ and the Bible, before they are found bold enough to discard as husks, “suited only to their

good but darkened forefathers," all those great and glorious doctrines which lie at the very foundation of the Christian system.

Thus becoming wise above what is written, they set aside our good old creeds as "superstitions," and settle down into what they are pleased to term "a calm and rational life," and, in the fuller development of their vain confidence, it is found that they have no faith, except in themselves, and that they pay no worship except to nature and to man! With severe yet just sarcasm some rhymster, alluding to the sentiments of a noted individual of this class, says:

" This is the creed (let no man chuckle)
Of the great thinker, Henry Buckle:
'I believe in fire and water,
And in fate, dame Nature's daughter;
In what strikes the outward sense,
Not in mind, nor Providence;
I believe in all the gases
As a means to raise the masses.
Carbon animates ambition,
Oxygen controls volition;
Whatever's good or great in men
May be traced to hydrogen;
And the body, not the soul,
Governs the unfathomed whole.' "

Now all history and observation testify that the almost invariable result of religious liberalism is to just such materialism, and once brought under the influence of this or any other species of scepticism, and but little time is required, and but little effort is necessary to make an open denial of all religious truth.

What men call liberalism is the nearest practical approximation to utter infidelity, and when an individual starts out in this course, when he once yields to this form of error, we may with almost unerring certainty, predict what will be his speedy fate; for no man can possibly put himself upon this inclined plane of smooth ice without sliding and tumbling into the fearful depths of unbelief.

This is not a mere theory, it is a necessary result, verified by facts in all ages and almost every community.

"I have been rudely driven," complains one, "out of my old beliefs. My early Christian faith has given way to doubt; the little hut on the mountain side, in which I thought to dwell in pastoral simplicity,

has been scattered to the tempest, and I am turned out to the blast without a shelter. I have wandered long and far, but have not found rest. I cannot make myself contented, as others do, with believing nothing, and yet I have nothing to believe. I have wrestled long and hard with my Titan foe, but not successfully. I have turned to every quarter of the universe; I have interrogated my own soul, but it answers not; I have gazed upon nature, but its many voices speak no articulate language to me." *

Such cases, alas, are but too numerous, and almost every reader will at once call to mind those whose hopes have thus suffered an eclipse, and who, when drawn into this vortex, have entirely disappeared from the circle of Christian association, have ceased to pray, grown weary of the Gospel, and, from being inwardly hostile, have become, in some instances, outwardly antagonistic to revealed religion. But many, though ceasing to believe in all that is specially characteristic of the New Testament, its history, its miracles, its peculiar doctrines, still profess to be Christians. They sail under the flag of liberalism. They claim the privilege of believing anything or nothing, and though beginning in latitudinarianism, they advance to indifference, and even plunge into some form of dark, deceitful infidelity, they still persist in challenging a recognition as religionists.

A more deplorable state than this can hardly be imagined; for without the least tincture of piety, they yet flatter themselves that they have "the essence of Christianity," and in their spiritual blindness and self-confidence, they are wholly inaccessible to divine truth, and as a consequence well-nigh hopeless in their guilt and ignorance. Professing, moreover, to be exceedingly liberal, they are of all men most uncharitable; claiming to walk in superior light, they are actually groping their way in the most awful darkness, and, though boasting a pure eclectic faith, it is found generally to be neither more nor less than a bitter hatred of every essential doctrine of our holy Christianity. That in societies supporting heresy there are true Christians we do not question. There are doubtless here and there individuals who have the root of the matter in them, who are impregnated with the life and spirit of the Master, and who, in spite of the biasing tendency of their associations, and the perverting influ-

* Eclipse of Faith. p. 70.

ence of their teachers, are at heart sound in the faith. But we hold at the same time, that all such need to be taught the way of the Lord more perfectly ; for only by separating themselves from those in error, and bearing a firm and consistent testimony for the truth, can they hope to avoid the responsibility of complicity in their guilt.

On some of the minor points of religious belief a difference of opinion may doubtless be allowed. But while in essentials there should be unity, and in non-essentials freedom, and in all things charity, yet let the notion never obtain that it is uncharitable to guard the truth with the most jealous and earnest vigilance. Christianity, which is the most perfect embodiment of truth, must be defended against those who would in any way subvert it. Religion and morality, the interests of God and man alike demand that those who seek its corruption, whether in the guise of friends or in the hostile attitude of foes, shall be exposed and fearlessly rebuked, as those who are guilty of "perverting the right way of the Lord."

In such a state of things it is the imperative duty of all evangelical Christians to withhold their sympathy and fellowship from those who, under the specious plea of liberalism, are laboring so industriously to subvert the truth. And especially does it become the ministers of Christ to contend, more earnestly than ever, for "the faith which was once delivered to the saints," and, by fearlessly denouncing heresy, and refusing to fraternise with those who do not preach Christ, convince the churches that they honestly believe the difference between truth and error is not trifling but infinite, and,

" If they have whispered truth,
Whisper no longer,
But speak as the thunder doth
Stern and stronger."

ARTICLE III.

A PHENOMENON OF CALVINISM.

It was late in July, 1566. Fifty years had now gone by since the Reformation opened in Germany. The new faith, or rather, the old apostolic faith revived, had spread widely through the German States, Switzerland, and portions of France. The Papal church was aroused to an energy and a bitterness to stay the great movement of Protestantism. To do this Philip II. of Spain was one of the most ardent and efficient and bloody instruments of the Pope. The Spanish Inquisition was a machine ready to his hand and in all its original and terrible strength. The Netherlands, then embracing what is now Belgium and Holland, were a part of his domain as inherited from his father, Charles V. The true faith had spread in the Netherlands long before the days of Luther and Calvin; and the hot pinchers, the burning ploughshare, the boiling kettle, the flaying knife and the stake and faggot, had done much, by reaction and persecution, to establish it there. Forbidden translations of the Bible were circulated, and many other prohibited means used to spread a biblical faith.

When, therefore, the Reformation took possession of Germany the larger portion of the people of the Netherlands sympathized with it. The Emperor Charles V., with his court and the Romish church, attempted to bleed and burn out the heresy. By the edict of 1521 he condemned all the disciples and converts of the Reformation "to be punished with death, and forfeiture of all their goods." Thousands were burned for reading the Bible and discussing its doctrines and holding private religious meetings in their own houses. But all in vain. The Papal party still remained in a small minority, though it had all the civil and ecclesiastical power, because it was the Emperor's party.

Such was the religious condition of the Netherlands when Charles V. abdicated, Oct. 25, 1555. By the partition of the Empire the Netherlands fell to his son Philip. He was an intense Spanish Catholic, and esteemed it the highest duty he

owed to God, the church and the world to free the Netherlands from the Protestant heresy.

To this end all forms of deception, all processes of civil oppression, and all torture and modes of death, were to him right. The terrible edict of his father, of 1550, he enacted anew immediately on coming to the throne. By it the men were to die by the sword, and the women by burial alive, who should prepare, keep or dispose of any of the works of the Reformers, hold religious meetings in their own houses, discuss religion, read the Scriptures, or in their own hearts secretly entertain the opinions of the Reformers.

This edict he pressed energetically by the Inquisition. As a result all and every religious act and opinion, contrary to the church of Rome was put under the interdict of death. No conference between man and man could be had on doctrinal or practical or experimental religion, no public or private religious meeting held, except as all was in sympathy with Rome. A portion of the people were hostile to this regime from their sympathy with Protestantism, and another portion from their ancient and still chartered right to a large liberty in matters municipal, social, and religious. These two portions constituted the larger part of the people of the Netherlands.

Thus restrained in their chartered, ancient and dearest rights, the people began to assume their religious privileges in masses. They would enjoy the exercises of the Reformed religion. Thousands of peasants, gentlemen, burghers and merchants assembled in the open fields for worship. They came armed with broadsword, pike, javelin, and arquebus. They would hear the sermons and sing the songs of the Reformers. Though for doing it the penalty was death, and many were suffering that penalty, they gathered. Though seven hundred crowns were offered for a Reformed preacher, dead or alive, men were found to preach to these multitudes.

Field preaching spread like a contagion. A congregation of seven thousand and ten thousand was common. At the bridge of Ernonville, near Tournay, six thousand assembled one night to hear the word. Two days after ten thousand congregated at the same place. A decree was issued that each one going incurred the death-penalty by burning. A few days after twenty

thousand assembled at the same spot to hear the word. Every third man was armed. A hundred mounted troops escorted the preacher to the pulpit. When this preaching was near a city the city would be emptied; for all classes would hear the sermons. In Flanders, the meetings were as fortified encampments. For they made barricades of their carriages, mounted strong guards, and kept out scouts. How strange! A whole State in rebellion, and defended encampments of ten thousand and twenty thousand, defying the Government with pike and broadsword, that they might hear the Gospel of Jesus, and then peaceably breaking up and going home. What a sight!

It was now late in July, 1566, when it was announced that a man of singular eloquence, Peter Gabriel, would preach at Overveen, near Harlem. The people were wild with enthusiasm. They left other cities desolate while they gathered in and about Harlem, in tens of thousands. They covered the grounds outside the walls with their encampments. To prevent disorder the city gates were kept closed till a late hour on the morning of the preaching. It was of little use. Men scaled the walls and swam the moat to attend the meeting. When at length the gates were opened the city was emptied of people as a dish. On the preaching field were the usual bulwarks, and guards and scouts, the women being in the centre, and nearest the preacher.

First, the vast assembly lifted up their voice, as the voice of many waters, in a Psalm. In that midsummer noon the vast region echoed the chanting. Yet every note was tell-tale of rebellion, and might prove the herald of the death-knell. A tender prayer was offered for themselves, their friends, and their enemies, the government of bitter persecution, and Philip II. the king, who guided it.

The preacher had for his pulpit two spears thrust into the ground supporting a cross-piece, against which he placed his back. He gave his text: "By grace are ye saved through faith; and that not of yourselves; it is the gift of God. Not of works lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Ephesians ii. 8, 9, 10. And for four long, unbroken hours he held that multitude by his sermon. He spoke to them of God's grace—of the

mercy of the Lord Jesus in dying for the poorest sinner—of his willingness and anxiety to save the most abandoned, and of saving faith in Christ. At times, says one who was present, the vast crowds would be melted to tears, and then he would lift them with a fervor of feeling to heaven.

What a strange scene was this! The penalty was death by sword or faggot to preach or hear such truths. The truths were original, and earnest and undiluted Calvinism. Yet here were tens of thousands listening to these truths, singing and rejoicing. Stout men leaned on spear and pike and arquebus while they listened. Women thought of their children and of the flames for heretics, and then lifted up their heretical psalms. Guards and troopers and scouts encircled the worshipping host, on the watch for any danger, while Gabriel unfolded the text, and pressed its great truths for four uninterrupted hours! *

Here is a historic picture for our study. Great truths, great dangers, and great multitudes of men unite in the picture. Let us examine it a little in detail. Here was an immense power. We would know the sources of it.

Among the causes of so great a movement we allow much to the spirit of liberty in the people. The Netherlanders had, from earliest time, enjoyed much of this, and by usage, agreements and charters, they were still entitled to such enjoyment. But their rights were now outraged, and these religious mass meetings were as the quickening pulses of a coming fever. We allow, too, for a general and deep hostility to the Inquisition, regardless of religious and sectarian sympathies. We allow much also to the enthusiasm and avidity with which a religiously inclined people would crowd the places of worship when all the services were for the first time to be conducted in their own mother tongue. In their churches, and according to the laws of the realm, all such service, with trifling exceptions, must be in the Latin language, which the masses could not understand. The prayers, sermons, chants, etc., were in this unknown and dead tongue. To have all now in the language of every-day life would stir an intense feeling and gather vast congregations. Still, other and deeper causes must be sought for this rising and pressure of the human tide. The dikes of

* Motley's *Rise of Dutch Republic*. I: 535, *et alibi*.

Holland never felt the swellings of the North Sea more severely than did Philip's government of Holland this surging and overflowing of the populace, when they poured out into the open country and filled the fields of worship. The causes must be sought among those deep and mighty ones with which God is wont to shake a continent and agitate a nation. At the bottom of a varied manifestation was Calvinism; and never has history furnished a better illustration of the power of this system of faith to energize and make invincible a people.

The populace in the Netherlands had learned just enough of the truths of the Reformation to beget an intense desire to know them fully. About the year 1550, or fifteen years before the preaching of Gabriel, an imperfect translation of the Bible was made into Dutch from the German translation of Luther. This gained some circulation, but by the bloody edict of 1550 all people were forbidden "to read, teach, or expound the Scriptures, unless they had duly studied theology and been approved by some renowned university." The Psalms of David had been translated into verse in the common language and for common use. But man or woman found with one of these hymn books, and cherishing its sentiments, must go to the stake.*

Seven years before the time of our camp meeting at Harlem, Calvin made the final revision and publication of his Institutes. The work was translated into Dutch, High and Low, and so diffused its light and leaven through the Netherlands, although a prohibited book and exposing its owner to death. By such means there had been some entrance of God's truths — enough of a dawn to beget longings for a full day.

We must also remember that these isolated and imperfect truths, thus obtained by stealth, went among a people nationally devout. The Netherlands were prone to religion, from their ancestry and education. Therefore the little evangelical truth thus obtained, over and above what the Romish church gave through a dead language, created the conviction that there were vast and unexplored treasures of it still held in reserve; and the desire was intense to possess it. As when Columbus, seventy-five years before, when first approaching the shores of this Western world, met with sea weed and bits of

* Motley, I, pp. 495, 261, 262.

trees and drift, and so was persuaded that a hidden continent was just before him, being thus filled and consumed with an ardor of which we can have but slight conception, so they, under Popish pilotage, and afar from the great continent of revealed truth, fell in with these floating fragments of the divine word. They would know whence they came, and what and how great the body of truth from which they had been detached. They were filled with an intense zeal to press on and make the full discovery. So they went out in masses and tens of thousands to learn the truth.

To give a devout man fractions, glimpses and intimations of what God has revealed—to let a religiously inclined people have only verses and paraphrases, when they have reason to suppose there are whole chapters and books written of God for them—this will stir a passion deep and unequalled among the desires and purposes of the soul. Nothing is so incendiary and revolutionary as a government process that separates and shuts up God's word from a people who know and covet that word. And that it can stir such a passion in man argues the divinity of the word.

No one principle or privilege did more to stir revolutions in England, from the days of Wiclif, to the time of the free circulation of the Scriptures in our present translation, than the question of making or not making the Bible a book common to the people. For a long time the pivot of anarchy, this volume in our mother tongue became at length the pivot of government. So in the Netherlands in the time we are considering, the partial and then suppressed entrance of God's word proved revolutionary. It is in its nature, as in the design of its author, to upheave and agitate the civil and social and moral state of a people; till it be made free and common; and when its manifestation takes the Calvinistic form its power is cumulative and irresistible in both church and state.

There was a newness and freshness and so a power in the truths of the Reformation that the people gained at these mass meetings. We must bear in mind that the audience of Peter Gabriel knew of such a book as the Bible, if they knew not fully its contents, and they believed most sacredly in all of it as the word of God. But the most of it had been kept back from

their free use and study. When, therefore, new portions of it were given or promised, or familiar parts were set in a totally new light by Protestant preachers, it came as a new revelation. It was as a supplement to their former infallible rule of faith and practice. They received it as would Israel an eleventh Commandment at Sinai. They were in the expectation of new and fresh and formerly withheld truths. They were in a devout and believing frame of mind to accept what should be uttered, as a "thus saith the Lord." What city in Christendom would not go out *en masse* if it expected to hear the reading and expounding of a new chapter added to a Gospel or Epistle? To such hearers, trained under Popery—that stupendous system of salvation by works—and kept in its darkness away from God's word, how must this text of Gabriel have come with an overwhelming power. So hostile in each of its points, and in its whole scope, to the Papal theory and teaching of justification, that sermon must have fallen on them as the light on Saul of Tarsus in his way to Damascus. And, as in Saul's case, the inquiry went up from those listening thousands outside the gates of Harlem, "Lord, what wilt thou have me to do?"

We fail to apprehend the freshness and force with which these truths would affect their minds, because they are so commonplace to us. We have heard and read and abused them till we are almost indifferent toward them.

But mark their case. In the common and only lawful teaching of the land, justification by faith only, and the utter worthlessness of works as merit in the same, was as much a lost truth, as ever there was a lost art. The entire Papal theory of pardon, justification and sanctification, the total process of salvation, was utterly at variance with the text of their sermon. Its unfolding, therefore, naturally and necessarily threw them into great anxiety and alarm. They had been seeking salvation under a vast mistake as to the way. Religiously inclined, believing all God's word, and sincere in their endeavors to gain salvation, these new truths, as fresh facts and principles, affected them most powerfully. They felt that they must change their entire method of securing the life eternal. In this new teaching of Gabriel, the field preacher, works of merit were nothing,

and grace was everything. To this newly revealed method of Paul they now earnestly turned.*

These truths of Gabriel's sermon wrought much conviction of sin in the mass of the people. This cluster of divine principles presented by the preacher, and so abundantly set forth and supported in other parts of the Scripture, were the leading features of the reformed faith and of Calvinism. Of course they had spread far and wide as the very essence of the Reformation. By them the Popish system was convicted of gross error, and of leading all its supporters into the condemnation of God by rejecting his one plan of saving men by grace through faith. So soon, therefore, as the people discovered, by this new light, the danger in which the Romish faith placed their souls, they began to feel their own personal guilt in rejecting God's scheme of mercy for one based on their works of penance, etc. Thus these new truths brought to them a new issue. It was no longer so much a controversy between them and the Papal church on conformity, as between them and God on his way of justification. This was narrowing the circle of controversy, and reducing the number of points in it. These truths coming in this shape produced a conviction of personal guilt, and summoned the man to answer to God in the court of his conscience. So their newly discovered relations to God led them to these mass meetings where these newly revealed laws of God were to be argued, almost as if God had summoned them to the divine court. To men thus feeling a conviction of sin, and regarding it as the call of God to attend to these new truths at the stations for field preaching, the Pope was nothing, and the Inquisition, and the burning faggots.

So conviction of sin is wont to extinguish in a man all sense of other danger. A dreadful sound in his ears warns him to flee from the wrath to come. It is the peculiarity, the prerogative and the inherent power of this scheme of salvation by grace only, set forth in Gabriel's text, and then as now termed Calvinistic, to make a man indifferent to all circumstances, surrounding perils, opinions and threats of men. God, the soul, sin, a Saviour, perdition, eternity—these solitary words are

* For parallel illustration, see Edwards's "Surprising Conversions," Works III, 233; and Tracy's "History of the Great Awakening," chap. 1.

ideas, theories, volumes to him. He floats and drives to and fro in a tempest of awful thoughts, like Paul in Adria, seeing neither sun nor stars. So under the influence of these doctrines of grace, conviction of sin, more or less definite, was one of the great powers that moved the populace of the Netherlands, and at times gathered and drifted them into those vast assemblages like the congregation of Peter Gabriel.

The peril of hearing, but the greater peril of not hearing these truths increased the enthusiasm and attendance at this field-preaching. All through the Netherlands the fires of persecution were lighted. Thousands had already been burned, hung and buried alive for openly or secretly holding and favoring the sentiments of the Reformers. Probably no one attended this camp preaching who had not thus lost some relative or acquaintance. Almost in sight of every field preacher's stand was a martyr's stake. Vast prices were offered by the government for the head of a Reforming preacher; and every man, woman, and child, who listened to him, or even secretly held his sentiments and read the Scriptures, did it at the peril of life. This very peril stimulated inquiry into these forbidden teachings, and the more closely men studied this text of Gabriel and kindred truths, the more ready were they to say: "We ought to obey God rather than men."

Such is the nature and power of these truths of the Calvinistic system that when an earnest man once takes them into his mind for examination they will allow him to stop in no half-way process. If he love them and be driven to it, he will go to the stake for them. The study of them in the Netherlands under such a pressure of peril, brought conviction of sin. Then arose the sense of peril on the other side, even God's, if they refused to hear and study and obey. So were they brought to this alternative: "If we listen to Gabriel we disobey the government and forfeit life. If we refuse to hear him and to accept this plan of salvation by grace, we disobey God and forfeit the soul and salvation. We must risk the burning here, or burn hereafter." So was the issue made up to them in their thoughtful, religious inquiry for duty. They had no third choice. So the very peril here and hereafter augmented those unlawful assemblies, and sent out of Harlem and other cities

their tens of thousands to hear four hours' sermons on salvation by grace only, and not of works.

It was a strange sight, five thousand, ten thousand, twenty thousand people in a fortified encampment, and every third man armed, to hear Calvinistic sermons, and each forfeiting his life by hearing. The characteristic and predominant feature of the Gospel—salvation by grace only—the Papal church had thrown aside, ignored, forgotten. In place of it, she had introduced a system of works, ceremonial, penitential, self-torturing, mysterious, but all meritorious. On this very point, justification by human processes, Luther, Calvin and the other Reformers, took issue with the church of Rome, and maintained the contrary doctrine of justification by faith without human works of merit. On this issue the great Protestant Reformation was worked and achieved. Under God it was carried by the reproduction, propagation and establishment of that system of doctrines called Calvinistic. Gabriel had the germ of it in his text and the body of it in his sermon. So far, then, as men like Protestantism in distinction from Romanism, let them give credit to the Calvinistic scheme of faith for it. For the propagation and defense of Calvinism achieved the Reformation, and original Calvinism and original Protestantism are one and the same.

But what was there of this energetic system so troublesome to Philip II. that kept the audience of Gabriel four hours in hearing? We recur to his text and its unfolding.

“By grace are ye saved.” Then man is naturally in a ruined, helpless state, having no foundation, material and strength by which to build up for heaven. Within the reach of his arm all is lost. For Calvin, now two years deceased, had published in his Institutes more than thirty years before, and the work was in Dutch translation and circulation among them, that, “according to the constitution of our nature oil might be extracted from a stone sooner than we could perform a good work. It is wonderful indeed that man, condemned to such ignominy, dares to pretend to have anything left.” Inst. 3: 14.

Nay, even the faith by which this grace was apprehended was the “gift of God.” This ruined man has the faculties for believing, but so deranged, perverted and enslaved that the grace to be received must provide for the act of its reception.

The believing is the man's, but God helps and makes him believe. But for being put unto it efficaciously of God he never would exercise this faith. "Not of works." They have neither merit nor power toward salvation, since the unregenerate heart neither has nor works anything morally pleasing to God. For all this the carnal heart is impotent. So Papal works of penance and extra righteousness are cut off by the stroke, "not of works," as also all doings of the unregenerate as having merit before God.

"His workmanship." As Christians made so of God, his production. The Christian state is not one obtained by growth through natural processes and human labors. The incipient and at the same instant concluding act by which one is constituted a Christian is God's act, so that the result or "new creature" is due wholly to him. "Created" a Christian. No divine labor of ordinary dignity does this, but the work comes in among the supernatural. The act of making a Christian turns our thoughts to the time and labor when out of chaotic material, in riot and under mob-law, "God created the heavens and the earth." So Peter Gabriel preached original Calvinism on the doctrine of the "new creation." "In Christ Jesus" this is done; through his love and work and merit. He made it possible for ruined man to become God's workmanship in the regeneration.

This supernatural change is "unto good works." The order in nature and time is, first, the creating, and then the good working. So are good works not the cause but the fruit of a Christian heart. God creates anew the heart and calls it "good"; then the man works and God calls the work good. So is boasting excluded and man a debtor to grace. These good works, moreover, are what God had "before ordained." God had ordained the works and the means to secure them; and the programme was eternal with him. He foreordained the holy acts, and then prepared the man to perform them. So grace runs before and we in free will follow, stepping on the stones which that grace had "before ordained" for our feet.

These are the truths by which Gabriel held his audience so long near the gates of Harlem, and these are the truths that

made the hands and hearts of the Netherlanders too strong for Philip and the combined forces of the Spanish kingdom.

Men sometimes praise Protestantism and deride Calvinism. A better historical discrimination would compel them to abate their praise or their derision; for originally these two great ecclesiastical facts were identical. The free Protestant church in all its branches, and the free state, Continental, English and American, owe a debt to Calvinism never yet fully acknowledged. Indeed some who make a special rejoicing in free singing and speech in the church repudiate the debt. They should be more just and generous. The strong points for a free church and a free state in the Netherlands, in opposition to a hierarchical and civil despotism, were the very essence of the Reformation under Luther and Calvin. The same principles, working in England, effected those changes in the English Constitution and administration that particularly delight us. The roundheads of Cromwell and the Commonwealth and Gabriel's psalm-singers at Overcen and our Puritan fathers, were men of one purpose and work. And for the reason that one religious faith animated them. They were original Calvinists, Hebrews of the Hebrews, and planted civil and religious liberty wherever it now is enjoyed. The men who believed in total depravity, hell, unconditional election, efficacious calling, the divine sovereignty and justification by faith only, are the men who fought bloody fields with a terrible energy, founded states, opened the era of progress on mediæval Europe, gave liberty to the masses and democracy to the church. These works of theirs grew out of their religious faith. The true ideas of government, of the liberty of person and the conscience, and of progress, reformation and conservatism, are inherent in Calvinism, or have had birth and life only with it. Whether the former can live and flourish without the latter is an experiment yet to be completed. To our mind the government that ignores the depravity of the subject, the sovereignty of God, the redemptive administration of the world by a vicarious Christ, and future retribution, has rejected ideas elemental and indispensable to its own existence as a free government.

It ill becomes men, therefore, to draw the waters of this life from wells that Calvinists digged, and to rejoice in the vineyards

that Calvinists planted, and to glory in the progress of the nineteenth century which Calvinists started in the sixteenth, and at the same time flout Calvinism as mouldy, fossil and obsolete. If such men could sit under the preaching of Peter Gabriel and do the work of his congregation they would be converted to a better faith.

ARTICLE IV.

COLENZO'S CIPHERING RE-CIPHERED.

To Natal, where savage men so
Err in faith and badly live,
Forth from England went Colenso,
To the heathen light to give.

But behold the issue awful;
Christian vanquished by Zulu,
Says polygamy is lawful,
And the Bible isn't true.

THESE stanzas, which originated in some English publication, contain quite as much truth as poetry. In fact only one point in them strikes us as lacking the strictness of verity; that, namely, which applies to the Bishop of Natal the epithet Christian, if it be intended in the strict evangelical sense of the word.

The Bible says, "the fool hath said in his heart, there is no God." We have been sorely tempted to apply this epithet to the author of the work on "The Pentateuch and the Book of Joshua," and to say, the fool hath said in his mathematical propensity, the Bible is not historically true. This charge of folly we shall endeavor to substantiate by facts.

We pass over the preface and introductory remarks in the first chapter, and commence with chapter 2d, on "The family of Judah." In the forty-sixth chapter of Genesis and twelfth verse, is an enumeration of the sons and grandsons of Judah, who went down to Egypt with Jacob. His grandsons are moreover, owing to the peculiar circumstances of their birth, as recorded in Genesis chapter xxxviii, equivalent to great grandsons.

Consider now that Judah was only forty-two, or at most forty-four years old, at the time of going down to Egypt, and we must acknowledge that he was young for a great grandfather.

Expositors have explained the matter by supposing that the sons of Pharez, though not born in the land of Canaan, are mentioned with those that were, because regarded as substitutes for Err and Onan, the deceased sons of Judah. Now, while this may be the true explanation, it must be admitted that it is not the obvious import of the passage. The Bishop takes the ground that it cannot be historically true, if taken in its more obvious import. Can it be true, without a suspension of the ordinary laws of nature? We have only to show the possibility, that it is not incompatible with those laws. In the first place then, we object to the Bishop's strict interpretation of "at that time." Gen. xxxviii, 1. He will have it equivalent to "after these things" related in the previous chapter. On the other hand, we claim that the phrase is in itself indefinite, like "in those days," as used in the book of Acts. To this agree Bush, Olshausen, Barnes, and commentators generally, Bishop Colenso excepted. We take it to mean, in the passage in Genesis referred to, during the period of Israel's sojourn in the land of Canaan.

What then were the facts in the case, or rather, what may they have been? Judah seems to have been about ten years old, when his father's family came from Mesopotamia to the land of Canaan. Now suppose that when about thirteen he "went down from his brethren, and turned into a certain Adullamite, whose name was Hirah." There he sees "a daughter of a certain Canaanite whose name was Shuah," who captivated his youthful fancy; and without waiting to consult his father or his brethren, and perhaps without much of a marriage ceremony, as Shechem took Dinah, "he took her, and she bare a son; and he called his name Er." But though this marriage was hastily contracted, Judah abides by it in good faith. A second and third son were born, Onan and Shelah.

Er grows up to the age of perhaps fourteen, and his father, remembering his own strong youthful passions, thinks best to take a wife for him. This he does in the person of Tamar. But Er was wicked in the sight of the Lord, and the Lord slew

him. Nothing remained but that, according to patriarchal customs, Tamar should become the wife of Onan, who may now have been thirteen. He too, was slain, for his wickedness, leaving Judah but one son, Shelah, perhaps twelve years of age. Judah began to think there was some fatality involved in a connection with Tamar, and under the plausible pretence that Shelah was too young to be married, bade her remain a widow at her father's house. Not improbably Tamar suspected Judah's insincerity in his implied promise of Shelah to be her husband, but the excuse was specious, and she did as she was bidden. "And the days were multiplied." A full year may have elapsed and Shelah now have reached the age at which Onan became her husband; still she was not given to him to wife.

We all know the artifice by which Tamar brought Judah to terms, and to acknowledge his fault. In process of time, Pharez and Zarah are born. What now may have been the age of Judah? Married at thirteen—fourteen at the birth of Er, fifteen at that of Onan, and sixteen at that of Shelah. When Shelah was thirteen, Judah would be twenty-nine, and thirty, or in his thirtieth year, when Pharez and Zarah were born. Let now Pharez marry at thirteen, and be blessed like his father Judah, and his great grandfather Isaac, with twins, and Judah may have been a great grandfather at forty-four or under.

Is it then physically impossible that a lad of thirteen or fourteen should be a father? Is it, as Bishop Colenso says, "certainly incredible" that Hezron and Hamal, the sons of Pharez, should have been born in the land of Canaan, when Judah was from forty-two to forty-four years old? Unless we greatly mistake, events no less strange are vouched for on the amplest authority. It does not seem to us to prove absolutely the unhistorical character of the Pentateuch, even if we are compelled to take the record in its more obvious import.

Look at the matter again in figures, in which the Bishop so much delights, remembering that as time advances the number of years before Christ decreases. Judah is born in the year 1749. He marries, according to supposition, in 1736. Er is born 1735, Onan 1734, Shelah 1733,—possibly 1734. Er and Onan are married in 1721. Tamar deceives Judah in

1720. Pharez and Zarah are born in 1719, perhaps in 1720. Pharez marries in 1707 or 1706, and has twins, Hezron and Hamal, born in 1706, in the course of which year Jacob and his household go down to Egypt.

Now bear in mind that this concatenation of circumstances must be not merely remarkable or unusual, which is admitted, but physically impossible, or "certainly incredible," as the Bishop puts it, in order to warrant one in rejecting the account given in Genesis, as historically untrue.

Before leaving this point, we notice an instance of evident want of candor in a note at the end of part first. Bishop Colenso there says, "If he," Judah, "was only twenty years old at his first marriage, he must have been about twenty-four [?] at the birth of his third son, and thirty-nine at least, if we suppose that son to have arrived at maturity at the early age of fifteen. Thus only twenty years of Judah's life would remain" to the death of Jacob, "for Judah to marry again, and to have two grandsons born to him by this second marriage." Only twenty years remain! Suppose Pharez was born the first year, (as he certainly was,) only nineteen years would remain for him to be married and have two sons. "If we suppose" Pharez "to have arrived at maturity at the early age of fifteen," only four years would remain to him for the birth of two sons!

Was the Bishop himself confused, or does he simply wish to confuse others?

In fact, the Bishop seems to have admitted the correctness of our position, in his statements in regard to Benjamin, pp. 68 and 71. Benjamin was only about twenty-three on going down into Egypt, but he was already the father of ten sons. The possibility of this is not questioned by the Bishop. On the contrary he expressly says, "It is therefore quite possible that he may have had ten sons, perhaps, by several wives." Does not that "perhaps" imply another "perhaps by one wife"? He says again, p. 68, "In fact, Benjamin had actually, according to the story, ten sons of his own, possibly by more than one wife." Now if only "possibly by more than one wife," then again, the Bishop himself being witness, he may have had ten sons before he was twenty-three years old, possibly by one wife. Here again we might resort to the supposition of twins or triplets, but the Bishop makes no such supposition. Does he not

then virtually admit the possibility of paternity at thirteen or fourteen years of age?

We now come to a very important subject, occupying no less than five chapters of Colenso's Book: the number of the children of Israel at the time of the exodus. He commences with the sojourning of the Israelites in Egypt, Ex. xii. 40, where it is given as four hundred and thirty years. This the Bishop thinks must be taken as the whole time from the call of Abraham to the exodus from Egypt. Very well. Two hundred and fifteen years of that time had elapsed before the migration to Egypt, leaving the same term of years spent in that country.

In Gen. xv. 16, God says to Abraham, "In the fourth generation they shall come hither again." On this passage Colenso remarks, "This can only mean, in the fourth generation, reckoning from the time when they should leave the land of Canaan and go down into Egypt." p. 155. Can it only mean that? Gesenius is not a man to be lightly accused of ultra evangelical tendencies, nor does he ever strain a point to maintain any doctrine of plenary inspiration. But he translates צדק in this passage "century," remarking that *sæculum* in Latin in like manner has the twofold signification of "generation" and "century," a remark amply sustained by Leverett and Andrews. This simple fact may make a material alteration in our mathematical Bishop's figuring. And we think that his argument from the fourth generation may be met in still another manner. He gives a list of seven persons at the time of the exodus in the fourth generation from Jacob, of two in the fourth generation from Judah, one in the fourth generation from Pharez, and one in the fourth generation from Hezron. p. 156. These all, Jacob, Judah, Pharez, and Hezron, according to Gen. chap. xlvii., taken in its most obvious import, went down into Egypt, though representing four distinct generations. Now we submit that this list of persons in the fourth generation is sufficient to answer the prediction, "In the fourth generation they shall come hither again," even if "generation" and not "century" be preferred in the translation. The fourth generation from the patriarch who went down into Egypt had not all passed away. Their great leader, their high priest, and other leading men among them, belonged to that generation. But these, according to the Bishop's own list, coexisted with others

of the fifth, sixth and seventh generation, all in the prime of life. And they may easily have coexisted with others in the eighth, ninth and tenth, if not with still more remote generations, as we shall proceed to show. The writer of this article is in the second generation from an officer who fought and died in the war for American Independence, and may be regarded as still in middle life—not old enough to escape the draft. There is living a young man in the fourth generation from the same officer, also liable to be drafted, twenty years old and upward, and the father of a family. If then the second and fourth generations are contemporaneous, why not also the fourth and the eighth? You have only to suppose that in one line of descent they marry at twenty, and in the other at forty-two or forty-three, and the geometrical ratio may be perpetuated. And in like manner if one branch of a family should become fathers at from fifteen to twenty years of age, while another branch of the same family should not marry or have children until forty-five to sixty years old, the fourth generation in one might coexist with the twelfth generation in the other branch.

We are now prepared to show that not only is this possible, but that something of the kind is highly probable in the case of the Israelites in Egypt. First, the time is ample, on Colenso's own estimate, for seven full generations of thirty years each. To make but four generations during the sojourn in Egypt is to make a generation equivalent to fifty-three to fifty-five years. Was then a generation regarded at that time as so long a period? Gesenius says, The Hebrews, as we do, seem commonly to have reckoned the duration of a generation at from thirty to forty years, and refers to Job. xlii. 16, which says that Job lived one hundred and forty years, and saw four generations of descendants. In the eleventh chapter of Genesis we have a genealogical table from Shem to Abraham. Take from Arphaxad the son of Shem, to Terah the father of Abraham, and we have seven generations, averaging thirty-one and three-sevenths years. Three of the seven had sons at thirty years of age, and one at twenty-nine. In the last chapter of Genesis we read that Joseph saw Ephraim's children of the third generation. Now as Ephraim was less than eighty at Joseph's death, Gen. l. 26, and xli. 46, the three generations averaged less than twenty-seven years each. We have seen that Benjamin had

quite a family at twenty-three years of age; and as Asher was only forty-one at the migration into Egypt, and had two grandsons at that time, Gen. xvi. 17, the generations in his family could have been only about twenty years each.

We thus find an ample number of instances both before and after the migration into Egypt, of generations consisting of thirty years and under. Let us then take thirty years as the standard for a generation, and we may fairly compute the bulk of the Israelites as being at least in the seventh generation, at the exodus, while yet the fourth generation was not entirely gone. No one knows better than Bishop Colenso the difference this will make with his figuring. Thus, for instance, he computes that, at the same rate of increase with that made in the first generation, there would be of warriors in the prime of life in the fourth, only four thousand nine hundred and twenty-three, instead of six hundred thousand, p. 163. Ah, yes, but in the seventh generation, which was then on the stage of action, there would be, at the same rate of increase, four hundred and forty-eight thousand five hundred and ninety-six. It would take but a very slight addition to the rate of increase, or a very small portion of the eighth generation, to make up the number to six hundred thousand fighting men. Take, for instance, the rate of increase to be five, for the last three generations, instead of four and a half, which the Bishop allows, and it gives a total of six hundred and fifteen thousand four hundred and seventy-five warriors. And, at the same rate which he allows, it requires less than one-thirteenth part of the eighth generation to be added to the seventh, to make up the host of fighting men to the recorded number, six hundred and three thousand five hundred and fifty.

Or look at the matter in still another light. The average age of Jacob's fifty-one grandsons, at the migration into Egypt, could hardly have been less than five years. Let them increase at the same rate with Jacob's sons, and a generation average thirty years, and they would have increased by the year 1531, B. C. to four hundred and twenty-two thousand three hundred and fifty-two. This leaves twenty years more for sons to be born, who would be of the required age of twenty years old and upwards at the exodus. Adopt now for those twenty years from 1531 to 1511 the rate of increase in England, as given by

Colenso, p. 171, and we should have a population of six hundred and thirty-eight thousand nine hundred and seventy-five males who would be of suitable age for warriors at the Exodus in 1491, B. C. See the accompanying table.

Number of sons born by 1711	. . . . .	51	1st gen.
		4 1-2	
		<hr/> 204	
		25	
"	"	1681	. . . . . 229 2d gen.
			4 1-2
		<hr/> 916	
		114	
"	"	1651	. . . . . 1,030 3d gen.
			4 1-2
		<hr/> 4,120	
		515	
"	"	1621	. . . . . 4,635 4th gen.
			4 1-2
		<hr/> 18,540	
		2,317	
"	"	1591	. . . . . 20,857 5th gen.
			4 1-2
		<hr/> 88,428	
		10,428	
"	"	1561	. . . . . 93,856 6th gen.
			4 1-2
		<hr/> 375,424	
		46,928	
"	"	1531	. . . . . 422,352 7th gen.
		Add 23 per cent.	1.23
		<hr/> 1267056	
		844704	
		422,352	
"	"	1521	. . . . . 519,492
			1.23
		<hr/> 1558476	
		1038984	
		519492	
"	"	1511	. . . . . 638,975

20 years old and upwards in 1491 B.C.

Again. The Bishop does not call in question the credibility of the account of Asher's family, Gen. xlv. 17, which assigns him two grandsons at the migration into Egypt. Now Asher must have been some two years younger than Judah. See Gen. chapters xxix. and xxx. The first two generations therefore from him could not have exceeded twenty-one years each; that is to say, both Asher and his son Beriah must have been, each a father, at about twenty-one years of age. May there not have been, then, in the 210—15 years allowed by the Bishop himself as the sojourn in Egypt, as many as ten generations of children in many lines of descent? Now the Bishop computes, as a fair probable average, that each man may have had three sons, and that in the fourth generation there would have been 1377 males, p. 166. Very well. In the tenth generation, from the same figures, we obtain a total of upwards of a million (1,003,833) males, instead of the six hundred thousand claimed in the Pentateuch.

As we are interested in establishing the credibility of the entire Pentateuch, and as this relating to numbers is probably the strongest point made by the Bishop, it is well to give the whole subject a thorough discussion. Let us then consider the case of Moses. While he was in the fourth generation from Jacob on his father's side, he seems to have been in the third only, on his mother's. Ex. vi. 20, Num. xxvi. 59. Now if Levi possessed the physical vigor of his grandson Moses, Deut. xxxiv. 7, as he lived to the age of one hundred and thirty-seven years, he may have had a daughter born to him when one hundred and twenty years old. This would make Jochebed, the mother of Moses, fifty-nine years old at his birth, as Moses was eighty at the time of the exodus. Thus $120 - 44$ (the age of Levi on going down into Egypt,) $+ 59 + 80 = 215$ from the migration to the exodus. This would give an average of upwards of seventy (in fact nearly ninety) years to a generation—a very extreme case. Again as Levi had three sons, including Kohath, the grandfather of Moses, at the migration into Egypt, and as one hundred and thirty-five years elapsed before the birth of Moses, it is evident that Kohath must have been nearly seventy at the birth of his son Amram, and Amram nearly seventy at the birth of his son Moses; at least their combined ages, at the

birth to each of a son, must have exceeded one hundred and thirty-five years. Compare now these generations with those in Asher's family, and we shall readily perceive that Moses, even though reckoned in the third generation from Jacob, may have been cotemporary with many in the tenth generation.

Thus 21 : 70 :: 3 : 10.

But the Bishop's own statements and admissions are enough to show that he has no right to restrict the Israelitish warriors who went forth from Egypt, to the fourth generation. By the way, he confounds two generations in his definition, when he speaks of those who came out "in the prime of life" being "in the fourth generation from some one of the sons or adult grandsons of Jacob, who went down with him into Egypt." We are reminded of the tricks of an expert juggler, by this dubious definition, and by the still greater craftiness manifested in the arrangement of his genealogical table, p. 156. But let us look at that table. First, Nahshon the son of Aminadab, he puts down in the fourth generation. But by the Bishop's own showing, he is in the sixth generation from Jacob, and the fourth from Pharez, whom the Bishop has no right to call an adult grandson of Jacob, as he questions the probability of his being a father on account of his age, seventeen years after that time. See p. 227. In any case Pharez could hardly be over fifteen at the migration into Egypt.

Again. Bezaleel the son of Uri is placed by the Bishop in the fifth generation. By a dexterous juggle he manages to place the sons of Judah, instead of Judah himself, under Levi and Reuben, but even this is not sufficient to bring Bezaleel in the fourth generation. The Bishop suggests, "Perhaps he was a young man"! He was, at all events, the chief architect of the tabernacle, and in the seventh generation from Jacob, by the Bishop's own showing. He was in the fourth generation from Hezron, who was not a grandson of Jacob, and certainly not an adult at the migration in Egypt.

Then there are the daughters of Zelophehad mentioned in the seventh generation from Jacob. This makes another exception to the Bishop's rule that they came out in the fourth generation from the adults in the prime of life, who went down with Jacob. Zelophehad was in the fourth generation from Manasseh, who

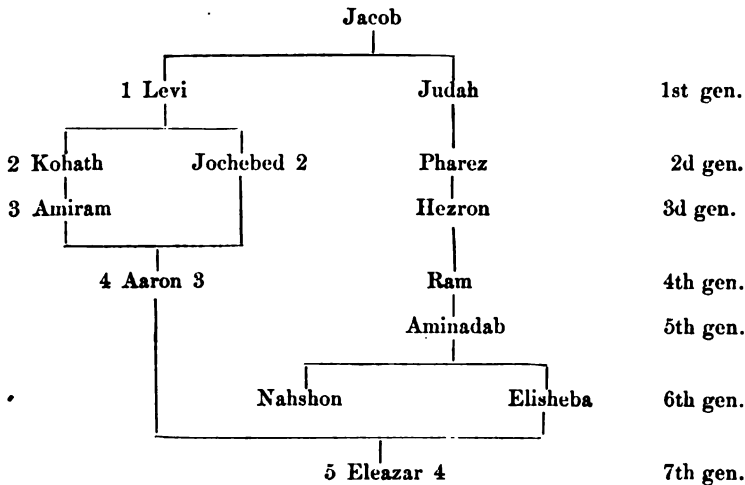
was not at that time an adult grandson of Jacob. Thus we see that the Bishop's statement of the rule in regard to the "fourth generation," elastic as that statement is, will not stretch enough to include all his cases under it. In fact, he finds it so difficult a rule to work by, that he rejects it altogether in the case of Joshua, on the alleged ground that that case is not found in the Pentateuch and is inconsistent with it.

The genealogy of Joshua is found in 1 Chron. vii. 20—27, and, it must be allowed, is not very clear. An explanation of the passage by Kuenen is quoted by Bishop Colenso, who rejected it, while he grants, that, if admissible, it would sufficiently harmonize with cases recorded in the Pentateuch. May we be allowed to suggest still another explanation to any who may have the curiosity to look up the passage, and especially to any who may have been troubled in mind by it.

The chronicler begins to give the genealogy of Ephraim, but starting with Shuthelah, his eldest son, Num. xxvi. 35, he traces down his descendants to the sixth generation. Thus Shuthelah (the second) and Ezer and Elead, whom the men of Gath slew, would be in the ninth generation from Jacob, and among those who entered Canaan with Joshua. Ephraim their father, vs. 22, may be the same with Zabad, in the eighth generation from Jacob, still living, and afterwards the father of Beriah, whose daughter Sherah built Beth-horon. Having thus disposed of the family of Shuthelah (the first,) the chronicler returns to the family of Ephraim, the son of Joseph. Rephah, Resheph, Telah and Tahan were his remaining children. This conducts to the same result with that reached by Kuenen, making Joshua in the eighth generation from Jacob, or the sixth from Ephraim. Of this result Colenso remarks that it would "perfectly agree with our other data," thus allowing the coëxistence of the fourth and the eighth generations, each in the prime of life.

In fact one person, Eleazer, combines in himself three distinct, yet not consecutive generations, as will be evident from the following table, compiled from Ex. vi. 20 and 23, with Ruth iv. 18—20, authorities which the Bishop himself approvingly quotes. It will be seen that there were but three genera-

tions between Jacob and Eleazer in one line of descent, while in another there were no less than six.



To return to Joshua. We do not see how he can well be placed in any earlier generation from Jacob than the eighth, or the seventh from Joseph, while he may easily be in the eleventh generation from Jacob, as Colenso understands it to be given in 1 Chron. chap. vii. Let the generations average twenty-one years each, and Joshua, in the eleventh generation from Jacob, would have been thirty-one years old at the time of the exodus. He is then called a young man, Ex. xxxiii. 11, yet he was old enough to command Israel in the fight with Amalek, Ex. xvii. 9, 10. On the supposition just made, he was then several years older than Ellsworth at his death, and nearly as old as McClellan when appointed General-in-chief of the United States forces. He was older than Napoleon when, after a succession of brilliant campaigns, he was chosen the first Consul of the French Republic. But it may be better to take thirty years for a generation; in which case, Joshua, in the eighth generation from Jacob, might be forty years old at the exodus. Thus Colenso claims, as we have seen, to "agree perfectly with our other data," yet, with a singular blindness or perversity, he persists in reckoning Joshua and the mass of fighting men as only in the fourth generation. Let us then see from the data given

in the Pentateuch alone what results would follow, if we place Joshua in the fourth generation even from Ephraim, who was certainly not an adult grandson of Jacob, at the migration into Egypt. We read, Gen. l. 23, that Joseph saw Ephraim's children of the third generation. Now Joseph died at the age of one hundred and ten years. As he was thirty-nine years old at the migration, he lived seventy-one years after that event. Ephraim was born before the years of famine came, Gen. xli. 50, and may have been from five to seven years old when Jacob came down to Egypt. He may then have been seventy-eight at Joseph's death, with three generations of descendants. Suppose Nun the father of Joshua to have been in the third generation from Ephraim. He may have been born—some of the third generation were born, according to Gen. l. 23—the year that Joseph died. If living at the time of the exodus, he must have been one hundred and forty-four years old. Supposing Joshua to have been forty-five, as Colenso does, at the exodus, Nun must have been at least ninety-nine years old when his son Joshua was born. This then is what the Bishop would have us believe, that three generations from Ephraim occupied at most only seventy-eight years, and that the next generation was at least ninety-nine years. In other words, the fourth generation was more than one-fourth longer than the first, second and third combined! And even then this fourth generation from Ephraim is the sixth from Jacob, and the fifth from any adult descendant of his at the time of the migration. On the whole, then, we submit, that, while survivors of the fourth generation from Jacob remained, it is abundantly shown that the great bulk of the Israelites at the exodus may easily have been, and in all probability were, at least in the seventh or eighth generation from him. There is then no difficulty whatever in accounting for so large a number of warriors, or for the whole number of the Israelites at the exodus.

The same result may be arrived at, irrespective of the question of the particular generation, from a consideration of the time of the sojourn in Egypt. It is expressly stated that their increase was very rapid. See Ex. chap. i. We shall find it to be about eighty per cent. greater than the increase of population in the United States in the same time. It is true more-

over that a portion of our increase comes from immigration. But let any one recall to mind the large families, formerly common, of from ten to twenty children, and the extraordinary fruitfulness of some foreigners among us, as well as of the slave population in the Southern States, and say, if such instances were now the rule, as they might be under a special promise and blessing of God, whether the increase of population in our country might not be twice as rapid as it is, without any immigration at all.

In the United States, since the first census taken in 1790, the population has about doubled every twenty-three years. The number of the children of Israel must have doubled about once in fourteen years, to give a total of two or three millions at the exodus. We take the entire population at the migration into Egypt at eighty-four, made up as follows: Jacob himself one; his sons, twelve; grandsons, fifty-one; great grandsons, four; daughter and granddaughter, two; sons' wives, twelve; grandsons' wives, two. Total, eighty-four. Double now every fourteen years, and we obtain the following result.

Pop. in		Pop. in	
1706	. . .	84	1594 . . . 21,504
1692	. . .	168	1580 . . . 43,008
1678	. . .	336	1566 . . . 86,016
1664	. . .	672	1552 . . . 172,032
1650	. . .	1,344	1538 . . . 344,064
1636	. . .	2,688	1524 . . . 688,128
1622	. . .	5,376	1510 . . . 1,376,256
1608	. . .	10,752	1496 . . . 2,752,512

and in 1491 upwards of three and one-half millions.

Or, if we take fourteen and one-third years as the period in which the population would double, the figures set opposite the year 1496 in the above table would give the population at the exodus in 1491.

Again. The increase per cent. in ten years in the United States, has varied, in ten decades, from 32.6 to 36.4, averaging 34.6. If we take the increase of the Israelites at sixty-two and one-half per cent. in ten years, not double the rate in the United States, but about eighty per cent. more, we obtain a total of about two and one-fourth millions five years before the exodus, and of nearly three millions at the exodus. Thus:

Pop. in		Pop. in	
1706	. . .	84	1586 . . . 28,337
1696	. . .	136	1576 . . . 46,048
1686	. . .	221	1566 . . . 74,828
1676	. . .	359	1556 . . . 121,595
1666	. . .	583	1546 . . . 197,592
1656	. . .	947	1536 . . . 321,087
1646	. . .	1,539	1526 . . . 521,766
1636	. . .	2,501	1516 . . . 847,870
1626	. . .	4,064	1506 . . . 1,377,789
1616	. . .	6,604	1496 . . . 2,238,907
1606	. . .	10,731	1491 . . . 2,910,579
1596	. . .	17,438	

taking the increase from 1496 to 1491 at thirty per cent., or two million, seven hundred and ninety-eight thousand, six hundred and thirty-three, taking the increase at twenty-five per cent. for the last five years—a result very near that given by the former table, or doubling once in fourteen and one-third years.

The rate of increase assumed in the above table is less than that of Vermont from 1790 to 1800, less than that of Illinois, Michigan, Arkansas or Missouri, any ten years of the existence of those States, and but little greater than that of Ohio from 1820 to 1840, and of Florida for the last twenty years.

Considering now the special promise and blessing of God, and the extent of a generation, that is, the early age at which some arrived at maturity, and the fruitfulness of others in old age, it seems to us there is needed no great stretch of faith to believe that the children of Israel increased as recorded.

But the Bishop finds difficulties in the numbers assigned to the different tribes, as well as in the numbers of the Israelites as a whole. Thus the descendants of Dan in the fourth generation, on an average of three to a generation, (after the first, which consists only of one,) would number twenty-seven warriors, instead of sixty-two thousand, seven hundred, as recorded. Now we happen to know a man who had seven children born to him before he was thirty years old. The Bishop himself allows that it is "quite possible that" Benjamin "may have had ten sons—perhaps by several wives"—before he was twenty-three. pp. 68—71. Now suppose that Hushim, the son of Dan, had seven sons at thirty years of age, and that each of those sons had a like number of sons, and so on, and in the seventh generation from Dan, there would have been one hundred and seventeen

thousand, six hundred and forty-nine warriors, whose average age might be thirty-five at the exodus. In fact, if we allow to but two generations the ratio of seven sons to each male descendant, and to the other generations six each, the result will still exceed the recorded number. It may also be remarked that the seven generations from Dan which we compute, place the Danites at the exodus in precisely the same generation claimed by Kuenen for Joshua, and which the Bishop allows "would perfectly agree with our other data." p. 159. This will be seen from the following table, to which also we add the genealogy of Bazaleel as given by the Bishop, p. 156, falling short of that claimed for Joshua and the Danites by only one generation.

Jacob Dan	Jacob Joseph	Jacob Judah
Hushim, born by 1706, Gen. xlv, 23	Ephraim	Pharez
1st gen. 7 sons born 1876	Tahan, 1 Chron. vii, 20-27	Hezron
2d gen. 49 " 1646	Laadan	Caleb
3d gen. 343 or 294 " 1616	Ammihud	Hur
4th gen. 2,401 or 1,764 " 1586	Elishama	Uri
5th gen. 16,807 or 10,584 " 1556	Nun	Bezaleel
6th gen. 117,649 or 63,504 " 1626	Joshua	

On the other hand to allow, as the Bishop does, only three generations from Hushim, or four from Dan, to leave the average age of the Danite warriors at the exodus, at thirty-five, requires us to reckon at least sixty years to a generation; whereas the Bishop himself admits that one hundred years is an interval "quite long enough to allow of three generations." p. 159. The fact noticed by the Bishop, p. 168, "that the offspring of the one son of Dan is represented as nearly double that of the ten sons of Benjamin" is to us evidence of the truthfulness of the narrative. A fabricator would not be likely to make such representations.

The Bishop is troubled also at the reported number of the Levites, whom he will have all in the fourth generation from Levi. His figures vary very considerably from those of Moses, as will be seen by comparing. Thus :

Kohathites.	Gershonites.	Merarites.
Moses 2,750 Colen. 20	Moses 2,630 Colen. 12	Moses 3,200 Colen. 12
Total, Moses, 8,580. Colenso, 44.		

How can this wide discrepancy be healed? Simply by supposing that the fourth generation coexisted with the eighth, as, in the writer's family, the second and fourth are cotemporaneous. But to go still further into particulars, Kohath, the son of Levi, may have been born about the year 1711, in which case he was about five years old, at the migration in Egypt. Amram may have been born about 1641, when his father Kohath was seventy years old, in which case Amram also would have been seventy years old at the birth of Moses, in 1571, since Moses was eighty years old at the exodus in 1491. Ex. vii. 7. Besides Amram, Kohath had three sons, Izhar, Hebron and Uzziel. Ex. vi. 18. Izhar had three sons; Uzziel, three; Ex. vi. 21—22, and Hebron four, 1 Chron. xxiii. 19. This last, indeed, the Bishop disallows, because the sons of Hebron are not mentioned in Exodus with those of Izhar and Uzziel, albeit the Pentateuch expressly mentions the family of the Hebronites with the other Kohathites! Num. iii. 27.

Now these three brethren of Amram may have been, some or all of them, older than Amram, he being named first, it may be, on the same principle with Shem, the brother of Japheth the elder. Gen. x. 21. But not to insist upon this, it is enough that we place the period of their birth at about 1640, the year after that of Amram, by supposition. Let us suppose, moreover, that the sons of Izhar and Uzziel were born not far from the same time with their cousins, Moses and Aaron, say about 1570. Then Mishael and Elzaphan, the sons of Uzziel, would be about eighty years old, when they bore forth the bodies of Nadab and Abihu; Lev. x. 4—5, and Korah, the son of Izhar, when he headed the rebellion which bears his name, may have been one hundred years old. When we consider the longevity of that period, (certainly in the family of Levi,) and that, if we make their age less, we increase the length of a generation to upwards of seventy years, the estimate may appear not unreasonable.

Korah had three sons, Ex. vi. 24, who may have been born as early as 1545, when their father was twenty-five years old. Let now those sons have seven sons each on an average, at twenty-five years of age, and the Korahites, "thirty years old and upward," at the numbering of the Levites, may have num-

bered twenty-one. Let Nepheg and Zichri, Ex. vi. 21, have seven sons each, and their sons the same number, and the whole number of Izharites would be one hundred and nineteen.

Uzziel had three sons, Ex. vi. 22, born by supposition, about 1570. There is room here, as in the family of Izhar, for two generations of twenty-five years each. Let each son have seven sons on an average — three less than Benjamin at a younger age — and the Uzzielites would number one hundred and forty-seven.

Of Hebron we only know that he had four sons. Suppose those sons were born to him by the time he was twenty-four years old. Let the generations of their descent be of the same length, and let each son on an average have five sons, and the sixth generation from Kohath would be of sufficient age, and more than enough in number, to make up the total of the Kohathites to the recorded number, two thousand seven hundred and fifty, of thirty years old and upward.

This will be evident from the following table :

Kohath born about 1711.

Amram born about 1641. Izhar, Hebron and Uzziel about 1640.

Korah, Nepheg and Zichri, Mishaël, Elzaphan and Zithri about 1570.

Korah's 3 sons, born about	1545
Korah's grandsons $3 \times 7 = 21$, born about	1520
Nepheg and Zichri's sons, $2 \times 7 = 14$, born about	1545
Their sons, $14 \times 7 = 98$, born about	1520
Total Izharites, $21 + 98 = 119$.	

Uzziel's 3 sons (as above) born about	1570
Their sons, $3 \times 7 = 21$, born about	1545
“ $21 \times 7 = 147$, born about	1520

Hebron's 4 sons, born about	1616
Their sons, $4 \times 5 = 20$, born about	1592
“ $20 \times 5 = 100$, born about	1568
“ $100 \times 5 = 500$, born about	1544
“ $500 \times 5 = 2,500$, born about	1520

Izharites,	119
Uzzielites,	147
Amramites (Moses' sons),	2
Hebronites,	2,483

Total Kohathites, 2,750

The Bishop assumes the increase of the sons of Gershon and Merari to be the same with that of the sons of Kohath, after ruling out from the latter the four sons of Hebron, because they are not expressly mentioned in the sixth chapter of Exodus. He assumes also that there were no more generations in their

families than in his. But because Kohath and Amram had sons born to them when seventy years old, does it therefore follow that Gershon and Merari could not, or probably did not, have children before they were seventy? Or, because one of a family has but two or three sons, does it therefore follow that the family generally, when married, will have no more? A large share of the Bishop's boasted mathematical demonstrations are founded on just such assumptions as these. Is it not probable, on the other hand, that the generations in the families of Gershon and Merari were about the average length of thirty years, making six generations of their descendants before the exodus? We need only take the rate of increase as great as that of Jacob's sons, as given by Colenso, p. 163, to exceed the number assigned to them. We may suppose that Gershon and Merari were born about the year 1710, making them four years old when they went down to Egypt. The following table will then answer equally well for the descendants of each.

Each had 2 sons (Ex. vi, 17—19) born perhaps by	1680.
Multiply by 4 1-2, we have 9 sons in each family by	1650.
" " " 40 " "	1620.
" " " 180 " "	1590.
" " " 810 " "	1560.
" 4 " 3,240 " "	1530.

These would be thirty years old and upward at the exodus, and in the same generation which the Bishop allows, in the case of Joshua, would harmonize with our other data.

In regard to the number of the priests at the exodus, compared with their duties and the provision made for them, chap. xx., it seems sufficient to reply that some of those duties may have been held in abeyance, while the number of priests was so small. It is not uncommon, we believe, for wise legislators to anticipate the increase of population, and make regulations in advance.

We have omitted, in our review, some minor points, as well as the Bishop's would-be pious, but hardly Christian remarks, at the beginning and close of the book. That his main reliance in proving the Pentateuch unauthentic is in computing the numbers of the children of Israel, and in confuting those numbers as recorded, is evident from page 208, where he says, "Thus this number"—the six hundred thousand warriors—

“ is woven, as a kind of thread, into the whole story of the exodus, and cannot be taken out, without tearing the whole fabric to pieces.” If then, we have succeeded in taking out this thread without tearing, and so forth, or rather have shown that it does not need to be taken out at all, the Bishop’s main point failing him, it may be that those on which he relies still less, may be equally untenable. The result of the investigation is to increase our own confidence in the authenticity and historical accuracy of the Pentateuch, and of the Word of God as a whole.

ARTICLE V.

PHILIP VAN ARTEVELDE.

Philip Van Artevelde. A Dramatic Romance in Two Parts.
By HENRY TAYLOR. Boston : Ticknor & Fields. 1863.

LIKE Charles Lamb, the paragon of literary accountants, and our own Fitz Greene Halleck, Mr. Taylor has found the successful pursuit of poetry not incompatible with an active devotion to secular business. For more than a quarter of a century he has held a clerkship in the British Colonial Office. His reputation as an author mainly rests on the first two of his published dramas, *Philip Van Artevelde* and *Edwin the Fair*, though several other volumes have come from his pen, in poetry and prose ; and quite recently, another elaborate drama — *St. Clement’s Eve*. Since 1834, when the first of these works was given to the world, Mr. Taylor has found time, amidst his clerky duties, to issue not less than eight carefully finished publications.

It is a little remarkable that none of these productions should have enhanced this writer’s fame beyond the critical award which his earliest achievement won him ; while there also has been no falling off, in the treatment of his more serious subjects, from the standard of excellence which he so clearly discerned and firmly grasped at the outset of his literary career. Poetry has been with him not a pastime so much as an earnest study. The volume before us opens with a singularly explicit

declaration of his views of the art poetical. Remembering that it was sent out as the introduction of his first drama, when Byron, Shelley, and their imitators wielded an almost unchallenged sway in the realm of light reading, it strikes us as indicating an unusually self-contained and manly intellect. Conceding the great genius and fascination of those distinguished authors, Mr. Taylor as frankly sets forth their untruthfulness to the highest laws and functions of poetry, which he finds, not in the mere beauty, however faultless and charming, of language, or sentiment, or imagery or of the expression of passion in any of its forms, but in a clear and philosophical perception of the realities of human nature and life, fused by a fervid imagination into the new creation of the poet's soul. Beauty thus becomes subordinate to truth; while, as the graceful robe and ornament of this, it still is indispensable to its representation through this medium. The poet's world is not, by this theory, a playground for the fancy, a dream-land of sentiment and sensibility, a ring for the struggles of blind passionateness ungoverned by reason, directed to no sensible ends. Mr. Taylor demands for his art something to do in instructing, shaping, elevating, consoling humanity; that, singing its myriad-voiced strains none the less sweetly, painting its various canvas none the less grandly or bewitchingly, it shall never lose sight of the loftier office of making us wiser and better. He would take this kind of literature from the ministration of a luxurious gratification alone, whether through a merely sensuous excitement or a visionary rapture, and make the thrill of its enjoyment a wholesome exhilaration to the spirit. This we take to be the meaning of his criticism, without here passing a judgment on his strictures of the poets whom he cites as chief transgressors of his canons of taste.

"I would by no means wish to be understood as saying that a poet can be too imaginative, provided that his other faculties be exercised in due proportion to his imagination. I would have no man ^wress his imagination, but I would have him raise his reason to be mark ^{poise}. What I would be understood to oppugn is the strange reliance ^{which seems to prevail amongst certain of our writers and the num}f poetry, that good sense stands in a species of antagonism numbers genius, instead of being one of its most essential con-
"Thus th. p. 19.

Looking through these dramas thus conceived and constructed, we consequently do not find any single passages of uncommonly striking power or point. We are not startled by unnatural explosions, nor rapt into wonder or ecstasy by the bold strokes or the delicious dalliance of the plot. At the same time, we have a feeling throughout that this comes of no lack of power thus to sport with our sensibilities, but from a steady and conscientious self-restraint. The closing acts of the second part of Philip Van Artevelde, as well as the lighter and more fancy-hued interlude between the two parts, shadow forth into what regions of wild but profitless sensationalism our author might have led us, had he chosen. Hence, a sentiment of profound respect for his own spirit grows upon us, as we enjoy the fruits of his masculine genius. We thank him that he is not extravagant; we admire him as we again recall under what an overmastering reign of this very vice, he set and maintained a purer example.

The best qualities of a reflective poetry mark these writings; a rare faculty for the unities and harmonies of dramatic adjustment gives compactness and coherence to their action; a dignified but never forced or artificial stateliness imparts a classic grace and impressiveness to the movement; while a chastened and diffused beauty spreads a clear, bracing atmosphere over the shifting scene. Real life walks the stage in the persons of the drama, and real life, as it existed when and where the plot is laid, with only the exceptions necessary to bring the people of dead centuries into an intelligent sympathy with our modern experiences. Beyond these few and unavoidable liberties, the historic verisimilitude is faithfully preserved. Neither the language or the passion is strained. Each takes the natural tone of the subject and the occasion, as well when the play glides smoothly along in pleasant companionships, as when the interest culminates in fearful perils and crushing agonies. Mr. Taylor has carried the art of giving expression to his conceptions, in transparent and befitting verse, to a degree of excellence which leaves nothing for unfavorable criticism. Nor do we remember an author who, at all points, presents so intangible a surface to the reviewers. Less mighty and magnificent than some, he is

undeniably more faultless than most men of letters who have affected strongly the public mind.

St. Clement's Eve, as the latest of this series of closet dramas, just now is giving the literary world an opportunity of renewing its acquaintance with this writer. Its scene is France in the days of the imbecile and idiotic Charles VI. The hinge of the story turns on the malady of the wretched king. Iolande, the lovely maiden of the plot, has been kidnapped by a ruffian knight, and rescued by the Duke of Orleans, the brother of the monarch. A strong attachment springs up between them, but is dashed into bitterness, in the maiden's bosom, by the discovery that the duke is already married. Throwing from her the fascination of his love by a great effort of self-control and self-sacrifice, she devotes herself to the relief of the maniac king, which a holy hermit has predicted might be effected by an unstained virgin making the sign of the cross on the royal brow, with finger wet in the tears of the Magdalene, kept as a relic among the monks. Iolande tries the charm and fails. She was forewarned by the ghostly prophet that she would, if her heart was under the sway of any human passion. The conflict is fearfully distracting between her fond devotion to her sovereign's rescue from demoniac powers, and her fears that the love to Orleans which she has tried so heroically to tear from her soul is still clinging there. Once she thought that she had triumphed over herself and the spirits of darkness alike, and her pæan of thanks and victory is a fine specimen of the author's impassioned mood.

“Hear me Angelic Host! Seraphic Bands,
And spirits that erst imprisoned here on earth
Have burst your bonds and mounted, list to me
A child of earth, to whose weak hands were given
The spear and shield of Christ — oh bear me up
Now that my task is done, lift up my heart,
For it is trembling, tottering, fainting, sinking,
And teach it such a song of joy and praise
As, borne aloft toward the mercy seat,
May mix with hallelujahs of your own!
And O that I were worthier, and that now,
Upspringing from my consummated task,
I might but be released and join your choirs
In endless anthems! God of boundless love,
Take me, oh take me hence!”

But the madness returns to its regal victim. Iolande is adjudged and condemned for sorcery which is supposed to have rendered the charm powerless. Orleans strives to save her, but is killed by the knight from whom he rescued her. She, in a tumult which the mob then raised, is slain beside the corpse of her lover. This, with a multitude of complications of villainy, and magnanimity, and gentleness, and beautiful devotedness to noble thought, shaded in with skilfully wrought contrasts of character, and enlivened with the delicate play of varied emotion, gives the author the basis and the garniture of his finely accomplished work. But we must turn to the better known drama to which our remaining space is due.

Philip Van Artevelde is a story of the struggle of the Flemish people for civil rights and independence against the feudalism of the fourteenth century. Europe, long pressed beneath the choking weight of that system of ignorant brutality, was just beginning to feel the agitation of the first waves of the rising tide of freedom. The towns of the Low Countries were among the earliest to come strongly under this new influence. They were rich and populous, the centres of commerce, full of enterprise — the very communities to commence a resistance to the exactions of a class of lordly, overbearing feudatories. The city of Ghent was one of the foremost of these in power and a restless spirit of liberty. A bloody feud had long been raging between its inhabitants and the Earl of Flanders, who claimed the right of suzerainty over it. In possession of the neighboring and rival city of Bruges, this formidable foe had pushed his successes against the revolted people and magistrates of Ghent, until, their ablest leaders cut down in battle, and the city itself reduced to the extreme of suffering, its cause became the desperate conflict of a perishing state with impending ruin. In the midst of a famine, the horrors of which are portrayed with terrible vividness, Van Artevelde, a young Fleming, is summoned from his seclusion and placed by acclamation at the head of the sinking cause. Though son to a former patriot chief who had carried the glory of Ghent to an enviable pitch, but had been assassinated by personal enemies, Philip had lived in the strictest retirement, amusing his rather roving tastes with fishing along the Scheldt, and gratifying a contemplative and scholarly

turn of mind with philosophical inquiries and speculations. He has done nothing to inspire confidence, has held himself aloof from the turmoil of the times, yet, by general consent, confidence gathers to him as one who has the latent powers of a ruler and saviour of the people. Taking up this leadership at the lowest point of depressed fortunes, by his force of will and genuine capacity for such a conflict, Van Artevelde restores the spirit of a beaten and demoralized community, raises the siege of the beleagured city, vanquishes the Earl of Flanders in battle, and winds up the action of the first part of the drama as the victorious chief magistrate of a delivered and grateful commonwealth. The story moves along through these alternations with but few digressions. A true lover's knot is tied, during its stirring progress, in the wooing and wedding of Van Artevelde and the queenly Adriana Van Merestyn. Another bright and sensitive being, Clara Van Artevelde, a sister worthy of so noble a brother, sheds the sweetness of her smiles and the vivacity of her frolicsome nature, over these sombre and harassing scenes.

The second part of this tragedy (for this it emphatically is,) opens at a later period of Philip Van Artevelde's acknowledged and widely beneficent administration. His sway, regal in all but the name, has retrieved the fortunes of Ghent, and a dozen others of the Flemish towns yield homage to his greatness. But this prosperity has been dimmed to him by the death of his beloved wife. Affairs, too, are not settled beyond the danger of revolution. The fugitive Earl, his old enemy, has sought protection and alliance in France. An immense army, led by the chivalry of that kingdom, is hovering on the frontier, ready to take back the Earl to his lost dominions, and to reinstate him there by force. Van Artevelde rejects indignantly a summons to lay down the power which a freed people have confirmed to him. The issue is pushed onward. The legions of France overrun the Netherlands. Van Artevelde cannot hold his position against such odds. The final conflict comes. In the midst of it, the leader of the brave Flemings is stabbed by an implacable enemy, Sir Fleureant of Heurlée, the unmitigated rascal of the plot, who thus revenges a personal quarrel with Artevelde, brought on by himself; and the curtain drops upon the ruins of the national edifice rent in pieces around the bleeding body of the murdered hero—another father of his country.

The ascent and descent of this ladder gives opportunity to the poet to surround his central figure with whatever diversely working accessories his sense of dramatic fitness requires. Philip Van Artevelde is the living soul of the representation, from the opening to the closing act. He is a masterpiece of characterization. Strong of will, he is not demonstrative; given to contemplative moods, and of an introspective turn, he promptly seizes the circumstances of the hour, and strikes the right object with intuitive precision; fearless as a soldier, stern as a statesman, a woman's delicacy and tenderness are ever throbbing at his heart. Seemingly contrary as are these qualities, they are blended in him so as to produce no sense of incongruity. The author is true to nature in combining the thoughtful, philosophic, sensitive tendency and temperament with the energetic, practical, dominant spirit. The Duke of Burgundy's eulogy of the dead Artevelde when his corpse was discovered among the slain of the last battle field, is the poet's high conception of a true manliness.

“ Dire rebel though he was,
Yet with a noble nature and great gifts
Was he endowed — courage, discretion, wit,
An equal temper and an ample soul,
Rock-bound and fortified against assaults
Of transitory passion, but below
Built on a surging subterranean fire
That stirred and lifted him to high attempts.
So prompt and capable, and yet so calm,
He nothing lacked in sovereignty but the right,
Nothing in soldiership except good fortune.”

These subterranean fires emit a sparkle as, just on the threshold of his career, he feels the imperative summons to action, yet pauses long enough to question the motive which impels him.

“ Is it vain glory which thus whispers me
That 'tis ignoble to have led my life
In idle meditation — that the times
Demand me, echoing my father's name?
O, what a fiery heart was his! such souls,
Whose sudden visitations daze the world,
Vanish like lightning, but they leave behind
A voice that in the distance far away
Wakens the slumbering ages.”

After all, there is nothing like a conviction of foreordination to some great enterprise, to nerve the soul to its encounter. This may run into fanaticism and madness; but rationally held, it is both polar star and life-preserver to the battler against huge obstacles. Artevelde has this inward preparation for his work.

“My course hath been appointed; .
For I feel that within me which accords
With what I have to do. The field is fair,
And I have no perplexity or cloud
Upon my vision. Everything is clear.
And take this with thee for thy comfort, too —
That man is not the most in tribulation
Who, resolute of mind, walks his own way,
With answerable skill to plant his steps.
Men in their places are the men that stand.”

The foil which the poet uses to set forth sharply the good qualities of his hero is the demagogue and fighting captain, Peter Van den Bosch. This man is Van Artevelde's compatriot, necessary to him as a subordinate, brave as a panther, but destitute of every finer, manlier sense—a Burley of Balfour disgracing a worthy cause by the excesses of unrestrained vengeance. Several of the situations in which he confronts his superior are managed with consummate art to bring out the contrasts of character, and the supremacy of a nature like Artevelde's over the fierce energy of the other. The unsleeping governor of Ghent has gone up, at daybreak, to the top of the steeple of St. Nicholas, to ponder the condition of his besieged and starving city. Van den Bosch seeks him there on business of the hour. The tramp of a horse's hoof from Bruges arrests their ear. He is bringing a flag of truce and a summons of surrender from the Earl of Flanders who lies a few miles off with his army. Van Artevelde orders his captain to send some one to turn the envoy back, so as not to tempt the famishing citizens to an ignominious submission. Van den Bosch is of a different mind.

“Send him to hell — and that's a better place.”

“Nay, softly, Van den Bosch; let war be war,
But let us keep its ordinances.”

The dispute waxes warm, at least on the stout captain's side.

He is defiant in his menaces, and all the more as by his means Van Artevelde was raised to the power which he now wields. But the wave beats no more uselessly against the cliff than this unscrupulous man puts his passion in conflict with his associate's calm and philosophic courage. He tells the ruffian that, ready himself at any moment to die for his country, as ever school-boy was to leap a garden-wall, he is just as ready, then or at any time, to sacrifice him on the same altar.

“ And if for that same service it seem good,
I will expose thy life to equal hazard.”

Van Artevelde descends to meet the herald, and passing a strong door, locks the incensed Fleming behind for safe keeping. Some hours after he returns, finds the prisoner heavily sleeping worn out by paroxysms of demoniac rage, wakens him, but only to face a perfect storm of wrath and revenge. The scene is quite indescribable. Van Artevelde, failing to pacify the infuriate man by persuasive words, quietly throws away his weapon, and tells him to carry out his threat of murder at his leisure. For a few breathless moments you are sure the foul deed will be done. But it is not, and gradually the mastery of the brute is completed by the imperturbable self-control of the immeasurably braver spirit of the two.

There is no selfish ambition in Van Artevelde's soul. A lofty self-abnegation clarifies and sublimates his purposes. You see him, towards the end of his unsuccessful struggles, standing forth in solitary grandeur against the power of tyranny all ready to stamp out the expiring spark of freedom from the earth. He is crushed by force, but not subdued; ostracized from the fellowship of the rulers of the age, but the true heart of humanity beats with his, and owns his untitled nobility.

“ Lo! with the chivalry of Christendom
I wage my war — no nation for my friend,
Yet in each nation having hosts of friends!
The bondsmen of the world, that to their lords
Are bound with chains of iron, unto me
Are knit by their affections. Be it so.
From kings and nobles will I seek no more
Aid, friendship, nor alliance. With the poor
I make my treaty, and the heart of man
Sets the broad seal of its allegiance there,
And ratifies the compact.”

With these fine traits of character, however, the poet has not sought to make a faultless man. A less assured artist might have shrunk from marring his own beautiful creation with a great blemish. But the natural is the artistic; truth to the conditions of the work which he may have in hand shows the master of his craft. And the point where he has allowed the weakness, or if the word be demanded, the wickedness, of human nature to come through, is just where we do not greatly wonder at, much as we may condemn, the falling off from virtue. Van Artevelde does not justify his offence. His idolized Adriana had died after a brief union. In the second part of the drama, a beautiful Italian lady, Elena della Toree, comes upon the stage. Her life had been unhappy; her rich and passionate tropical youth had been sacrificed to unlawful pleasure; and she is now a fugitive from the hated gallantry of a French noble, in Van Artevelde's camp, and under his protection. He finds a soothing balm in her refined and intelligent society, amidst his perplexing cares — the only one within his reach who can at all fathom the depths of his nature. Their innermost dispositions have much in common. Heavy sorrows have knit a tie of sympathy between them, where such oneness of experience and feeling is most perilous. They seek in each other a solace and a relief from heart aches of which they mutually know the wasting, fainting pressure — and they seek that solace too far. The poet is true to his duty as a moral educator in not throwing the slightest extenuation over this intimacy. We do not care to dwell on this part of the drama. There is sin in it, flagrant and confessed; one hopes that there was a genuine repentance, at least in these last words of perhaps the chief offender. Heaven's grace sought sooner would have saved its need.

“ And is it thus we part? Enough, enough;
Full hearts, few words. But there is yet another
I would not leave unsaid. If time be short
To seek for pardon of my sins from heaven,
To thee, and for my sins against thyself,
I shall not, in the shortest, sue in vain.
For reparation of one fatal fault
I would that I might be preserved to-day;
If not, I know that I shall fall forgiven.”

•

A charm of this drama is the pure and elevated conception it expresses of woman's character, in its true development. Mr. Taylor has studied rightly this much misapprehended subject. How simply and sweetly real is this unpremeditated thought of the light hearted, impulsive Clara—Van Artevelde's sister :

“ The woman could not be of nature's making
Whom, being kind, her misery made not kinder.”

So when her affianced D'Arlon would send this sprightly singing bird of a summer's day to some safe covert from thickly pressing dangers, she will not listen to the suggestion an instant.

“ I tell thee, never. I a fugitive !
Whilst Philip lives and holds the city out,
Nor pestilence, nor famine, fire nor sword,
Nor evil here, nor good elsewhere, divides us.
Much may he lose, and much that's far more worth,
But never this reliance.”

This is only surpassed in unselfish devotion by the vow of Adriana to Van Artevelde when, amidst perils enough to affright a heart of steel itself, she gives him her wifely pledge, for better or for worse. As it should, the wife's devotion of herself to the husband takes on a deeper meaning and a stronger bond than the sister's attachment to the brother, however absorbing this may be.

“ O Artevelde, my choice is free no more.
Be mine, all mine, let good or ill betide.
In war or peace, in sickness or in health,
In trouble and in danger and distress,
Through time and through eternity I'll love thee ;
In youth, and age, in life and death, I'll love thee,
Here and hereafter, with all my soul and strength.
So God accept me as I never cease
From loving and adoring thee next him ;
And O, may he pardon me if so betrayed
By mortal frailty as to love thee more.”

It would serve no purpose of truth to claim for Mr. Taylor the loftiest grade of dramatic power. He would be the first to repudiate such a pretension. One defect is obvious—the lack or the disuse of that sense of the humorous, and of the faculty to excite the pleasurable emotions to which it appeals, which

opens such an exhaustless fount of smiles and tears in the unapproachable creations of the prince of dramatists. Mr. Taylor has selected his own niche in the temple of poetic art, a high, if not the highest position ; and he has proved himself thoroughly able to retain it, amidst the shifting fashions of the literary republic. He has the gratification of seeing that his chaster work has outlived the more gorgeously colored productions of some who led and vitiated the public taste in years gone by. This must be to him a very sure and pleasing pledge that his fame, as a man of letters, will suffer no serious loss from the future achievements of English poetry.

ARTICLE VI.

JOHN CALVIN.

ALL through that gloomy period in the history of the church, whose shadows began to darken around her soon after the age of Augustine, a great change had, as is well known, been gradually taking place in the character and teachings of those whose position made them the responsible leaders of her faith. The result appeared in a practical reversal of those solemn conclusions touching the relations in which man, the finite and guilty creature, stands toward his infinite and holy Creator, which had been reached at the close of the preceding period. This reversal was not the result of deliberate and earnest inquiry. It was rather the necessary accompaniment of that slothful and self-indulgent spirit which began to creep in as the church, emerging from her fiery baptism of persecution, put on suddenly the robes of an earthly glory, and shining in the reflection of imperial patronage, became all at once attractive to those base and cowardly spirits, for whom no cause is so noble that they will willingly suffer to uphold it, none so worthless that they will not for the sake of ease and fortune enroll themselves among its adherents. A church, that includes the world within its visible limits, must necessarily become corrupt, and a cor-

rupt church is always careless toward truth, zealous only in starting and maintaining those dogmas which are necessary to the continuance and increase of her external prosperity. An awakened consciousness of that deep and real religious need which underlies all human experience, was the signal of the Reformation, and the answer to the first question put to itself by the newly aroused conscience, involved a return to the ancient doctrine and faith, obscured indeed, but by no means perished out of the heart of Christianity.

The demand for a full and systematic presentation of evangelical truth was felt at a very early stage of the Reformation : not for the instruction of the recently enfranchised church alone, for whom the Scriptures themselves, so lately reopened, provided the surest and most adequate means of enlightenment, though for her also, in the excitement and tumult of religious thought and discussion everywhere prevailing, it would prove no inconsiderable advantage to have her principal landmarks accurately made out, and defined for her by some earnest and powerful intellect. But there was another relation in which this need became apparent. The wild extravagances of the Anabaptists, and the various deviations from right belief which betrayed themselves in other directions also, soon began to reflect discredit on those humble and sober confessors who clung to the word and testimony of Scripture as their only guide and warranty of truth. There was need therefore that one should stand up for them, and declare to the world the ground and substance of their faith, that it might at least be known for what they were suffering, and that their cause might no longer be confounded with that of the crazed and furious fanatics, with whom they had so little in common. It was with particular reference to this latter exigency, that Calvin put forth at Basle, about the year 1536, the first edition of his *Institutes*, a work of defence rather than edification. But as its great popularity within the church itself became manifest, its author applied himself to the revision and amplification of the "slightly executed work" as he esteemed it, with a view to her more immediate benefit and instruction.

This work was preliminary to many others which followed each other in somewhat rapid sequence during his lifetime, some

of them long and serious productions ; some of them merely brief tracts, called forth by some special occasion ; some of them eminent for sweetness and purity of Christian feeling, and for beauty and simplicity of style ; some, on the other hand, betraying the bitterness that controversy so often engenders in the noblest spirits, and disfigured, though to a less extent than may be supposed, by the harsh and unbecoming expressions, which the polemics of that day allowed and even demanded ; some clothed in all the sobriety of lofty and dignified argument ; others again exhibiting a play of quick and humorous fancy almost worthy of a Pascal. Among them all however no work can be found so complete as the *Institutes*, no one which the Christian world would so unwillingly let die. It is indeed a treasure which she could ill afford to lose. Nowhere are the characteristic points of the evangelical faith unfolded with such perspicuity, precision, and completeness of statement, or defended with such close, accurate and subtle reason. Nowhere are the objections, liable to be brought against them, so skilfully anticipated and obviated, or the excellence and value of the truth brought forward, recommended and applied to the Christian heart and mind with such directness and force as in this remarkable work. It is here that the order and method which characterized all the thinking of Calvin appears with greatest effect. The mind of the reader is carried on with delightful rapidity and ease from point to point of the subject, his inmost thoughts and questionings answered almost as they arise, until at the close he feels that the whole ground has been thoroughly traversed, every portion of the subject considered and discussed in its proper place, the entire argument leaving upon his mind an impression of completeness, like that of some symmetrical and stately structure whose effect arises not from the individual and separate beauty of the details alone, but from their harmonious combination in subordination to one simple and ruling idea.

And yet as an interpretation of the spirit of the Gospel, it has deficiencies, which would remind us, even if its thoroughly discursive character did not sufficiently betray the fact, that it is merely the work of a man. These may be traced in part to the natural positivism of Calvin's character, increased as it was by the action of peculiar circumstances and especially by the irri-

tating effects of controversy. This trait displayed itself in that utter intolerance of error which could see little but malignant perversity in those who persisted in maintaining it — an opinion well justified it must be allowed, by the subsequent career of some of Calvin's principal opponents — and in the somewhat dogmatic and magisterial tone which he often allows himself to assume in the statement of doctrine, when he has to deal with dissentient parties. To the same trait may be referred, indirectly, that fondness for the Old Testament dispensation, which led him, when the laws of Geneva were submitted to his revision to remodel them to so great an extent upon the pattern and in the spirit of the Mosaic code. Seeing in the Old and the New Testament but one covenant, breathing throughout but one spirit and one author, and indeed rightly, he did not perfectly distinguish the wide difference in the two modes of dispensing that covenant, the two clearly separated moments in the history of its application to man's capacity and need. And yet if he saw somewhat too much of the past in the present, this may be amply counterbalanced by the fact that he could discern the whole of the present wrapt up and involved in the past. This was far from being the case with the teachers of Rome, from whom the full meaning of the Gospel was sealed alike under the free and open dispensation of the Spirit, and the types and ceremonies by which it was foreshadowed to the faith of God's ancient people.

It seems at first a thing to be lamented that as the doctrines of the Gospel become arranged into a formal and complete system, some of the most important of them should have become so closely associated with the individuality of a single man. The truths which Calvin so zealously upheld, were essentially the same with those maintained by Luther, Zwingle, and the whole list of the Reformers, in the first glorious outburst of religious life and enthusiasm. Hesitating spirits, like that of Erasmus were indeed too timid to embrace them fully, but they were also too timid to break with Rome. The great leaders of the army of religious freedom gave forth a unanimous voice. To Calvin was only left the task of completing and defending their common utterance, by the power of an irresistible logic, that leaves few doubts unanswered, few ambiguities unexplained. And yet

it may be well that so much of the bitterness of controversy, the heat of too often passionate dispute may associate itself with a merely human name. With so much the less hindrance perhaps may Christianity itself, whose spirit lies hid in few and simple doctrines, recommend itself unsuspected to the capricious and unruly spirit of man, in its wide and various aberrations from truth and order. For he who meets and accepts there but a single one of those eternal verities that satisfy the soul, shall one day find that he has with it acknowledged all the rest, though too weak at the time to perceive the necessary connection. The general outlines of the system of religious truth presented by Calvin are very commonly known. Its principal points are contained in the creeds of most Calvinistic churches, so called, in those of the Reformed churches in Europe, and also in the thirty-nine articles of the church of England.

Nothing further will be attempted than the offering of a few hints as to the way in which Calvin and his compeers were accustomed to treat certain important questions. The illustrations brought forward for this purpose are derived from several of his principal works.

It became more and more evident, as the conflict between Protestantism and Romanism proceeded, that the main issue of the battle hung upon the solution of a single question; Is the will of man independent of the Divine will or not? Does he have any part in his own salvation, or does this proceed wholly from the free and sovereign grace of God? Protestantism asserted that the will of man, though originally free, is now in a state of slavery from which it has by no means any power of self-deliverance. Romanism claimed on the other hand, that, while without grace man is a helpless being, and incapable of rising to God, yet he has power of his own free will to appropriate that grace, and so rescue himself out of bondage. At that period of the Reformation in which Calvin's influence was most powerfully felt, some of the most violent attacks from the side of Catholicism were directed against those stern and humiliating doctrines, which represent in strong and uncompromising terms the lost and helpless condition to which the human race has been reduced by sin. These doctrines had been announced by Luther and the earlier reformers without doubt or

hesitation, often put forth in the form of bold and startling paradoxes which, falling on the age like the blows of a Thorhammer, effectually aroused it from the long slumber of apathy and indifference, and awakened far and wide that fiery spirit of investigation and controversy, which left no Christian country unvisited by its influence.

It was not therefore to be wondered at that the last of those three mighty men, to whom was entrusted the guidance of this great revolution in the history of the church, should have applied the whole strength of his keen and subtle intellect in the effort to maintain and defend the teachings which had already been found so powerful in shaking the strongholds of Popery, and were now become the object of its fiercest assault; whose revival and recognition had been simultaneous with the reappearance of the ancient spirit of piety and faith, with its self-devotion, its meekness, and its fruits of martyrdom. It was not hard indeed to understand the connection. The soul which utterly surrenders itself to God, suffering the spirit of self and pride to be annihilated, is henceforth strong for all activity and for all endurance. Where God is all in all, there is not place any longer for vacillation and fear. While the martyrs of the first three centuries, in their suffering for the testimony of Christ, had borne witness with their blood that he is indeed the Son of God, and the Saviour of mankind, these martyrs of the sixteenth century proclaimed from the burning stake, from the graves in which they were buried alive, from the dark cells of the Inquisition, that Christ is not merely a Saviour, but the sufficient and the only Saviour, while guilty man has no power to rescue either himself or his brother, except as the mere instrument of that sovereign grace which never works without means. Then arose that question which never will fail to arise in such a connection: How is it that this all sufficient grace does not operate for the salvation of all? The answer was a reverent and silent reference to that august and holy will, into whose infinite mystery no created mind may dare attempt to penetrate, save as divine love, partially lifting the veil, lets us guess from the glory revealed the immeasurable depths of glory that lies beyond.

The sovereignty of God appears to occupy the fundamental

position in Calvin's system, and still more distinctly that particular manifestation of sovereignty, which consists in the decrees relating to man's eternal destiny. These divide men into two classes, those who are chosen of God to salvation through Christ, and those who are left in their natural estate of sin. Christianity properly concerns itself only with the decree of election. The curious and eager spirit of man, however, naturally asks itself:

"If the fallen will is unable to restore itself, and God who has the power does not stoop to help it, what shall we think? Shall we refer the ruin of man also to those fixed and immutable decrees, and pressing yet further into the awful mystery of sin, thus dare to solve the dreadful problem of its existence in the universe of a holy God?"

These daring interrogations can have, and have ever had, but one answer. All things are comprehended under the government of the Almighty. There is nothing concealed from his wisdom, or independent of his power. The universe was his plan, and the whole history of it is directed by his counsel, while no creature that he has made, has the ability to thwart his design, or disappoint his expectations. Yet in all this is his holiness unstained. God can neither sin, nor originate sin in any. But thou, if thou wouldst enter into the arcana of his counsel and there judge him in the disposal of his vast and incomprehensible affairs, showest only utter ignorance of thyself and of the impassable abyss which separates, as by the whole breadth of being, the finite from the Infinite.

Nevertheless there is a danger at this point of which Calvin does not seem to have become distinctly aware, as he has left himself somewhat unguarded in respect to it. Consequently he has been accused of setting up in the place of God a mere arbitrary and irresponsible will, whose uncontrollable fiat is the only source of moral ideas. This is indeed the sort of God that Satan and wicked men delight in opposing to themselves, but not the God of Christianity. It is true that the Creator cannot be judged of the creature, but it does not follow that he is not judged of himself. Zwingle rightly says, "we seek to understand God, but never to bring him to a reckoning." But when he elsewhere declares that the divine will is the chief attribute in

election; when Beza says, "God's will is the only rule of his justice"; and Calvin, "what God wills is therefore just"—a different and correcter statement, there is need of further explanation. And first it is needful to understand that they did by no means seek to justify God on the plea of absolute power. This Calvin expressly declares "profane, and justly detestable." Again in their conception of the divine will they included its inseparable and determinate moral quality. The will of God is in its essence good, and impossible to be thought of otherwise. Ceasing to be good it ceases to be God's will. The right statement is not, however, "Goodness is the will of God," but "God's will is good." John says God is truth, God is love, that is to say, in him these ideas, otherwise unsubstantial and illusory, receive their actualization. Well may that will in which alone the conceptions of holiness, justice and truth acquire true being and actuality, be said to be the source of law and justice. It is only a philosophical distinction that is lacking here. But what interest has Christianity in abstractions? She belongs to the realm of the concrete. Nevertheless it is needful that the distinction should be made, both for her sake, and for that of those without, since it is a true one, and error and misapprehension should always be guarded against where it is possible. With this in view, the doctrine of Calvin and his contemporaries might be thus stated. The divine will is not subject to our criticism, because our conception of moral perfection is limited and imperfect, while that perfection exists in him in all the fulness of its idea, that will is the source from which all our clear knowledge of truth and justice proceeds. Were we as God is, then might we know him that he is right, even as he is known to himself. As it is we can only reverently and believingly adore while he declares himself to us as the alone holy, who inhabiteth eternity. This attitude is that of the saints and angelic hosts, as they celebrate his praise, and is the only one becoming the ignorant and finite creature. What a lofty conception of God is this. He cannot be judged by any being, not because there is no ideal standard of absolute and limitless perfection, but because this standard itself is found as a fixed and eternal reality in him; because the idea of goodness, which we are accustomed to separate into distinct attributes,

exists in him as a whole incapable of division. He cannot be judged, because to know him is to be lost in the contemplation of his glory ; to be lifted up above all partial and fragmentary conceptions, to the full intuition of truth.

But though we escape the error of regarding God in the light of his sovereignty alone, apart from his other attributes, we may fall into a danger on the other hand, and suppose that this supreme and all present activity of the divine will in some way affects the responsibility of the creature. The subjects however lie in different planes of thought, and by no means interfere with one another. It is needful here to consider the nature of the human will, a problem which we shall vainly attempt to master by the aid of symbols drawn from material objects. The will and all spiritual essences must be known in themselves and can only so be known. The idea of spiritual freedom is the most difficult of all ideas to grasp, and is most apt to elude us when we are most confident that we have really attained to its true conception, but the trouble often arises, in part, at least, from not clearly distinguishing the different aspects of the question. Some valuable remarks of Dr. Schwerzer in his important work on the "Central doctrines of Protestantism" may here be quoted with advantage :

"It must not be overlooked," says he, "that in relation to this subject two or three different questions concur, which have been only too much interchanged and confounded with each other ; first the psychological question, whether the will is free as a nature or will-essence, in distinction from a mechanism or mere instinct ; again the ontological, whether the will, by virtue of that deliberate self determination, that free choice, which is its nature, over against the providential guidance of God, the matter of which is certainly unknown to us, can act freely, or according to its pleasure, and fortuitously. Still a different one is the dogmatic question, whether the several conditions of the will, before the fall, after the fall, in the state of grace, and in that of glory, admit of equally energetic and forceful, morally religious expressions of will."

"Luther," he adds, "would answer the last question in the negative, and likewise the second, but would certainly give to the first an affirmative answer, although his rough zeal did not disdain the comparison of the saw, of the clod, &c., because the different questions were confounded by him, as well as by his contemporaries."

Of the strong and unguarded figures of speech employed by Luther, Calvin never approved. His own words however will best illustrate the manner in which he was accustomed to treat the subject. It will be seen that, while he does not formally separate the various problems involved, the passages selected contain an answer to at least two of them, the first and the last :

“ If that be named freedom,” says he, “ which is opposed to constraint, I defend the free will and declare him who denies it a heretic. That then is free which acts, not by constraint, nor as moved forcibly from without, but of its own impulse. But since another sense is commonly sought in this word, as if one had the ability to choose good or evil of his own power, the word displeases me, and I would rather let it go. In Scripture freedom is opposed to servitude. In Rom. vii. 23, for example, we are represented as taken in the bands of sin, till we are freed by the Holy Spirit. Again, vii. 14, we are sold under sin, and vi. 17, the whole man is enslaved previous to regeneration. He therefore who calls the will free, speaks otherwise than Scripture does. Yet I do not oppose the use of the word, if only it be rightly explained.” “ Pighius confounds constraint and necessity the one with the other, and yet it is a point of the highest importance to distinguish the two. Free or enslaved is quite another antithesis than spontaneous or constrained. There is no such thing as a constrained will ; it would be an inward contradiction. Constraint would exist if the will did not decide itself, of its own impulse, and by an inward motion of choice ; but the will is spontaneous, since it voluntarily turns itself, whithersoever it is led. The will, as such, is ever spontaneous. On the other hand the will is in a state of servitude, if by reason of corruption it is taken in evil desires, so that it can choose nothing but evil, although, as will, spontaneously and freely, therefore accountably and guiltily. Our view of the natural man is therefore this—he has the power of spontaneous choice, so that he does evil willingly and of selection, and compelled by no force—that he therefore incurs guilt. Free, that is unenslaved, this will is not, but on account of corruption so given up to sin, that it always decides itself for the evil. Therefore the spontaneous and the necessary can exist together.”

Nothing can be more clearly definite than these statements. Whatever the present condition of the will may be, it at all events acts freely, though never in contradiction to the law which it has received into itself. This law is not one that it has power to change at any moment, but is its permanent choice.

There is no will behind the will from which the change should proceed. Again if the sinful will is so acted upon by divine and almighty power that the character of its choices is reversed, and a new law established within it, the spontaneity of the will is not thereby lost, for the change is not made against the will, but in it, and with its consent. Whereas it was willingly evil, it is now become willingly good. Neither Augustine nor Calvin supposed any degradation to be implied in this inability of the will to change its own character. They supposed the same truth applicable to all moral beings whatsoever, even to the Sovereign of the universe himself, who cannot be otherwise than he is, infinitely holy. "God is necessarily good," says Calvin, "and not on that account less good, because he cannot be otherwise; the devil is necessarily evil, and not therefore the less evil."

As regards Calvin's mode of treating the second question relating to the will, namely, its subordination to the providence of God, a very definite answer may be taken from the *Consensus Genevensis*, where he is treating of the subject of predestination,

"Through which," he says, "God orders the universe in all its particulars and also the hearts and actions of men, so that everything depends wholly on him. Although men move themselves of their own accord, yet they are so turned by a hidden rein, that they cannot stir a finger, without accomplishing God's work more than their own. The joyfully and willingly obedient believers are also his instruments, as well as the angels. There is for God no inactive permission of evil. For a just cause, to us unknown, the evil which men do proceeds from God, without his being the author of sin. Robbers plunder the possessions of Job, and yet it is true that God gave them and took them away. The will that commands and prescribes is certainly to be distinguished from that which decrees, counsels and executes. Paul praises the depth of the counsels, which surely are not commands."

Calvin objected to the idea of a permissive foreknowledge, because it was commonly explained to be a permission against the will of God, which is a thing inconceivable, nor can we suppose that any act or fact in the universe takes place in opposition to his good pleasure.

Passing on to the subject of election, and justification, we find the doctrine very clearly laid down that they who are chosen from eternity to salvation are chosen without any merit of their own. The ground of their election is to be sought in God and not in themselves. When the call of the Gospel sounding in their ears, arouses them from indifference and slumber, it is of the free gift and grace of God alone, and when upon hearing the message and offer of pardon, they accept and appropriate it with loving faith, it is not this faith, nor any work of theirs, nor anything they ever will, or can do, that purchases this pardon. It is only the blood of Jesus Christ, freely poured for the remission of sins, that procures their justification; only the free election of God that has bestowed it upon them. And here occurs a distinction dwelt upon by Calvin with great emphasis. According to the decrees of the council of Trent, justification includes not forgiveness merely, but also sanctification and renovation. That is to say, justification proceeds just so far as actual holiness and no farther. Hence the grace which they supposed to be conferred with baptism, was not the grace of forgiveness only, and the gift of the Holy Spirit empowering to a new life, but the grace of an actual holiness. Not only so, but this pure and holy state was one liable to change and defilement, and must be restored if lost, by acts of penance and by the mediation of the church. It is easy to see the danger involved in this confusion of ideas.

"Paul shows very distinctly," says Calvin, "that justification consists only in the non-imputation of sins. Rom. iv., 9; 2 Cor. v. 19. I would not quarrel over the word, if nothing more were involved than the word itself, but no man would be justified if this depended on actual righteousness; the entire doctrine of justification by faith would thereby be destroyed. I will by no means on that account deny that justification and sanctification are connected, but it is false to confound them. Sanctification necessarily follows on justification, but we are here concerned with the ground of justification. This the fathers at Trent will have to be two-fold, but I maintain that there is only one ground of justification, namely God's gracious acceptance, so that we have our righteousness, not in ourselves, but in Christ, and take refuge only in him." And again. "He is justified by faith, who, excluded from a legal righteousness, apprehends by faith the righteousness of Christ, invested with which he appears

in the sight of God not as a sinner, but as if just." "As Christ cannot be divided into parts, so are these two things inseparable, which we receive together in him, namely justification and sanctification. Whomsoever therefore God receives into power, he endows at the same time with the spirit of adoption, by whose power he formed them anew into his own image. But, because the brightness of the sun cannot be separated from its heat, shall we therefore say that the earth is warmed by the light, and illumined by the heat? Nothing can be more suitable to the point than this similitude. The sun by its heat quickens and fructifies the earth, brightens and illumines it by its light; here is a mutual and indivisible connection. Nevertheless reason itself forbids that we transfer to the one what is peculiar to the other. In this confusion of a two-fold grace is involved a like absurdity. Scripture joining the two ideas, nevertheless enumerates them distinctly, that it may the better unfold to us the manifold grace of God."

Thus by the mere definition of a word, a most subtle error was guarded against, and one which might easily have been overlooked. If justification means not pardon only, but sanctification also, the pardon becomes by the next step immediately dependent on the sanctification, as was the case in the Roman Catholic system. The same error appeared with a different connection of ideas in the theory of Osiander, who supposed the union of believers with Christ to imply a mingling of essence, so that as he will have it, "we are not justified by the grace of the mediator alone. Righteousness is simply or solidly offered us in his person." Calvin would have it clearly understood according to the express testimony of Scripture, that the forgiveness offered to us by God, is conditioned by nothing in ourselves, but springs wholly from his gratuitous and loving acceptance of us in Christ.

One of the most deeply interesting questions that can arise before the human mind, concerns the extent to which the redemption, purchased by Christ, is actually applied to the salvation of the human race. This also belongs among the great secrets of God, and can never be answered, until it please him to unfold it, in that day when he shall judge the world by Jesus Christ. Zwingle would throw wide the gates of salvation :

"Scripture," said he, "must be understood heedfully, since it speaks of faith synecdochically. If it joins salvation to faith, this

applies only to those who hear the doctrine, so with the condemnation of those who believe not. We cannot judge with regard to any others, since we know not their relation to election, and there may be elect persons even among the heathen. I once would rather have shared the eternal lot of a Socrates, and Seneca, than that of the Pope."

Luther was not inclined to this view. The sacraments of the church assumed the highest importance in his eyes, and he more nearly approached the exclusive tenets of Catholicism, which limit salvation to those who receive the grace of God, through the channels appointed for this purpose, within the borders of the visible church. The position of Calvin seems to have been somewhere between these two. As Christ is evidently set forth in Scripture as the only ground of salvation, so it is only by faith that he can be appropriated by any. Calvin is ready however to allow the existence in certain cases of a kind of implicit faith, as in the instances of Naaman the Syrian, Cornelius the centurion, and the eunuch baptized by Philip. In the case of believing Jews under the old dispensation he supposes a much more definite knowledge of Christ than is commonly attributed to them. By no means does he bind salvation to the sacraments, while he has a just horror of substituting them in the place of Christ, yet where the sacraments exist, and are known, the contempt or neglect of them would argue in his view the absence of faith. But it does not appear that he extended the probability of election as far as Zwingli. He would not suppose it possible that a living faith should be awakened after the age of maturity, save in very exceptional cases, independently of the preaching of the word, that is to say, without some express promise revealed directly from God, to which faith could cling, For faith is believing God; and how can God be believed where he has not yet spoken. His voice may indeed be heard, even without the external word in the hearts of those who sit in the darkness and shadow of death, but our tears must still fall to think how few have heard and obeyed that still small voice, amid the rude tumult of fleshly impulses within, and the wild din and uproar of a heathenish world without.

But it is in reference to the salvation of infants that this question appears in its most interesting and absorbing aspect, and

that Calvin's views on this subject may be more clearly understood, he shall again be allowed to speak for himself. It was adduced as one of the main arguments against the baptism of infants, that the rite is inappropriate to their condition, as incapable of answering the terms of salvation, since "all who do not believe on the Son of God, remain in death, and the wrath of God abideth upon them, and therefore infants who are unable to believe remain in their condemnation."

"I answer," he says, "that Christ does not there speak of the universal guilt, in which all the posterity of Adam are involved, but threatens only the despisers of the Gospel, who proudly and obstinately reject the grace offered them. But this concerns not infants. I oppose at the same time a contrary argument. Whosoever Christ blesses, is exempt from the curse of Adam and the wrath of God. When therefore it is recorded that infants are blessed of him, it is implied also that they are freed from death." Again, after mentioning a false interpretation of 1 Peter, i. 23, he adds, "we deny the inference that infants cannot be regeherated by the power of God, which is a thing as facile and easy to him, as it is to us incomprehensible and wonderful, nor is it safe to deny to the Lord the power of in some way making himself known to them. But it is said that faith is by hearing, of which they are not yet capable, nor can they be equal to the knowledge of God, who are as Moses teaches, without the knowledge of good and evil. They do not notice that the apostle when he makes hearing the beginning of faith, describes only the ordinary economy and dispensation of God, but does not prescribe to him a perpetual rule, as if he could not use another method, a method which he certainly has used in the vocation of many, on whom he has bestowed the true knowledge of himself, in an inward manner, by the illumination of the Spirit, without any intervention of preaching."

Very beautiful is his whole argument for infant baptism, founded as it is on the blessing which Christ himself so tenderly pronounced on little children, taking them into his own arms, while here on earth, and including them in the number of his elect. Having this example and assurance of the divine Master for warrant and precedent, he goes on to show that there is nothing absurd, but everything probable and fitting in the supposition that infants who die early, are so prepared by the grace of the Holy Spirit that they enter immediately into bliss,

arguing from thence the suitableness of the baptismal seal. As in some of our churches the subject of infant baptism is becoming more and more neglected and misunderstood, it may be well to give Calvin's views and arguments on this head at greater length. Having first explained what it is that baptism sets forth, namely, purification from sin, and fellowship with Christ, in his death and resurrection, he proceeds to trace its similarity with circumcision :

"The thing promised is one in both, namely the paternal favor of God, the remission of sins, eternal life. The thing represented is one, namely regeneration. The foundation on which rests the fulfilment of these things is one. There is no difference therefore in the interior mystery. The whole distinction lies in the external ceremony. If then circumcision, as a sign of God's covenant, was suitable to children under the old dispensation, there is no reason why baptism should be refused them under the new. For the covenant made with Abraham, and his seed, is not abolished, unless we will have it that Christ by his coming, curtailed, and diminished the grace hitherto bestowed by the Father, while the apostle testifies, on the contrary, that the children of believers are sanctified by the piety even of one parent."

"Wherefore," he continues, "the Lord Jesus, willing to give an example by which the world may understand that he has come rather to extend and enlarge, than to limit the Father's mercy, kindly embraces the infants offered to him, reproving those disciples who endeavored to forbid their approach, because they would turn away those of whom should be the kingdom of heaven, from him through whom alone the entrance into heaven is open."

"'But what resemblance,' say some, 'has the embrace of Christ to baptism? For it is not said, he baptized them, but received, embraced and blessed them. If therefore we will imitate his example, let us assist infants with our prayers, but let us not baptize them.' We may however examine the actions of Christ, a little more attentively than such persons do. For this circumstance should not be lightly passed over, that when Christ commands children to be brought to him, it is with the addition of a reason, namely: that of such is the kingdom of heaven; and afterwards he testifies his will by a deed, embracing them and commending them by prayer and benediction to his Father. If it is right that infants should be brought to Christ, why not also that they should be received to baptism, the symbol of our communion and fellowship with Christ? If it be true

that of these is the kingdom of heaven, why deny the sign by which entrance as it were, is opened into the church, so that chosen into its number, they may be reckoned among the heirs of the kingdom of heaven. How unjust shall we be if we drive away those whom Christ invites to himself; if we rob those whom he adorns with his gifts; if we exclude those whom he freely admits to himself. But if we will discuss how far the action of Christ differs from baptism, how much higher price shall we set on baptism by which we testify that infants are included in the covenant of God, than on the reception, the embrace, the imposition of hands, the prayer, by which Christ in his own person declares, both that they are his, and that they are sanctified by him."

Having shown that the silence on this subject in the writings of the apostles proves nothing, and that the same argument would exclude women from participation in the Lord's Supper, while the earliest Christian writings refer pedobaptism to the Apostolic age, he proceeds to explain the benefits that flow from this practice, both to those who bring their children to receive this rite, and to the children themselves who are thus baptized. In this rite, as in that of circumcision, the promise to believers and their children is confirmed.

"While the pious heart is thereby filled with joy and praise, and excited to more ardent love towards so tender a parent, who extends his care for them even to their posterity." "Nor do I hesitate though some object that the promise ought to suffice for assuring us of the salvation of our children, since it seemed otherwise to God, who in view of our weakness, would so far indulge it in this matter. Let them therefore who embrace the promise of God, that his mercy shall be extended to their children, consider it their duty to offer them to the church, that they may be sealed with the symbol of mercy; and so animate themselves with a more certain confidence, by seeing with their own eyes the covenant of the Lord imprinted on the bodies of their children. The children on the other hand derive no slight advantage from their baptism, in this circumstance, that being thus engrafted into the body of the church, they are much more recommended to the other members. Then when they shall have come to an age of maturity, the serious desire of serving God will be quickened within them in no slight degree, by the knowledge that he has received them as sons, by the solemn symbol of adoption, before they were old enough to recognize him as a Father."

Having defended these views at considerable length, against the various objections brought against them, he thus concludes his whole argument :

“This is certainly what Satan is aiming at in attacking infant baptism with such violence, that this attestation of the grace of God being removed out of the way, the promise which is held up to our view therein, may gradually pass out of memory. Thence would arise not only an impious ingratitude towards the mercy of God, but a certain indolence in the pious instruction of children. For we are not a little incited to educate them in the serious fear of God, and in obedience to law, by the thought that from their very birth they are held and acknowledged by him in the place of children. Unless therefore we would enviously obscure the beneficence of God, let us offer him our children, to whom he has given a place in his household, and among his servants, that is to say, among the members of his church.”

It has been well said that “all confessions of faith have had a reference to existing heresies.” The remark extends in its application, and with even more force to the writings by which these confessions of faith have been upheld and defended, including those of the most valued Christian teachers. From this fact springs their great value, and from this also in part their defects ; their value, because the convictions, the intuitions brought forth in times of widely awakened thought, and feeling, and in the actual conflict with error, are ever deeper and clearer than those which are produced in seasons of peace and tranquillity. Doubt and vacillation, the halting between two opinions, are then out of place, and each earnest spirit grapples mightily with the great questions presented for solution, till it has arrived at some satisfactory conclusion. The truth accepted, and lived on at such a time, the truth that is found to be a stronghold against the assaults of a sneering world, or of a domineering hierarchy, is surely of value for all time, a treasure that cannot be thrown away. Careful should we be how we allow any portion of it, however little it may seem to concern our daily happiness and well being, to slip out of our memory and faith, lest haply we may repent too late, when we find the enemy breaking in upon us like a flood,

sweeping over our weakened defences, and carrying all before him, before we are aware of the danger that is upon us.

But on the other hand the due order and subordination of truth is not always preserved in the crisis of a particular need. This may be illustrated in the instance of Calvin. The impression which has been made upon the world that the doctrine of the Divine sovereignty is exalted to an undue prominence in his writings, is not wholly false. It is dwelt upon with greater emphasis than is at all times required, and it would perhaps be wrong for any Christian teacher, uncalled by peculiar circumstances, to give it so important a place in his instructions. It belongs to the class of defensive and conservative truths. The one great doctrine that should always and under all circumstances stand first, that should never be thrown into the shadow of any other, is not that which stands first in logical order. It rather occupies the central position in the Christian scheme—the doctrine namely of Redemption through Christ. To this clings the faith of all Christians. The elect from all the corners of the world, and all the centuries of time shall cluster themselves around it, and the hopes that are founded on its true reception shall never be confounded.

Would that in times like these, when the great enemy of souls is busier than ever in direct assaults upon this very point, the faith of Christians might burn steadily and brightly, testifying that a light is indeed come into the world, “that whosoever believeth therein should not abide in darkness.” The truth must always become embodied in the life before it can have power upon the world. The dead forms in which alone the intellect is able to present it are good for the intellect only. Heart alone has power to touch heart. And when the Christian church transfused with the spirit of its head, filled and penetrated through and through with Christ’s love, so presents and offers to the world its all sufficient Saviour, men do indeed flow into it, nor can the hesitations of the understanding, the bewilderments of passion, nor all the persecutions of Satan, detain them from hastening into this harbor of safety and peace. Thus it was found to be in the age of Calvin, when doctrine crystalized itself out of a loving experience, and confessions of faith were sealed day after day by the blood of those martyrs from

whose lips they had fallen unprompted by human teaching, in the presence of tribunals that only awaited such signal to pronounce the doom of death upon those who uttered them.

The doctrines so energetically defended by Calvin, relating to the divine sovereignty, election and the like, have no doubt their dangers when entered upon and discussed in certain states of mind, and are to all minds unfruitful when pursued beyond a certain limit, yet let it not be forgotten that all through the close and eager conflict with Romanism, they formed one of the strongest barriers set up against her returning waves. They have been felt and acknowledged to be true in all those periods of history when the life of the church was freshest and most vigorous, and have coexisted with the most tender and vital piety in those whom the church has acknowledged as her holiest and loveliest. If we would comprehend them in their true relations with the Christian life, we must enter into the spirit of the times such as those of the Reformation, and while we strive to understand in their full meaning the utterances of its great teachers, *our* hearts must also come into living contact with the truth, our wills be surrendered to its power, and we too must stand ready to live or to die, for the cause of Christ and a free Gospel.

ARTICLE VII.

SHORT SERMONS.

“Whosoever is born of God, doth not commit sin; for his seed remaineth in him; and he cannot sin because he is born of God.”—*I John*, iii. 9.

THE text does not teach that sinless perfection is essential to the existence of Christian character; but that holiness as the rule and practice is.

This is proved:

1. From a careful examination of the language. “His seed remaining in him,” refers to the general law of plants, requiring them to bring forth fruit after their kind. The word rendered “commit” is *ποιεῖ* which may be rendered to *practice*. A form of the word is similarly rendered in James i. 23, 25, and in many other places. “If any man be a hearer of the word and not a doer, *ποιητὴς*, a

practicer. John iii. 21, "He that doeth (ποιῶν) truth cometh to the light."

2. From the scope of the epistle. Milner says that before the death of John there sprang up a sect which depended on the righteousness of Christ in such a way as to allow themselves to live in the indulgence of a life of unrestrained sin. John wrote directly to meet the error of this class.

3. By the context, and by many passages of Scripture which assert that Christians can not follow evil as the unconverted do.

"And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."—*Acts* xiii. 39.

THE subject is Justification.

1. The ground of it. "By *Him*." Wholly through Christ.

2. It is judicial. It has reference to *law*. It is a declarative act of the judge, for just and sufficient cause.

3. Its result is a state of freedom and deliverance "from all things," such as both the law of works and sacrifices could not give.

4. The subjects of justification are "all that believe" on Jesus Christ, and thus make him their Saviour.

ARTICLE VIII.

LITERARY NOTICES.

The Constitutional History of England since the Accession of George Third, 1760–1860. By THOMAS ERSKINE MAY, C. B. In two volumes. Volume II. Crown 8vo. pp. 596. Boston: Crosby & Nichols. 1863.

THE continuation and completion of this important history well fulfil the promise of its commencement. As an officer of the House of Commons, the author has had the best sources of information for his work, and the learning and ability which he has brought to his task have achieved an enviable success. The topics discussed in this volume are the origin and influence of the great English parties; the progress of civil and religious liberty; local corporations; Ireland before the Union; the colonial system of Great Britain, including our struggle for an independent nationality; and the progress of general legislation. It is throughout the history of the growth of

popular freedom in the country which, next to our own, still commands our love and reverence—no thanks to her recent mendacity and malignity.

No section of this work is of more interest than its chapters on the struggle for a free press and a free legislation. At the Stuart Restoration “authors and printers of obnoxious works were hung, quartered and mutilated, exposed in the pillory and flogged, or fined and imprisoned according to the temper of their judges; their productions were burned by the common hangman.” From this point of despotic surveillance, we rapidly run down the story of the battle for emancipation through the famous libel trials of Wilkes, Junius, William Cobbett. It was a hard fought campaign. We are surprised to be reminded that no longer ago than 1820, the passage of the infamous “Six Acts” by parliament put the realm under an almost Southern interdict of personal liberty. French radicalism was the chief argument of Castlereagh and the restrictionists. But Brougham, ten years before, had given the true key-note: “Let the public discuss! So much the better. Even uproar is wholesome in England, while a whisper is fatal in France.” The issue of this protracted controversy is a degree of individual security and freedom, in the criticism of public measures and the general utterance of opinion, in Great Britain, which is not exceeded in our own democratic North.

The mitigation of the penal code illustrates the immense advance of humane sentiments. It took a long time to secure the recognition of the distinction between poverty and crime. When this at length came to pass, “50,000 wretched debtors” were released from prison in thirteen consecutive years. Fraudulent debt alone is now treated as a crime. Spies and informers in the pay of the government, and the opening of letters by its officials, are also among the things of the past—albeit of a not very remote one.

Three chapters give the main facts in the political improvement of ecclesiastical affairs within the century reviewed. They discuss the measures of relief in behalf of the Quakers, Unitarians, Roman Catholics, Jews, and other Dissenters from the Established Church. Mr. May writes with a strong sympathy for the abrogation of all civil disabilities on account of conscience and faith in religious matters, wherein he is doubtless right, although the question of such differences, in their moral and Christian bearings, is, of all things, no matter of indifference. Here is where the progress of British enlightenment has halted more than at any other point. And, in truth, nowhere else have the established institutions of the country presented so many intrinsic and unmanageable obstacles to a satis-

factory adjustment. Nothing but a radical reconstruction of the ecclesiastical inter-relations of the country would seem to permit such an adjustment.

The reader of these volumes will rise from their perusal with a sense of gratitude to their author for the great amount of valuable and various information which they embody, and with a pleasant feeling of surprise that the elaborate disquisition has been relieved of dullness and wearisomeness by a sprightly and very readable style. It has escaped the snare of a clerkly, lawyer-like prolixity, and runs onward in good, strong, transparent English, free alike from pedantry and dryness. It is enough to say that the review of his country's national institutions which Mr. Hallam begun, has now been finished worthily of that eminent historian's introductory labors.

The Capital of the Tycoon. A Narrative of a three years' Residence in Japan. By SIR RUTHERFORD ALCOCK, K. C. B., Her Majesty's Envoy Extraordinary and Plenipotentiary in Japan. In two volumes. Harper & Brothers. 1863.

THE revolution now going on in the relations of the Western powers to these far off Orientals is one of the striking points of current history. Commercial considerations are the immediate cause of this change; but the providence of God is only using this wholly secular and largely unclean agency for higher ulterior purposes. Japan can no more sequester itself within its ocean boundaries from the intercourse of the world than could China within its more solid walls. The progress of the age is against its Ishmaelitic policy. A few years ago, that empire seemed about to come out from its old hermitage and contract friendly alliances with other nations. It opened the door cautiously, but far enough for Western enterprise to push in and get a footing. Now it is trying hard to thrust out the unwelcome guests and shut the door tightly again in our faces; but it is too late—that back step cannot be taken. Western bombshells have more battering force than Eastern. There is no help for it. This is an age of war; and they who take the sword must perish with the sword.

These volumes are timely. Information is wanted and will be eagerly sought concerning those people who are challenging our naval prowess. This narrative of a three years' residence near the court of that empire brings us authentic and copious knowledge of the country—its institutions, manners and customs, capabilities, tastes, religion, industry, art, in a word everything which we most desire to be told of a land with which our acquaintance has been so slight. Materials are here gathered for the study of the political

economist, and the general scholar, as well as for the amusement of the hunters of incident and adventure. The author had the good fortune of an uncropped field, and he has reaped into the thickest of the harvest with plentiful results. Doubtless there is gleanings enough for others, if they can get within the fences, which is rather uncertain for the present at least.

Sir Rutherford is not master of the most flexible and graphic style, yet his pages are not heavy nor obscure. He readily lays aside the diplomat and makes himself at home among the common people, thus getting much good interior knowledge of the way of Japanese living and thinking. We cannot go into quotation; but here is a bit which has a racy flavor in it—about farming and poetry:

“Thunberg complains that the fields are so completely cleared, that the most sharp-sighted botanist would scarcely be able to discover a single plant of any other species among the corn! Yet he contends they are a poetical people. ‘Poetry,’ he says, ‘is a favorite study with this nation.’ The way in which they cultivate their cabbages would not have led one to this conclusion, perhaps. But they are not quite as bad as they are painted, for weeds flourish at Nagasaki as elsewhere, and wild flowers, too!”

If the geographical condition of the Japan islands on the coast of Asia reminds one of the British Isles, there is not a little in the sharp, resolute, thriving, intelligent, self-centered character of the people which suggests, as its counterpart under a much higher development, our own indomitable New Englandism. The work is skilfully illustrated, and thus is rendered much more intelligible and attractive.

Hymns and Meditations. By A. L. WARING. With an Introduction by the Rev. F. D. HUNTINGTON, D.D. From the Eighth London Edition. pp. 107. Boston: E. P. Dutton & Co. 1863.

THERE are some books which you instinctively take home as companions. This is one of them. It is a collection of sweet meditations in verse, mainly suggested by passages in the psalms and prophets. They are the simple metrical breathings of a heart whose deepest affections have been given to Christ. They speak to the condition of the Christian believer, and will be welcome in many a lonely hour. They hold a peculiar niche in poetry, but they hold it firmly. Miss Waring belongs to that select band of religious minstrels which is happily quite large at the present time, in which we may reckon Charlotte Elliott, Dr. Bonar, the gifted E. L., author of the “Night Watches,” and our own whilom contributor, Miss Kimball. The Introduction is a tender and truthful statement of the

poetical merits of the volume, which is delicately yet richly printed and bound—the casket a fitting receptacle for such precious jewels; of which here are one or two :

“ We need as much the cross we bear
As air we breathe, as light we see ;
It draws us to Thy side in prayer,
It binds us to our strength in Thee.”—p. 15.

“ In faith and patience is repose ;
In faith and rest my strength shall be ;
And when Thy joy the church o'erflows,
I know that it will visit me.”—p. 37.

“ *Christopher North.*” A Memoir of John Wilson, late Professor of Moral Philosophy in the University of Edinburgh. Compiled from Family Papers and other Sources, by his Daughter, MRS. GORDON. With an Introduction by R. SHELTON MACKENZIE, D. C. L. pp. 484. New York: W. J. Middleton. 1863.

THIS is a charming literary biography, at once fertile in incident, fascinating in its glimpses of Edinburgh intellectual society, and powerful in its portraiture of a singularly and richly endowed individual mind. John Wilson, from the establishment of *Blackwood* in 1817 to the day of his death, was the most eminent literary man in Scotland. He was fully the master of his position, a monarch among men of letters. He was the greatest magazinist of the age. Maginn, Lockhart, Southey, Jeffrey, Carlyle, Macaulay, all yield the palm to Wilson. His contributions to *Blackwood* embraced a wide variety of subjects, and called out a separate excellence in each department of thought, which, we venture to say, has never been equalled by any single writer. And the memoir, though inclining largely to the more domestic features of his life, admits you into the true intellectual spirit of the man, John Wilson. We have no room here to quote from the work or to set forth the many-sided character of the subject. It is not too well written, but is painstaking, truthful, and mainly free from that kind exaggeration which enters largely into domestic memoirs. It sets forth the large personality of Christopher; and whether you turn to his childhood, so indelibly stamped with boyish dreams and youthful vigor, or to his residence at Glasgow University, where he was first admitted into the mysteries at once of love and knowledge, or to Oxford, where he was a most illustrious student, or to Elleray, which he fashioned into a poet's home, or to Edinburgh which he in a sort individualized by his presence, or to the Highlands whose secrets he explored, or to *Black-*

wood, to which he imparted the strength of his noblest days, or to the University class-room, where the students *loved* him, or to that sad, declining old age which is here so lovingly dwelt upon, you feel on every page that you are brought into contact with a master mind. Wilson spread his wonderful powers over too wide a field for the good of his permanent reputation, but he has made himself felt in every place where the English language is spoken; while in Scotland there is no writer except Burns and perhaps Sir Walter Scott, who is so universally beloved. This biography therefore is sure of a wide popularity; it is, indeed, one of the most instructive volumes which a literary man can read; and it admits the general reader also into the joys and sorrows which beset the intellectual worker.

A Critical History of Free Thought in Reference to the Christian Religion. The Bampton Lectures for 1862. By ADAM STOREY FARRAR, M. A., Michel Fellow of Queen's College, Oxford. pp. 487. New York: D. Appleton & Co. 1863.

THIS work aims "to explore the interesting field of inquiry presented in the natural history of the variety of forms assumed by scepticism, and their relation to the general causes which have operated in particular ages." It deals mainly with the intellectual forms which religious doubt has assumed, and only incidentally with the influence of unbelief upon the feelings. It brings the history from the early Christian heretics down to the eve of Dr. Colenso's Expositions. The author adopts a thoroughly analytic method, and has digested and arranged for use an enormous mass of materials; but his work bears the marks of too much learning, and too little assimilated thought. The work is very valuable for its materials; it is a mine of information, and preface, index, synopsis and notes make everything accessible; but the *man* is buried in his learning. Logic is very well in dealing with religious doubt; but the author has brought logic only, and not combined with a sympathetic imagination. Hence the volume is useful, but not masterly; it will do little toward convincing a sceptic, however much it may instruct a theologian. The angler never catches a trout with a pair of clamps. The delicate feeling, the fine perception of differences, and that higher philosophy which bases its principles upon the most general induction of facts are wanting. Yet the volume abounds in much close and even original thought, which some greater mind may find the stepping-stone to a better and more sympathetic treatment of the subject.

Substance and Shadow: or Morality and Religion in their Relation to Life; an Essay upon the Physics of Creation. By HENRY JAMES. pp. 539. Boston: Ticknor & Fields. 1863.

THIS book is a philosophical puzzle. The good in it (and there is much) has always been the unspeakably happy possession of the Christian church, and the bad in it is the worst dregs of individualism and self-assertion run to seed. To thoroughly review it and hammer out the fallacies which are pregnant upon every page would require the ample breadth of a volume, its equal in size. We cannot do this; we accord to Mr. James an intellectual force and a philosophic richness of style which seldom have their match, but recurring to the traces which he has given in other and previous works of his religious undoing, we easily see how they have been terribly prostituted. He revolted in early life from the Neo-Calvinistic, then from the Princeton schools of theology; his speculative, independent, and sceptical mind threw him into the opposite kind of religious scales in which he then weighed himself and got angry because they gave no true measurement of his own personality; he has since been trying in his *Origin of Evil* and *Christianity the Logic of Creation* to lift himself up by his own boot-straps; there is no *ism* which he has not either attacked or adopted, and though not gifted with the religious versatility of Dr. Brownson, he fires a bigger cannon. His papers in the *Tribune* on European Society were rank with Socialism; his Epistle of James (happily not yet sainted, though selfhood might claim it) on Dr. Bushnell's *Nature and the Supernatural* is yet fresh in the memory. And, indeed, all his speculations since he swung aloof from the settled system of religious doctrine which the church has inherited from Christ, show plainly to us the painful attempts of a highly gifted mind to return to the solid ground of the Christian faith without renouncing its diseased individuality. This work is a philosophical attempt to establish with metaphysical certainty a superior and highly socialized form of Christianity. Again and again, in their eloquent and quaintly printed pages, he comes so near the true philosophical statement of great Christian truths, that it is almost wonderful how he misses to be set aright by them. But his language is often so attenuated and his argument based upon such fine and novel distinctions in speech that one can hardly follow him. Here is a specimen:

“Religion disdains any longer a literal or ritual establishment. It claims a purely living and spiritual embodiment, such as flows from God's sanctifying presence and animating power in every form of spontaneous human action. It has no longer anything to do accordingly with churches or with clergy, with Sabbaths or with sacraments, with papacy or with

prelacy, with Calvin or Socinus; but only with a heart in its subjects of unaffected love to all mankind, and unaffected fellowship consequently with every person and everything, however conventionally sacred or profane, that seeks to further that love by the earnest distaste, disuse and undoing of whatsoever plainly withstands, perverts or abuses it."—pp. 27, 28.

All this finely spun writing simply means, we suppose, that religion has done with outside and visible institutions and is hereafter to be found only in the highest aspirations of a grand social brotherhood. Now what Mr. James here labors with wonderful ingenuity and logic to establish outside the church is the very end for which the church was divinely incorporated by Christ. He has allowed himself to fatten so long upon his religious prejudices that perhaps he really imagines there is no such thing as pure and undefiled fellowship with God in religious communions. But the slightest acquaintance with any living parish, such as is the daily experience of even a village pastor, would convince him, if his logic is not as diseased as his religious sense, that he is mistaken. We have not taken this view of *Substance and Shadow* for nothing; we have no hope of convincing Mr. James of his errors; the book has many excellences and much original thought, which it is sad to see wasted away in trying to revive and inflate old religious mistakes; but we have aimed to show simply his position, and this is such that his work must be read as speculative and not practical, ideal and not true, directed against the enemies of his fancy, and falling powerless against the bulwarks of the Church Universal. It is the favorite topic with this class of speculative thinkers to denounce every religious body; they are essentially one with that other very common class who live upon the sins of Christians.

The Soul of Things; or Psychometric Researches and Discoveries.

By WILLIAM and ELIZABETH M. F. DENTON. 12mo. pp. 370.

Boston: Walker, Wise & Company. 1863.

THIS is a book well written, and bears ample evidence of sincerity in its joint authors. The theories and one hundred and eleven experiments are felicitously detailed, and the illustrations taken from men departed and living diffuse an interest through the volume. We have enjoyed the perusal of it from an intense disbelief of the assumptions, theories and conclusions of the authors. The apparent facts that are offered we quietly slip into a drawer that we have long had, labelled *Ignotum et mirabile*. The whole production takes us at once beyond all the headlands and lights of science, where it is "cælum undique et undique pontus;" yet we have the comfortable feeling all

the while that we are not off soundings, and can wade ashore when we please. A few passages will reveal the authors' notions.

This world is one vast hall for daguerrian operators. By day and night each object is constantly impressing a picture of itself on every other object within the range of radiation.

"The images thus made, not merely resting upon the surface, but sinking into the interior of them; these held with astonishing tenacity, and only waiting for a suitable application to reveal themselves to the inquiring gaze. You cannot, then, enter a room by night or day, but you leave on going out your portrait behind you. You cannot lift your hand, or wink your eye, or the wind stir a hair of your head, but each movement is infallibly registered for coming ages. The pane of glass in the window, the brick in the wall, and the paving-stone in the street catch the pictures of all passers-by and faithfully preserve them. Not a leaf waves, not an insect crawls, not a ripple moves, but each motion is recorded by a thousand faithful scribes in infallible and indelible Scripture. This is just as true of all past time. From the first dawn of light upon this infant globe, when round its cradle the steamy curtains hung, to this moment, nature has been busy photographing every moment."—p. 31.

Not only so, but

"Why may not the waves of *sound* register themselves so as to perpetuate their existence, and give that explanation to the ear, that the eye of the psychometer demands, as the life-like panorama passes before him? . . . Our experiments have convinced me of what is still more difficult to believe, that all sounds register themselves on all objects within their influence, and that these phonotypes, as they may be termed, are almost, if not entirely, as enduring as the objects themselves."

Not only so, but *motion* too!

"A pebble, that has been rolled to and fro by the waves, retains the rolling sensation communicated to it. . . . Every body retains not only all that light and sound have communicated to it, but all that *motion* has impressed upon it; and the autobiography of the meanest boulder by the roadside would fill more volumes than all our libraries contain."—pp. 45, 49, 50.

All this is very strange to us, living in our old-fashioned, outside science of things, but there is yet something stranger in this new philosophy. All these secrets of sight, sound and motion, treasured up in any pebble, old attic or bit of Noah's ark, can be compelled to reveal themselves to a person sensitive enough, in the spiritualistic or psychometric sense, to come into communication with them. There are such persons. Mrs. Denton has a fragment of the Connecticut valley sandstone, bearing one of Dr. Hitchcock's bird tracks, laid on her head, and immediately she has visions of "wonderful menageries

of ornithoid lizards and sauroid mammals," pre-Adamite landscapes, and all other very ancient and beautiful things.—pp. 57–60.

A bit of Plymouth Rock, properly selected, would of course give us an exact view of Plymouth Harbor and all in it, Dec., 1620, the Mayflower, the first fire on shore, with the exact shape of that huge camp kettle, now a matter of dispute, the first hymn they sung, which Mrs. Hemans could not get and so wrote a very fair one, and Elder Brewster's prayer.

If Dr. Lowell Mason could get an inch of the fiddle string of Luther and lay it on Mrs. Denton's head, we should have another book of tunes, antique and exact, from the days of the Reformation. A splinter from the Great Pyramid would make exact photographs of Pharaoh, Joseph and Moses, cheap at ten cents, and the right pebble from the desert near Sinai would give us Miriam's, mottled and white with leprosy, and somewhere on the hither shore of the Red Sea he ought to get not only the notes but the exact and uttered music of Miriam's song. That would be rich! A fragment of stone well chosen would give the very words to the psychometric experimenter of Xerxes when he ordered the bridges to be burned behind his vast army. A chip from the gateway of Eden would tell us all about the glories of the enclosure, give a photograph of the serpent, and Adam and Eve as they went out sad, and arm in arm, with the conversation all articulated again in our late ears.

We have put extra bolts on the door of the *sanctum* of the *Boston Review* lest some one should get a splinter from our Round Table, and so all our editorial secrets!

Though we put this all in the way of pleasantry we wish it understood that it is but soberly presenting in our own process, and as a summary, the theories of this volume as set forth in its enunciations and experiments. For illustration take the recorded experiment on page 38 with lava from Hawaii, on page 40 with a fossil fish-bone, by which you are set back into the Devonian period and its huge animals, on page 44 with tufa from Pæstum, and page 54, *et seq.*, with meteoric stones by which you get an inkling of the celestial regions of preëxistence. Indeed we do not color the work in our transfer of its outline to our pages. We have no brush by which we can intensify the original.

Does the Bible Sanction American Slavery? By GOLDWIN SMITH. Cambridge: Sever & Francis. 1863.

THE eminent professor of history at Oxford answers this question very conclusively in the negative, in our judgment. He puts this institution, as existing in the days of Moses, in the family of

immemorial usages, as polygamy, the right of parents to take their children's lives, the right of the avenger of blood, the practice of indiscriminate war, none of which were sanctioned as just by the Hebrew legislation, while, not violently and miraculously eradicated from the state, they were limited, conditioned, hampered, so as to fade out before the progress of knowledge and true religion. This not novel, but as we believe correct showing of the case, is forcibly set forth in a popular way, and the same argument is carried onward into the New Testament age to account for the treatment which the Roman slavery received at the hands of the apostles. The elucidation of the subject from historical sources adds strength and freshness to the discussion. Certainly the point is proved that the whole *animus* of the Bible, from first to last, is opposed to the system of slavery, especially as defended in our Southern States. Wherein this differs from the Hebrew servitude is made very obvious. We might not endorse all the expositions of Scripture texts which the author adduces, nor all the reasonings he brings to his aid in conducting this inquiry. His mode of disposing of the affair of Ham is summary, and to us quite original. He says, this is not prophecy, but simply an oriental malediction or curse; "and all curses have been taken away by Christ." This needs qualification. In so sweeping a statement it is not true. Still, it may hold of nations and races, as equally enfranchised by the provisions of grace in the Redeemer. So the promise to Abraham is regarded; "in thy seed shall all the nations of the earth be blessed."

The temper of this treatise is good; its appearance timely. Mr. Smith expresses a decided and intelligent sympathy with us in our struggle against the demands of this false and unrighteous system in our country, as sought to be enforced by the rebellion of the seceded States. His conception of Christian progress is our own, as thus enunciated:

"Therefore the church, whenever she has been herself, and whenever she has acted in the spirit of her Founder, has labored, not by inciting revolution, but by inculcating social duty and kindling social affection, to do away with all unjust and harsh distinctions between man and man, to diffuse the principles of fraternity and equality in their true sense through the world, and to make each community a community indeed. Therefore she has instinctively and steadily insisted on the education of the poor. Therefore she has steadily assailed slavery and caste, and feudal serfdom, and all such barriers as prevented the different classes of men in Christian nations from becoming members one of another. The brotherhood of man, in short, is the idea which Christianity in its social phase has been always striving to realize, and the progress of which constitutes the social history of Christendom." p. 101.

The Life and Times of John Huss : or the Bohemian Reformation of the Fifteenth Century. By E. H. GILLETT. In two volumes. 8vo., pp. 652, 664. Boston : Gould & Lincoln. 1863.

THE Life of the Bohemian reformer has never before been adequately written. Its materials laid scattered about in general church history, and special collections of fragmentary contributions to serve for a detailed biography. But the work of setting these forth consecutively and in right connections with the times before, contemporaneous, and directly following, has never been taken up, until in these present volumes. Yet the subject is as inviting as the gravest events and the most exciting romance conjointly can create. The Bohemian reformation stands out in clear relief on the field of European progress, with well defined boundaries, and most stirring elements. It is remarkable that it has so long waited for a thorough treatment.

Dr. Gillett is still another new aspirant for the honors of historic authorship. He has performed "a labor of love," as he tells us, in this memorial of a noble struggle against spiritual usurpation. Every piece of writing, to be really successful, must be this. He has had access to the necessary sources of information, many of them not before availed of so fully, and has obviously lingered over their study without weariness. His work is an additional proof that the American mind is turning to historical composition as a national tendency and occupation. We believe that in this line our contributions to general literature are to be of principal and great value. We have an adaptation for it in a quick perception of the causes and bearings of events, in a vigorous grasp of the material to be moulded, in an enthusiasm for antique researches, in a deep sympathy with the free thought and progress of society, and a corresponding sense of retributive justice on the world's old enslavers, in a certain freedom of expression, too, and an escape from threadbare precedents and conventionalities, which are a sure protection against dullness and dryness of narration, though not always against violations of good taste. But these can be more easily corrected than the former evils. Our author's style is clear, forcible, flexible, effective, without wanting in sufficient dignity for his weighty subject-matter. A selection from his generous pages will show his handling of his theme :

"By one of those strange series of events which characterize the processes of this world even, as providential retributions, Huss was not to leave his prison at Gottlieben until his great antagonist, John XXIII., now deposed from the papacy, was immured in the same walls. The expontiff had received, with every mark of contrite submission, the an-

nouncement of his deposition. For this well-played farce the Jesuit Maimbourg does not hesitate to enrol him among the noblest martyrs of the church, and for his self-sacrificing spirit place him in merit by the side of St. Peter himself. How much he deserves such eulogy, the hypocrisy, simony, and corruptions of his life, might enable any one unversed in Jesuit casuistry to judge. He merely cried "quarter" when the knife was at his throat. The threat of the council, that further obstinacy should be met with severer penalties, was hung *in terrorem* over his head. The report of his submission reached the council on the first day of June, and in considerate appreciation of his ostentatious humility, the holy fathers determined on placing him in closer and safer custody. On the third day of June, therefore, he was removed by their order from Ratolfcell to Gottlieben, occupying a cell in the same prison where Huss was confined. It is doubtful whether the two men met. It is enough that they now found themselves in this strange juxtaposition. The last time they had stood face to face, the proud, tyrannical, and hypocritical pontiff had seemed to occupy a position superior to any earthly tribunal. Soon his selfish policy marked Huss as a scapegoat for his own sin. Denied the luxury of exulting over his victim, he spread his complaint of the emperor over Europe, and howled forth his rage that the policy rather than the justice of Sigismund had snatched the victim from his tiger claws. Now the tiger himself was caged, and Huss might, if he had chosen, have enjoyed the disgrace of his foe. His own turn for exultation had come. But he chose rather to see in this event the demonstration of the futility of his own excommunication—a demonstration which was not to lose its effect upon the Bohemian nation.

"Moralists might discover an important lesson in the contrast presented by these two men confined in the same fortress. One was the coward tyrant of Christendom, taking counsel of his fears, and adopting in regard to himself language, if true, as degrading as it was submissive. The other, weak and exposed as he was to the inveterate malice of his foes, had no terms to offer but those of submission to the supremacy of truth alone—a supremacy which his foes also must finally acknowledge. One had alienated all the friends he ever had. The other had not only bound his former friends closer to him by his steadfast integrity, but had won the hearts of his jailers to sympathy, compassion, and admiration. There, in one cell, might be seen the ex-pontiff, on whose head rested a weight of crime that could scarce have found its parallel in the lives of the Herods and the Neros—crushed by infamy as well as by chains—a whining suppliant, cringing to lick the hand that inflicted his blows—stripped of all his honors, and his name made the by-word of reproach. Here, in another, was the victim of bigoted and jealous malice, and yet, with an integrity and purity of character on which his bitterest enemies could not fix a stain, awaiting in the calm consciousness of his innocence the assaults of calumny—sustained by strength and grace imparted from above—turning his prison-cell into a Bethel, and with faith in God exultant in every prospect, whether of acquittal or of death. One of these prisoners humbles himself before men; the other before God only. One represents

Barabbas, the other, in his patient endurance of injustice, calumny, and scorn, reminds us of the example of his divine Master.

"The ex-pontiff had few if any to commiserate his fate. The name of Huss will be respected and honored while truth has honors for her martyrs."—Vol. I., 535–537.

"*Lessons from Insect Life, with numerous Illustrations,*" "*Harry, the Boy that did not own himself,*" "*Down in a Mine,*" "*The Circus, a Story for Boys,*" "*Plants, illustrating in their Structure the Wisdom and Goodness of God,*" "*An Index to the Bible, and Counsels for Prayer.*"—"The Temperance Tales, by LUCIUS M. SARGENT. A new Edition." American Tract Society, 28 Cornhill, Boston.

PROFITABLE reading for our little folks. These issues of the Tract Society are doing good service, and will do still more, as they crowd out the vast quantities of fiction and trash that are ruining so many young minds.

We are specially glad to see this new Edition of the Temperance Tales. They have been very serviceable in a good cause. We remember with a lively satisfaction our reading of them twenty years ago, and rejoice in their reappearance as old friends and co-laborers. We esteem them worth more than the most of our modern temperance lecturers, setting a volume to a man.

Colonial Schemes of Popham and Gorges. Speech of JOHN WINGATE THORNTON, Esq., at the Fort Popham Celebration, Aug. 29th, 1862, under the auspices of the Maine Historical Society.

WE have read this Speech with great interest, and the Notes, which are more than double the text, with even greater interest. Mr. Thornton evidently appreciated this more than bi-centennial and met the occasion with a preparation pertinent to it. We the more willingly say this, having attended a semi-centennial, a centennial and a bi-centennial, to which the chief speakers brought little preparation or pertinent address. So those anniversaries as such were failures, and those occasions stand adjourned for fifty, one hundred and two hundred years. The address of Mr. Thornton is replete with history belonging to the locality and the times of those early but fruitless adventures in Maine. A keen historical criticism runs through the Notes, exceedingly rich, spoiling some fashionable theories about the Puritans, and suggesting revised editions of some Histories, and not sparing even the Maine Historical Society itself, for its official compliment, on the Fort Popham monument, to Popham for doing what he never did or tried to do.

The American Annual Cyclopædia and Register of Important Events of the Years 1861, 1862. pp. 780, 880. New York: D. Appleton & Company.

WE have noticed already, somewhat at length, Appleton's "New American Cyclopædia," of which these handsome volumes are a continuance. We have a steadily increasing conviction of the great value of that work, and especially of its adaptation to the wants of American scholars. No other is comparable to it in this respect.

These annual volumes, which are to be continued, are a new feature in a work of this kind, the importance of which will be at once perceived. The "Encyclopædia Britannica" appears in a new edition once in ten years, more or less; and the result of each new edition is that the edition immediately preceding falls at once greatly in value, as each previous edition has done, and the owners of such editions find themselves behindhand in some of the most important matters embraced in such a work, as geographical and scientific discovery, history and biography. This annual issue of the American Cyclopædia embraces all such matters, and so leaves the value of the previous volumes undiminished. Those supplementary volumes embrace "political, civil, military, and social affairs; public documents; biography, statistics, commerce, finance, literature, science, agriculture, and mechanical industry."

Much space is necessarily devoted, for the present, to matters connected with our great civil war, and to supplying some inevitable deficiencies of the original work. When the war is ended and such deficiencies are supplied, it is likely that a new volume once in two or three years will be found sufficient.

All the volumes, in varied and elegant styles of binding, are found at 89 Milk street, with Mr. C. A. Asp, sole agent for Massachusetts and New England.

Sermons preached before His Royal Highness the Prince of Wales, during his Tour in the East, in the Spring of 1862. With Notices of some of the Localities visited. By ARTHUR PENRHYN STANLEY, D.D. Crown 8vo. pp. 272. New York: Charles Scribner. 1863.

THIS is a unique book. The eminent Oxford professor, and chaplain both to the Queen and the Prince of Wales, here gives us, at the request of the latter, a beautiful and most appropriate memorial of their tour in Palestine, a year ago. It contains fourteen sermons, all save one of which were prepared and preached as they travelled, the themes of which were suggested by the localities where they were uttered to the little company which formed the Prince's party. The

author intimates that the circumstances of their delivery must explain the lack of a more finished dress. We like them the more for the comparative *negligence* of their attire. But, in no circumstances could Dr. Stanley fail to put his thoughts into a beautiful and effective costume. The sermons are rich in truth and noble impulse. Those Sabbaths must have been impressive in those lands of sacred memories. The notes of travel are fresh and instructive, and are illustrated with numerous engravings. The volume, in its mechanical style, is a gem of artistic elegance.

The Blood of Jesus. Boston : American Tract Society, 28 Cornhill.

“THE Blood of Jesus” is a Christian classic, a gem on the central doctrine of Christianity, and should be a hand-book for every Christian closet. A little more careful statement of some points, or rather relations, of doctrine, would have prevented some liabilities of misconception.

Happiness : Discourses delivered at Geneva, by COUNT AGENOR DE GASPARDIN. Translated by Mary L. Booth. With an Introduction by Rev. E. N. Kirk, D.D. Boston : American Tract Society, 28 Cornhill. 1863.

A BRILLIANT intellect and a warm piety have put into these pages a most beautiful exposition of the value of that happiness which flows from a thorough sympathy of the human soul with the Divine through the reconciling grace of Christ. Would that it were the universal possession of all the children of men.

Evidences of Christianity. Lectures before the Lowell Institute, January, 1844. Revised as a text-book, by MARK HOPKINS, D.D. Boston : T. R. Marvin & Son, 42 Congress street. New York : Sheldon & Co.

THESE Lectures, published seventeen years ago, are now revised, the arguments arranged more distinctly, and captions given to the separate thoughts. The work is now admirably adapted to colleges and schools. But it is none the less adapted to meet the wants of ministers and the better class of readers generally, and it is to such that we specially commend it.

The scepticism of the times calls for a more constant study of the solid and convincing proofs of Divine Revelation, and the connection which the miracles bear to the doctrines and morality of the religious system. Dr. Hopkins says in the preface : “When I entered upon this subject I supposed it had been exhausted ; but on looking at it more nearly, I was led to see that Christianity has such relations to

nature and to man, that the evidence resulting from a comparison of it with them may be almost said to be exhaustless." Would not many a minister find a similar experience? What is said in the opening chapter about "responsibility of men for their opinions," and "when truth has a fair chance," is worth the price of the book to any man.

The mechanical part of the volume is in severely good taste, and highly commends the volume to the class of readers for whom it is designed. We wish all books could show such type and page.

ARTICLE IX.

THE ROUND TABLE.

PRE-EXISTENCE ARGUED FROM A NEW BASIS. It is quite evident that some of our race are very ancient, and must have had something to do with Lucifer in a previous world. The volume issued some years since to prove this has attracted no attention, though a notice of it has been often and painfully solicited. We attribute the neglect of the theory and volume to a want of data and facts to sustain the argument. The highly practical nature and bearings of the theory have led us to examine the whole subject of preëxistence and to construct a new argument for it, having a basis of undoubted facts and personal testimony. We give the heads of the argument, and shall spread it out in full on our pages if the interest in the subject should call for it.

1. Our race is connected with the antediluvians. Some, as Sawyer, the German neologists and French naturalists, say that the human race sprung from different pairs, and so obscure the line of our pedigree back to antemundane times. But the October *Harper* introduces a living witness who says that one of his ancestors, ever so far back, owned the grove of Gopher-wood where Noah cut the timber for the ark. Noah says he sprung from Adam, and so we gain one step toward our preëxistence, and from the best of evidence — a living witness and the Bible.

2. Sir Charles Lyell and others, *savans* among bones, are sure they have found some pre-Adamite human skeleton — or at any rate some very old bones. So we get beyond Adam toward the angels in

our origin. (Our argument, if published in full, will contain drawings of these skeletons.)

3. Plato says in his *Cratylus* that "the soul is here in a state of punishment for faults committed in a preëxistent life." This is strong testimony for our theory by the most profound of the Greeks. And the farther we go back into Indico-Persian and Egyptian authors the more fully we find this theory of metempsychosis, or preëxistence, set forth. Living nearer to the time of our beginning, of course those old heathen knew more than we about it. So we prove a preëxistence anterior to Adam, and we take pleasure in calling attention to the novel and conclusive nature of our evidence. Our fourth step may not seem so clear to some, but we are perfectly sure we are right, and so shall declare the point most positively; for when a theory is new or wanting in evidence, positiveness is the common resort.

4. No two facts are better established in science and common belief than that there is a "milky way," so called, in the heavens, and that the moon is made up of a congeries of verdant, caseous substance, commonly called green cheese. Now though we may be the first to declare it, as Copernicus, Galileo and Newton propounded new truths, we declare, and challenge proof to the contrary, that these two facts stand related to each other as cause and effect; in other words, that the "milky way" furnished the material through a herd of preëxistent milkers, of which the moon is made. The milky way is but an oriental and highly poetic expression for the great pasture ground of the celestial cows. Moreover, it is a clear fact in science that this pasture ground is at a great distance from the moon, and so the cows in going to and fro at milking-time were driven very far. The care of these heavenly flocks fell on the youngest of the created intelligences, the human, as the care of Jesse's flock fell on David, the youngest son. In threading these long cow-paths among the stars, these youngest children of the creation, Adam's ancestors and ours, fell in with Lucifer's boys, who were older and rather wild, and so were led away and corrupted. Then we had our preëxistence and our fall and depravity. Can any one disprove our theory? We call the attention of the learned to it, and shall be greatly mortified if it is not noticed and generally adopted by biblical and scientific men, and by all "progressive" men in theology. We call particular attention to the material of our *data*; living testimony, the Bible, common belief and the science of astronomy. Moreover, we ask, in great assurance and confidence that we are right, where could our race have had a better place to fall than somewhere between the "milky way" and the moon?

For the benefit of the sceptical we are about to confirm our theory by an exceedingly interesting experiment. According to recent discoveries in the most occult of the sciences, (see among our Book Notices, "The Soul of Things,") it is asserted that every object acts as a daguerreotype plate, and catches and fixes the picture of every object in view of it. Not only so, but all sounds are caught and fixed in the same way. When this object is placed on the bare head of a proper *medium*, every picture and sound thus fixed on it is revealed to the medium. For example, a brick from the Tower of Babel may be made to furnish a perfect picture of the tower, and also reveal all that was said there till the builders broke up and scattered in a polyglot rabble. We propose to get a small meteoric stone and lay it on the head of some suitable person, perhaps the author of "The Conflict of Ages" as a "medium," deeply in sympathy with this whole theory, and so likely to see and hear more than ordinary men, and so steal the secrets of the skies. In this we fully expect to get good pictures of the making of the moon, those cow-paths, the young Lucifers and Adamses, and precisely how and where the great apostasy, heretofore foolishly located in Eden, took place. We shall publish the result in the *Boston Review*, but grant copies of our original pictures to our subscribers alone.

CONCERNING STUMPS. The backwoodsmen have a saying that it takes a good driver to hit all the stumps. Some of our writers *about* rather than *upon* Christian topics, seem to achieve pretty nearly this difficult feat. They often contrive to run at least two wheels directly against the stumps in their newly cut track, beside locking another helplessly athwart their axletree. That their coaching, in these circumstances, is not peculiarly rapid, is not a thing to wonder at. They need a lift from Hercules, or some other of their favorite gods, as much as did their old prototype fast set in the mire.

The gentlemen who are at present so anxious to turn our human race into pre-Adamite fossils, are much in this situation. This is not surprising, considering in what out of the way swamps, morasses, unsurveyed and unexplored wildernesses, in what old caves and rubbish heaps, they have been pursuing their enterprising labors. If there be, in any of these weird localities, the bit of a skull or skeleton which has taken on some special rustiness, some extra antique yellowness, within the few hundred years of its caverned seclusion — here comes the driver to a dead stand-still; the trip is finished; Adam's great-grandfather of a former earth has turned up at last; this is the identical "bone yard" of that earlier dispensation; Moses was mistaken in his "In the beginning"; Genesis is, therefore, ex-

ploded; Exodus is no better; and so on to the *finis* — “quod erat demon-strandum,” as a friend of ours puts it, with a suggestive accent.

A terribly stumpy region is this, as the development-theorists also have found it. Strange sights have been seen by travellers bewildered in dense forests; chattering apes and baboons hanging by their tails from swinging branches and playing mad antics with sailors' red night-caps. But our wise men have reached a region of more than African fabulousness, where monkeys sitting on wood-piles are visibly taken in the act of turning into *humans*, by a process which the proprieties of our Table forbid us minutely to describe. Suffice it, that the transformation precludes all further gymnastics which depend on the aforesaid caudal appendage, for which a different sort of suspending supplies an occasional substitute, not so frequently as might be salutary. Who, then, made the monkey? Like the poet, he is *non fit*. He was not made. He came along through myriads of ages, by a countless series of transmigrations from inferior types of animal life (we spare the reader the cacaphonous pedigree) the origin of all of which, including not only the entire variety of the irrational animal kingdom, but the whole family of man from the Adam to “the last man,” from Shakespeare to the brainless imbecile, is not in the “Deus creavit,” but in a very small cell or sack of slimy mucus suspended somewhere in space, where it had the total rotundity and vacuity of space to its own private use and occupation. Is not this a long road by which to drive around what God said by the Pentateuchist? And is it a very well made road? We would as soon drive through an acre of canebrake. But our Jehus have a fancy for this kind of exercise, no matter at what damage to iron and leather, as the “Zulu bishop” is so chivalrously witnessing. We doubt if they get through as well as a friend of ours once did, from amidst the perils of a Missouri forest-raid, who came to the stable with a broken eliptic tied up with his whip-lash, and his split and lost traces made good by a couple of twists of green hickory bark.

Our counsel to young divines is not to try to hit *all* the stumps. It costs too much in detentions and repairs.

CURRENTS AND TIDE-MARKS. Biblical and dogmatic criticism is becoming more and more destructive. We put on record one or two new developments. French imagination is taking its turn at reconstructing the Gospel narrative. Mons. Renan, a sensitive, learned, poetic individual, while wandering among the sacred haunts of Palestine, is seized by an *afflatus* which sets him to writing the Life of our Saviour from the purely human side. He has given the world, as the product of this inspiration, the story of the child, the youth, the man Jesus — Joseph's and Mary's son, nothing more ; filling up the thirty and odd years from his own conception of what they ought to have contained, using no more of the Scriptural narrative than squares with this inner light of his own. All pretensions to Deity are calmly rejected. Yet he concedes that Christ laid claims to miraculous powers, which is explained as a harmless use of a *thaumaturgy* to the belief in which the people around him were superstitiously addicted. This is, indeed, no novel or original theory of the sceptics. Humanitarianism is an old heresy. But M. Renan has done it over in a fresh way, and by a higher-keyed criticism, and the applause is great.

Germane to this, we note the evolutions in dogma at the recent chief 'concourse' of our American Unitarians. Two points sharply thrust themselves into our orthodox nerves. The one, that the Christ of the Christian system is the Holy Spirit, or, in other words, the spirit of God, who or which is the indwelling disposition, temper, or spirit of man under a proper culture : so that we thus reach the German *terminus* — that man is God, nothing higher or more god-like being conceivable. The other is the sanctification of sin as an intrinsic good ; that is, the optimism which states the thesis in literal verity, that whatever is, is positively, absolutely right in its own essence. We mark the progress of ideas thus unfolded : Christ is wholly human ; God is simply man ; sin, vice, iniquity are holiness, virtue, righteousness. We are leaving the things which are behind in a rather otherwise than the apostolic sense !

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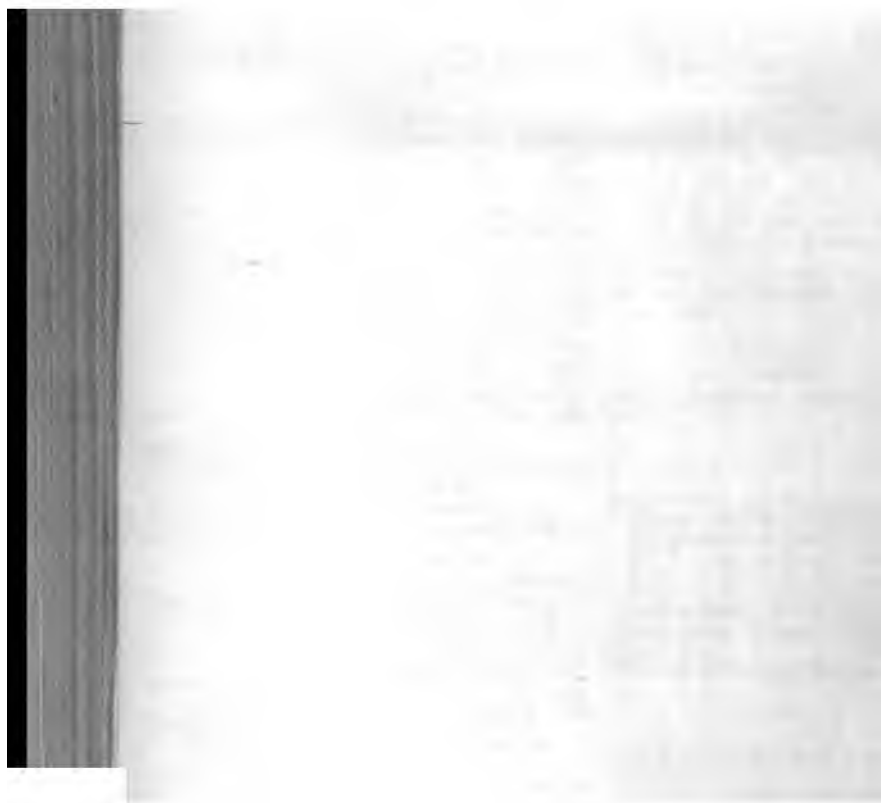
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